English Translation of Sunan An-Nasâ'i

Compiled by:
Imâm Hâfiz Abû Abdur Rahmân Ahmad bin Shu'aib bin 'Ali An-Nasâ'i

Volume 1

From Hadith no. 01 to 876

Ahādith edited & referenced by:
Hâfiz Abû Tâhir Zubair 'Alî Za'i

Translated by:
Nâsiruddin al-Khattâb (Canada)

Final review by:
Abû Khaliyl (USA)

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سنن النسائي

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In the Name of Allâh, the Most Beneficent, the Most Merciful

INTRODUCTION
SUNAN AN-NASÂ'Î AṢ-ṢUGHRA[1]

By Abu Khaliyl

About the Author

He is Abû 'Abdur-Raḥmân Aḥmad bin Shu'aîb bin 'Alî bin Sinân bin Baḥr An-Nasâ'î. The name "An-Nasâ'î" is an ascription to Nasa' of Khurâsân.[2]

His Birth, Studies and Travels

Imâm An-Nasâ'î was born in the year 214 or 215 after *Hijrah* in Nasa' and he traveled to Naysâbûr and other cities in Khurâsân, Baghdâd, and other cities in Al-'Irâq, Ash-Shâm, Egypt, Makkah, Al-Madînah, and areas of 'Arabia to seek knowledge.

His Teachers and Students

He learned from many important scholars of his time, including Abû Dâwûd, Al-Bukhârî, Aḥmad, as well as his son 'Abdullâh, Al-Bazzâr, Isḥâq bin Ibrahîm Ar-Rahuwyah, Aḥmad bin Manî', Isḥâq bin Shâhîn, Muḥammad bin Naṣr Al-Marwazî, and many others. He had many

[1] References for this introduction include: *Siyar A'lâm An-Nubalâ'*; *Al-Qawlul-Mu'tabar*; *Bughyat Ar-Râghib*; *Al-Ansâb*; *Mu'jam Al-Buldan*; *Dhakhîrat Al-'Uqba*, and others noted in the text. As for controversial statements about Imâm An-Nasâ'î, they have not been discussed here, because it is not appropriate to mention this here, whereas famous biographers have allready discussed these topics, with sufficient defense and refutation of them all.

[2] Modern spelling is *Khorasan*. Perhaps Nasa' is *Nisa*, which is located about 18km southwest of Ashgabat (also spelled Ashkhabad; Ashkabat; Ashgabad) in Turkmenistan. Previously; it was part of the Khorasan area. Scholars disagree over whether this name is a foreign name; (*Mu'jam Al-Buldân*) or is derived from the Arabic word *nisâ'* (women), as stated by As-Sam'ânî in *Al-Ansâb* – that the Arabs named it like this because when they conquered the village, the men had fled, and only the women fought. And Allâh knows best.

students, famous among them being Aṭ-Ṭabarânî, Abû 'Awânah, Aṭ-Ṭaḥâwî, Ibn As-Sunnî, and many others. As is widely known, some of his teachers also heard narrations from him.

His Books

He authored many books, most important of which is *Sunan Al-Kubra* or the Grand *Sunan* which has been published during our time.[1] Among his works also published are *Aḍ-Ḍu'afâ' wal-Matrukîk,* listing the names of weak and abandoned *Ḥadîth* narrators; *Tasmiyat Fuqaha'il-Amṣâr, Min Aṣ-Ṣaḥâbah, Fa Man Ba'dahum* listing the names of famous scholars of *Fiqh* among the Companions from different lands, along with their students; *Tasmiyat Man Lam Yarwi 'Anhu Ghairu Rajulin Wâḥid,* listing the names of narrators that only one narrator reported from, as well as others. Besides, his *'Amalul-Yawmi wal-Lailah, Tafsîr,* and other books have been published separately as well as along with his *Sunan Al-Kubra.*

His Death

It is reported that he died in the year 303 after *Hijrah* at the age of 88. He first settled in Egypt for some time, then he went to Damascus. Scholars differ over place of his death and burial. Some of them say it was in Makkah, and others in Ramallah in Palestine.

As against presumed before, today, whenever the "Six Books" or the "Four *Sunan*" are mentioned or referred today it is the smaller *Sunan, Sunan Aṣ-Ṣughra* or *Al-Mujtaba* that is meant, not *Sunan Al-Kubra.*

What is more important to note is that Imâm An-Nasâ'î compiled his *Sunan Al-Kubra* first, then sometime later, smaller *Sunan*, which later was referred to as *Al-Mujtaba* and is also called *Mujtana*. Both the books have a same meaning: "the selected," and it is not clear who first referred to the smaller *Sunan* with either of these names. In fact, some of them also called it the *Ṣaḥîh.*

Scholars differ over whether Imâm An-Nasâ'î himself compiled *Sunan Aṣ-Sughra* or *Al-Mujtaba* - or it was a compilation of his student Ibn As-Sunnî. The fact that since the smaller *Sunan* or *Al-Mujtaba* is generally known to be reported from An-Nasâ'î by Ibn As-Sunnî, it

[1] It was thought to be lost until the manuscripts were rediscovered during our time.

has led some to believe that it is, in reality, the work of Ibn As-Sunnî. Imâm Adh-Dhahabî (*Siyar A'lâm An-Nubalâ'*) and whoever followed him held this view, saying that we only know of his *Sunan* through the narration of Ibn As-Sunnî. While the fact is that *Sunan Al-Kubra* is known through the reporting other than Ibn As-Sunnî.

Upon careful review and comparison between *Al-Mujtaba* and *Sunan Al-Kubra*, it is clear that each of them contain narrations of Imâm An-Nasâ'î which are not included in the other. This is why most scholars say that since Ibn As-Sunnî did not narrate *Al-Kubra*, while others did, and others did not narrate *Al-Mujtaba*, while Ibn As-Sunnî did, it is clear that this is what he heard from Imâm An-Nasâ'î, and there are no means to prove other than this, because whenever Ibn As-Sunnî's name appears in a narration, he said that he heard this from Imâm An-Nasâ'î, and this is mentioned at the beginning of the text as well. This indicates that he heard the entire book from Imâm An-Nasâ'î, and since there are narrations in *Al-Mujtaba* – as well as chapter headings – which are not contained in his *Sunan Al-Kubra*, if it was correct that Ibn As-Sunnî was the compiler of the smaller *Sunan*, then they would not be considered *Hadîths* of An-Nasâ'î, but *Zawâ'id*, or additions of Ibn As-Sunnî, and none of the earlier scholars has stated this. Instead, they list Ibn As-Sunnî among those who reported the *Sunan* from Imâm An-Nasâ'î, and refer to these narrations as narrations recorded by An-Nasâ'î, as is well- known.[1]

As for the reason for the compilation of the smaller *Sunan*, a story is popularly reported that an *Amîr* asked An-Nasâ'î if all of the narrations in his book (*Al-Kubra*) were *Sahîh* (correct), to which he replied that they were not, so he was told to compile a book in which only *Sahîh* narrations were included. So he compiled *Al-Mujtaba*. But

[1] In any case, the facts are that Ibn As-Sunnî reported *Sunan As-Sughra* or *Al-Mujtaba*, and it is not known that he reported *Sunan Al-Kubra*, while others reported *Sunan Al-Kubra* and it is not known that they reported *Sunan As-Sughra* or *Al-Mujtaba*, and each of these books contains narrations which the other does not, while *Sunan Al-Kubra* contains many more narrations. Some scholars consider it possible that Imâm An-Nasâ'î gave the task of summarizing to Ibn As-Sunnî, and that Imâm An-Nasâ'î added additional narrations, and chapter headings when Ibn As-Sunnî read it with him.

most of the scholars do not consider the narration of this event to be authentic for various reasons.

The scholars have written a great deal about this topic, and these points represent only a small portion of the details related.[1]

Those Who Narrated the *Sunan* From Imâm An-Nasâ'î

It was mentioned above that Ibn As-Sunnî narrated the smaller *Sunan*; *Sunan Aṣ-Ṣughra* or, *Al-Mujtaba* from Imâm An-Nasâ'î. He is Abû Bakr Aḥmad bin Muḥammad bin Isḥâq Ad-Dînawarî, who died in 364 after *Hijrah*.

The most popular narrators of *Sunan Al-Kubra* from Imâm An-Nasâ'î are Al-Ḥasan bin Rashîq Al-'Askarî (d. 370), Ḥamzah bin Muḥammad Al-Kinânî (d. 357), Abû Al-Ḥasan Ibn Ḥayyuwyah (d. 366), Ibn Al-Aḥmar of Al-Andalus (d. 358), and some others.

Important Traits of *Sunan Aṣ-Ṣughra*

Scholars have highly commended Imâm An-Nasâ'î and his work. Imâm Ad-Dâraquṭnî said about him: "He is given preference over all others who are mentioned with this knowledge from the people of his time." (*Suw'âlât As-Sulamî lid-Dâraquṭnî*) Imâm An-Nasâ'î was well-known for his knowledge in the various fields of *Ḥadîth* and its narrators. Some scholars consider his compilation to have the least number of defective or weak narrations among the Four *Sunan*.

Sunan Aṣ-Ṣughra contains a number of repetitive narrations, more similar to the *Ṣaḥîh* of Al-Bukhârî than the remainder of the Six in that regard. Imâm An-Nasâ'î often cites the same narration in various chapters to show what is narrated as proof for different topics. In some cases he uses the same *Ḥadîth* under chapter headings that mention opposite points. For example, in chapter 45 of the Book of Purification, entitled: "Leaving Any Restriction on the Amount of Water," he narrated the story of a Bedouin who urinated in the *Masjid*, and the Messenger of Allâh ﷺ called for a bucket of water to pour over the area. By the chapter heading, it is clear that the

[1] This is a topic that many scholars have commented upon and differed over, As-Sakhawî in an earlier work (*Al-Qawlul-Mu'tabar*) supported the first view - that it is Ibn As-Sunnî's compilation - and in a later work (*Bughyat Ar-Râghib*) he supported the second view, that it was compiled by An-Nasâ'î.

meaning is that the amount of water to clean the area was not restricted to a minimum quantity. Later, in the Book of Water, chapter 2, entitled: "Restricting the Amount of Water" he narrated the same *Ḥadîth*, but this time, the apparent indication is the opposite. In other words, "a bucket" is the minimum amount of water to clean the area. Cases such as this are common, wherein he repeats the same narration to prove another inference.

Al-Mujtaba contains a noticeable method of subdivision of topics when compared to the remainder of the Six Books. Meaning that Imâm An-Nasâ'î has included more chapter headings indicating more subtle points between the more commonly indicated points, in the more commonly mentioned chapter headings of the others among the Six. It is as if he considered how they named the chapters for these narrations, and found that in between this and that there should be these additional chapters, since these narrations can be used to support these additional points as well. This becomes clear to anyone who has read all of the Six Books, and compared in which chapters each of the compilers included this or that narration, as well as the grouping of related chapters.

For example, in the case of narrations dealing with not facing the *Qiblah* when relieving oneself (see *Ḥadîths* 20-23), we find one or perhaps two chapters in *Ṣaḥîḥ Al-Bukhârî*,[1] one in *Ṣaḥîḥ Muslim*,[2] two in *Sunan Abû Dâwûd*, two in *Sunan At-Tirmidhî*, two in *Sunan Ibn Mâjah*, and four in *Al-Mujtaba* - while there are only two in *Sunan Al-Kubra*. One would observe from comparing all these that in *Al-Mujtaba*, he has the additional chapter: "The Command to Face Toward the East or the West When Relieving Oneself"[3] and none of the others among the Six has named a chapter with a "command" related to this topic.

[1] Since the second of them contains a narration related to the topic, according to the others, but the chapter name does not indicate the topic. See *Ṣaḥîḥ Al-Bukhârî* Nos. 144 and 145.

[2] While it is not clear if the chapter heading wherein Imâm Muslim narrated these *Ḥadîths* was written by him or by someone after him, as is the case with the chapters headings in his book in general.

[3] See *Ḥadîth* No. 22, and the meaning is for the people of Al-Madîah, since the *Qiblah* was to the south for them.

Such cases of additional chapter headings for repeated narrations indicate his vast understanding or (*Fiqh*), and this is among the important observations of the scholars about him and his book.

On the other hand, missing from *Al-Mujtaba* are the Books of Knowledge, *Tafsîr*, and various books on manners, and many other important topics that are mentioned in the remainder of the Six, and some of which are included in *Sunan Al-Kubra*.

In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Ash-Shaikh, Al-Imâm, Al-'Âlim, Ar-Rabbânî, Ar-Ruhlah, Al-Hâfiz, Al-Hujjatuṣ-Ṣamadânî, Abû 'Abdur-Raḥmân Aḥmad bin Shu'aîb bin 'Alî bin Baḥr An-Nasâ'î, may Allâh the Most High shower mercy on him, said:

قَالَ الشَّيْخُ، الْإِمَامُ، الْعَالِمُ، الرَّبَّانِيُّ، الرُّحْلَةُ، الْحَافِظُ، الْحُجَّةُ الصَّمَدَانِيُّ، أَبُو عَبْدِ الرَّحْمٰنِ: أَحْمَدُ بْنُ شُعَيْبِ بْنِ عَلِيِّ بْنِ بَحْرٍ النَّسَائِيُّ، رَحِمَهُ الله تَعَالَى:

1. The Book Of Purification

(المعجم ١) - كِتَابُ الطَّهَارَةِ

(التحفة ١)

Chapter[1] 1. Interpreting The Saying Of Allâh, The Mighty And Sublime: When You Intend To Offer *Salâh* (The Prayer), Wash Your Faces And Your Hands (Forearms) Up To The Elbows.[2]

(المعجم ١) - تَأْوِيلِ قَوْلِهِ عَزَّ وَجَلَّ: ﴿إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُوا۟ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ﴾ [المائدة: ٦]

(التحفة ١)

1. It was narrated from Abû Hurairah that the Prophet ﷺ said: "When any one of you wakes from sleep, let him not dip his hand in (the water he uses for) his *Wuḍû'* until he has washed it three times, for none of you knows where his hand spent the night." (*Sahîh*)

١ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يَغْمِسْ يَدَهُ فِي وَضُوئِهِ حَتَّى يَغْسِلَهَا ثَلَاثًا، فَإِنَّ أَحَدَكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ».

[وأخرجه مسلم، كتاب الطهارة، باب كراهة غمس المتوضىءوغيره يده المشكوك في نجاستها.. الخ، ح (٢٧٨) من حديث سفيان بن عيينة به، وهو في السنن الكبرى للنسائي، ح (١)].

[1] Note that for many of the headings, the author did not say: "Chapter." In this translation, we placed the word "chapter" prior to each of his headings in either case.

[2] *Al-Mâ'idah* 5:6.

1. Imâm An-Nasâ'î introduced the Book of Purification with this Ḥadîth in order to make it clear that one should begin one's ablution by washing one's hands, a point that is explicitly mentioned in various Ḥadîth narrations [*Ṣaḥîḥ Al-Bukhârî*: Ablution, Ḥadîth: 185, 186 and *Ṣaḥîḥ Muslim*: Purification Ḥadîth: 225] (*Ṣaḥîḥ*)
2. This Ḥadîth contains the ruling of washing one's hands after waking up from sleep; however, the ruling is general, in that it applies to any occasion upon which one performs ablution. The basis for this ruling is doubt: From one ablution to the next, one does not know what impurities one's hands might have come into contact with inadvertently. Since hands touch various objects throughout the course of a day - such as various body parts and other objects that may or may not be pure - one should wash one's hands before performing ablution. It is essential to wash one's hands upon waking up from sleep; and, although not essential, at other times it is desirable to wash one's hands prior to performing ablution. The purpose of ablution is not merely to achieve ritual purity, but bodily cleanliness as well.
3. There are two kinds of impurities. The first is the impurity that is visible or somehow palpable; this kind of impurity must be removed. The second kind of impurity is neither visible nor perceptible through any of the senses, such as urine that becomes dry, say, on dark fabric - urine that can then neither be seen nor perceived through the sense of smell. If there is doubt - or in other words, if one suspects that such impurities are present on one's body or clothing - one should certainly take the trouble of washing the potentially sullied area on one's skin or clothing three times.

Chapter 2. (Using) *Siwâk* When Arising During The Night

(المعجم ٢) - **بَابُ** السِّوَاكِ إِذَا قَامَ مِنَ اللَّيْلِ (التحفة ٢)

2. It was narrated that Ḥuthaifah said: "When the Messenger of Allâh ﷺ got up at night, he would brush his mouth with the *Siwâk*." (*Ṣaḥîḥ*)

٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَقُتَيْبَةُ بْنُ سَعِيدٍ عَنْ جَرِيرٍ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسِّوَاكِ.

[**متفق عليه**، البخاري كتاب الوضوء، باب السواك، ح (٢٤٥) وغيره ومسلم، كتاب الطهارة، باب السواك، ح (٢٥٥) من حديث جرير بن عبدالحميد عن منصور بن المعتمر به وهو في الكبرى، ح (٢)].

Comments:

1. When one rises after a night's sleep, it is recommended (*Mustahab) for one to use a Miswâk* (tooth-stick) to clean the inside of one's mouth. However, doing so is not an essential part of ablution. This is because, in narrations that describe how the Prophet ﷺ regularly performed ablution, the use of a tooth-stick is not mentioned. Nevertheless, the Prophet ﷺ did strongly urge Muslims to use a *Miswâk* at the time of every ablution.

2. The *Miswâk* is a means of purifying the mouth. It denotes any object with which it is possible to cleanse the mouth. It could either be the twig of a tree or a brush made of bristles, or any other pure substance.

Chapter 3. How To Use The *Siwâk*

(المعجم ٣) - **بَابٌ**: كَيْفَ يَسْتَاكُ

(التحفة ٣)

3. It was narrated that Abû Mûsa said: "I came to the Messenger of Allâh ﷺ when he was using the *Siwâk*, and the end of the *Siwâk* was on his tongue, and he was saying, "*'Â', 'â'*." (*Ṣaḥîḥ*)

٣ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدَةَ قَالَ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ: أَخْبَرَنَا غَيْلَانُ بْنُ جَرِيرٍ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: دَخَلْتُ عَلَى رَسُولِ اللهِ ﷺ وَهُوَ يَسْتَاكُ وَطَرَفُ السِّوَاكِ عَلَى لِسَانِهِ وَهُوَ يَقُولُ: «عَأْعَأْ».

[متفق عليه، البخاري، كتاب الوضوء، باب السواك، ح (٢٤٤) وغيره ومسلم، كتاب الطهارة، باب السواك، ح (٢٥٤) من حديث حماد به وهو في الكبرى، ح (٣)]

Comments:

1. The purpose of using a tooth-stick is to cleanse the mouth. *Siwâk* (or *Miswâk*), therefore, should be used in such a way that not only the teeth become clean, but the tongue and the throat also become pure from all kinds of filth and unclean particles.
2. When one uses a *Miswâk*, one's face becomes contorted and twisted as one maneuvers a *Miswâk* throughout the inside of one's mouth - especially when one is trying to get to hard-to-reach places. Thus, when using a *Miswâk*, one's face becomes unpleasant to look at; nonetheless, based on the Sunnah of the Prophet ﷺ and on the importance of cleaning the inside of one's mouth, one should not be shy to use a *Miswâk* in the presence of others.

Chapter 4. Can The Imâm Use The *Siwâk* In The Presence Of His Followers?

(المعجم ٤) - **بَابٌ**: هَلْ يَسْتَاكُ الإِمَامُ بِحَضْرَةِ رَعِيَّتِهِ (التحفة ٤)

4. It was narrated from Abû Burdah that Abû Mûsâ said: "I came to the Prophet ﷺ when he was using the *Siwâk* and with me were two men of the Ash'arîs – one on my right and the other on my left – who were seeking to be appointed as officials. I said: 'By the One Who sent you as a

٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى - وَهُوَ ابْنُ سَعِيدٍ - قَالَ: حَدَّثَنَا قُرَّةُ ابْنُ خَالِدٍ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ قَالَ: حَدَّثَنِي أَبُو بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ: أَقْبَلْتُ إِلَى النَّبِيِّ ﷺ وَمَعِي رَجُلَانِ مِنَ الْأَشْعَرِيِّينَ أَحَدُهُمَا عَنْ يَمِينِي وَالْآخَرُ عَنْ يَسَارِي

Prophet with the truth, they did not tell me why they wanted to come with me and I did not realize that they were seeking to be appointed as officials.' And I could see his *Siwâk* beneath his lip, then it slipped and he said: 'We do not' – or; 'We will never appoint as an official anyone who seeks that. Rather you should go."' So he sent him (Abû Mûsâ) to Yemen, then he sent Mu'âdh bin Jabal to go after him – may Allâh be pleased with them. (*Sahîh*)

وَرَسُولُ اللهِ ﷺ يَسْتَاكُ فَكِلَاهُمَا يَسْأَلُ الْعَمَلَ، قُلْتُ: وَالَّذِي بَعَثَكَ نَبِيًّا بِالْحَقِّ مَا أَطْلَعَانِي عَلَى مَا فِي أَنْفُسِهِمَا وَمَا شَعَرْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ، فَكَأَنِّي أَنْظُرُ إِلَى سِوَاكِهِ تَحْتَ شَفَتِهِ قَلَصَتْ فَقَالَ: «إِنَّا لَا» أَوْ، «لَنْ نَسْتَعِينَ عَلَى الْعَمَلِ مَنْ أَرَادَهُ وَلٰكِنِ اذْهَبْ أَنْتَ» فَبَعَثَهُ إِلَى الْيَمَنِ ثُمَّ أَرْدَفَهُ مُعَاذَ بْنَ جَبَلٍ رَضِيَ اللهُ عَنْهُمَا.

[متفق عليه، البخاري، كتاب استتابة المرتدين، باب حكم المرتد والمرتدة واستتابتهم، ح (٦٩٢٣) ومسلم، كتاب الإمارة، باب النهي عن طلب الإمارة والحرص عليها ح (١٧٣٣) قبل، ح (١٨٢٥) من حديث يحيى القطان به وهو في الكبرى ح (٨)].

Comments:

1. Beyond the theme of the present chapter, this *Hadîth* makes it clear that a person acts inappropriately when, without being asked to do so, one seeks out a position of authority. Instead, nominating suitable candidates for leadership positions should be left to the discretion of the ruler. But if the ruler himself asks for petitions for any post or position, it is appropriate to offer oneself for it, particularly if one has the required skills and qualifications for the job. For instance, on the occasion of the Battle of the Trench, Allâh's Messenger ﷺ asked, "Which one of you will rise and go to see what the Quraish are about." Zubair ﷺ then offered himself for the task [*Sahîh Al-Bukhârî* - 2846]. In other words, the modern-day practice of sending applications for employment has a precedent in Islam, and is therefore appropriate and correct.
2. Besides moving a *Miswâk* to the right and to the left, one should make upward and downward motions with it as well, so that the fibers of the tooth-stick may reach places between the teeth and remove any substance that forms on one's teeth or remains stuck between them. This is evidenced by the word, "*Qalasat,*" which occurs in the *Hadîth*.

Chapter 5. Encouragement To Use The *Siwâk*

(المعجم ٥) - التَّرْغِيبُ فِي السِّوَاكِ (التحفة ٥)

5. 'Abdur-Rahmân bin Abû 'Atîq said: "My father told me: 'I heard 'Âishah say, (narrating) from the Prophet ﷺ: "*Siwâk* is a means of

٥ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى عَنْ يَزِيدَ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ أَبِي عَتِيقٍ قَالَ:

حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ عَائِشَةَ: عَنِ النَّبِيِّ ﷺ قَالَ: «السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ».

purification for the mouth and is pleasing to the Lord." (*Ṣaḥīḥ*)

[صحيح، وأخرجه أحمد ٦/ ١٢٤ من حديث يزيد به زريع به وتابعه الدراوردي عند أبي يعلى ٨/ ٣١٥ ح (٤٩١٦) وسنده حسن، وهو في الكبرى، ح (٤) وعلقه البخاري، كتاب الصوم، باب سواك الرطب واليابس للصائم قبل، ح (١٩٣٤) وللحديث شواهد كثيرة عند ابن خزيمة ح (١٣٥) وأحمد وغيرهما].

Comments:

The purpose of this chapter is to show that the tooth-stick is a worthy and commendable cleaning instrument. That being said, its use is not obligatory. Nor, for that matter, is using it an integral part of performing ablution.

Chapter 6. Using *Siwâk* A Great Deal

(المعجم ٦) - الإِكْثَارُ فِي السِّوَاكِ (التحفة ٦)

٦ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ وَعِمْرَانُ بْنُ مُوسَى قَالَا: حَدَّثَنَا عَبْدُ الْوَارِثِ [قَالَ]: حَدَّثَنَا شُعَيْبُ بْنُ الْحَبْحَابِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَدْ أَكْثَرْتُ عَلَيْكُمْ فِي السِّوَاكِ».

6. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'I have indeed urged you with regard to the *Siwâk*.'" (***Ṣaḥīḥ***)

[أخرجه البخاري، كتاب الجمعة، باب السواك يوم الجمعة، ح (٨٨٨) من حديث عبدالوارث بن سعيد به، وهو في الكبرى، ح (٥)].

Chapter 7. Permitting The Usage Of *Siwâk* In The Afternoon For One Who Is Fasting

(المعجم ٧) - الرُّخْصَةُ فِي السِّوَاكِ بِالْعَشِيِّ لِلصَّائِمِ (التحفة ٧)

٧ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي، لَأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلَاةٍ».

7. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Were it not that it would be too difficult for my *Ummah*, I would have commanded them to use the *Siwâk* at (the time of) every *Ṣalâh*." (*Ṣaḥīḥ*)

[متفق عليه، البخاري، كتاب الجمعة، باب السواك يوم الجمعة، ح (٨٨٧) من حديث مالك، ومسلم، كتاب الطهارة، باب السواك، ح (٢٥٢) من حديث أبي الزناد به وهو في الموطأ ١/ ٦٦ دون قوله: "عند كل صلاة" وهو في الكبرى، ح (٦)].

Comments:

1. This proves that using a *Miswâk* (tooth-stick) is not obligatory, and is not an actual component of ablution. It is, nonetheless, a highly recommended (*Mustahab*) practice.
2. "At (the time of) every prayer" means the afternoon prayers (*Ẓuhr* and *'Asr*) as well. This proves that, when one is fasting, and when one offers either of the afternoon prayers, one may clean the inside of one's mouth with a *Miswâk*.
3. At the time of every prayer signifies that making use of the *Miswâk* is recommended also at the time of every *Salâh*.

Chapter 8. (Using) *Siwâk* At All Times

(المعجم ٨) - السِّوَاكُ فِي كُلِّ حِينٍ

(التحفة ٨)

8. It was narrated from Al-Miqdâm – Abû Shuraiḥ – that his father said: "I said to 'Âishah: 'What did the Prophet ﷺ start with when he entered his house?' She said: 'The *Siwâk*.'" (*Ṣaḥîḥ*)

٨ - أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: حَدَّثَنَا عِيسَى - وَهُوَ ابْنُ يُونُسَ - عَنْ مِسْعَرٍ عَنِ الْمِقْدَامِ - وهُوَ ابْنُ شُرَيْحٍ - عَنْ أَبِيهِ قَالَ: قُلْتُ لِعَائِشَةَ: بِأَيِّ شَيْءٍ كَانَ يَبْدَأُ النَّبِيُّ ﷺ إِذَا دَخَلَ بَيْتَهُ؟ قَالَتْ: بِالسِّوَاكِ.

[وأخرجه مسلم، كتاب الطهارة، باب السواك، ح (٢٥٣) من حديث مسعر به وهو في الكبرى، ح (٧)].

Comments:

This continues on the theme of the previous chapter: For just as the Prophet ﷺ used the *Miswâk* at the time of prayer, so too did he ﷺ use it whenever he re-entered his home.

Mentioning The *Fitrah* (The Natural Inclination Of Man)

ذِكْرُ الفِطْرَةِ

Chapter 9. Circumcision

(المعجم ٩) - الاخْتِتَانُ (التحفة ٩)

9. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The *Fitrah* are five: Circumcision, removing the pubes, trimming the mustache, clipping the nails, and plucking the armpit hairs." (*Sahîh*)

٩ - أَخْبَرَنَا الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «الْفِطْرَةُ خَمْسٌ: الاخْتِتَانُ، وَالاسْتِحْدَادُ، وَقَصُّ الشَّارِبِ، وَتَقْلِيمُ الأَظْفَارِ، وَنَتْفُ الإِبْطِ».

[**متفق عليه**، البخاري، كتاب اللباس، باب قص الشارب، ح (٥٨٨٨-٥٨٩٠) من حديث ابن شهاب الزهري به وغيره ومسلم، كتاب الطهارة، باب خصال الفطرة، ح: (٢٥٧) (٥٠) من حديث ابن وهب وهو في الكبرى، ح (١٠) وانظر الحديث الآتي (١١)].

Comments:

1. To define these matters as being *Fitrah*, or innate human nature, signifies that man's inherent nature instinctively demands these things. On a similar note, the religion of Islam is called *Fitrah* because its teachings and articles of belief are closely akin to man's natural inclinations.
2. Circumcision has been included in the acts of *Fitrah* because, in the uncircumcised condition, the foreskin (the prepuce) hinders purification. Drops of urine might remain lodged inside the foreskin, and after sexual intercourse, the existence of foreskin might prevent a person's glands from being cleansed.

Chapter 10. Clipping The Nails

(المعجم ١٠) - تَقْلِيمُ الأَظْفَارِ (التحفة ١٠)

10. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The *Fitrah* are five: Trimming the mustache, plucking the armpit hairs, clipping the nails, removing the pubes, and circumcision.'" (*Sahîh*)

١٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ مَعْمَرًا عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَمْسٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَنَتْفُ الإِبْطِ، وَتَقْلِيمُ الأَظْفَارِ، وَالاسْتِحْدَادُ وَالْخِتَانُ».

[صحيح، وأخرجه أحمد ٢/٢٢٩ عن المعتمر بن سليمان والترمذي، كتاب الأدب، باب ما جاء في تقليم الأظفار ح (٢٧٥٦) من حديث معمر بن راشد به وهو متفق عليه من حديث الزهري، انظر الحديث السابق والآتي، والحديث في السنن الكبرى للنسائي رحمه الله، ح (١١)].

Comments:

Paring the nails has been considered among the acts of *Fitrah* because dirt and filth particles accumulate under unclipped nails; such an accumulation, to be sure, hinders purification. Also, purely on an aesthetic note, unclipped nails betray a lack of good hygiene and are unpleasant to look at.

Chapter 11. Plucking The Armpit Hairs

(المعجم ١١) - نَتْفُ الإِبِطِ (التحفة ١١)

11. It was narrated from Abû Hurairah that the Prophet ﷺ said: "The *Fiṭrah* are five: Circumcision, shaving the pubes, plucking the armpit hairs, clipping the nails and taking from the mustache." **(Ṣaḥîḥ)**

١١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «خَمْسٌ مِنَ الْفِطْرَةِ: الْخِتَانُ، وَحَلْقُ الْعَانَةِ، وَنَتْفُ الْإِبْطِ، وَتَقْلِيمُ الْأَظْفَارِ، وَأَخْذُ الشَّارِبِ».

[متفق عليه، من حديث سفيان بن عيينة به، البخاري، ح (٥٨٨٩) ومسلم، ح (٢٥٧) انظر الحديث المتقدم (٩) وهو في الكبرى (٩)].

Comments:

There are various reasons why one should remove armpit hair. First, armpit hairs are unpleasant to look at. Secondly, if one's armpit hairs are long, dirt will get stuck in them, thus making it difficult, if not impossible, to achieve complete cleanliness in that area of the body. And finally, the armpit is a warm part of the body that is prone to abundant perspiration, the result of which is an unpleasant odor, which is certainly heightened with the presence of long armpit hair. Hence, natural human decorum demands that the underarms be kept hair-free, so that they remain clean, free of foul odors, and neat in appearance.

Chapter 12. Shaving The Pubes

(المعجم ١٢) - حَلْقُ الْعَانَةِ (التحفة ١٢)

12. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "The deeds connected to the *Fiṭrah* are: Clipping the nails, removing the mustache and shaving the pubes." (***Ṣaḥîḥ***)

١٢ - أَخْبَرَنَا الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ، عن حَنْظَلَةَ ابْنِ أَبِي سُفْيَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْفِطْرَةُ قَصُّ الْأَظْفَارِ، وَأَخْذُ الشَّارِبِ، وَحَلْقُ الْعَانَةِ»

[وأخرجه البخاري، كتاب اللباس، باب تقليم الأظفار، ح (٥٨٩٠) من حديث حنظلة به وهو في الكبرى، ح (١٢) مختصر].

Comments:

1. Shaving of the pubes has also been included in the acts of *Fitrah* because urine, excrement, and fluids related to sexual activity may defile the pubes if they are long. If one of the said impurities gets into one's pubes, it may be difficult to remove it, especially when water is scarce. Hence, it is necessary to shave pubic hair in order to protect oneself from both impurity and foul odors.
2. The term *Halq* (or shaving) occurs in the *Ḥadîth*. But there is a consensus among scholars that pubes may be removed by any means: be it by shaving, by using depilatory creams, by pulling them out, or by cutting them.
3. The private parts that must be shaved include both the front and the rear private areas of the body. Nonetheless, there are some scholars who believe that one has to shave only the private area that is on the front side of one's body. And Allâh knows best!

Chapter 13. Trimming The Mustache

(المعجم ١٣) - قَصُّ الشَّارِبِ (التحفة ١٣)

13. It was narrated that Zaid bin Arqam said: "The Messenger of Allâh ﷺ said: 'Whoever does not trim his mustache, he is not from one of us.'" (*Ṣaḥîḥ*)

١٣ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ يُوسُفَ بْنِ صُهَيْبٍ، عن حَبِيبِ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: قَالَ رَسولُ الله ﷺ: «مَنْ لَمْ يَأْخُذْ شَارِبَهُ فَلَيْسَ مِنَّا»

[صحيح، وأخرجه الترمذي، كتاب الأدب، باب ما جاء في قص الشارب، ح (٢٧٦١) من حديث عبيدة به وتابعه يحيى بن سعيد القطان عند الترمذي، ح (٢٧٦١) والمعتمر بن سليمان عند النسائي (الصغرى، ٥٠٥٠) وقال الترمذي "حسن صحيح" وصححه ابن حبان (موارد ١٤٨١)].

Comments:

A mustache is a sign of adulthood: It distinguishes between a child and an adult. But if it is allowed to grow long, it will dip into foods and drinks. Since specks of dust, saliva, nose dirt, and other unclean particles are likely to become entangled into a long mustache, it stands to reason that one should trim one's mustache. In fact, the *Shari'ah* commands Muslims to trim their mustaches. The command to do so, however, is limited to that part of the mustache that is directly above one's upper lip. As for the two sides of mustache, the sides that meet up with one's beard, one does not have to trim the mustache hair that is present there.

Chapter 14. The Time Limit For That

(المعجم ١٤) - التَّوْقِيْتُ فِي ذَلِكَ
(التحفة ١٤)

14. It was narrated that Anas bin Mâlik said: "A time limit was set for us, by the Messenger of Allâh ﷺ, regarding trimming the mustache, clipping the nails and plucking the pubes; we were not to leave that for more than forty days," on one occasion he said: "Forty nights." (*Ṣaḥîḥ*)

١٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَعْفَرٌ - هُوَ ابْنُ سُلَيْمَانَ - عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: وَقَّتَ لَنَا رَسُولُ اللهِ ﷺ فِي قَصِّ الشَّارِبِ وتَقْلِيمِ الأَظْفَارِ وَحَلْقِ الْعَانَةِ وَنَتْفِ الإِبْطِ، أَنْ لَا نَتْرُكَ أَكْثَرَ مِنْ أَرْبَعِينَ يَوْمًا وَقَالَ مَرَّةً أُخْرَى: أَرْبَعِينَ لَيْلَةً.

[وأخرجه مسلم، كتاب الطهارة، باب خصال الفطرة، ح (٢٥٨) عن قتيبة بن سعيد به وهو في الكبرى، ح (١٥)].

Comments:

Forty days is the uppermost limit, in that one must do the above-mentioned acts at least once every forty days. That being said, one may perform those acts whenever the need to do so is felt - whenever foul odor, the accumulation of dirt, or a feeling of dirtiness call for the taking of action.

Chapter 15. Trimming The Mustache And Letting The Beard Grow

(المعجم ١٥) - إِحْفَاءُ الشَّارِبِ وَإِعْفَاءُ اللِّحَى (التحفة ١٥)

15. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Trim the mustache and let the beard grow." (*Ṣaḥîḥ*)

١٥ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى - هُوَ ابْنُ سَعِيدٍ - عَنْ عُبَيْدِ اللهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَحْفُوا الشَّوَارِبَ وَأَعْفُوا اللِّحَى».

[متفق عليه، البخاري، كتاب اللباس، باب إعفاء اللحى، ح (٥٨٩٣) من حديث عبيد الله بن عمر به ومسلم، كتاب الطهارة، باب خصال الفطرة، ح (٢٥٩) من حديث يحيى القطان، وهو في الكبرى، ح (١٣)]

Comments:

Here, the Prophet ﷺ made a clear distinction between the Islamic ruling of keeping a beard and the Islamic ruling of keeping a mustache. On the one hand, he ﷺ commanded Muslim men to trim their mustaches; and on the other, he ordered Muslim men to allow their beards to grow. This is because a beard is a natural characteristic of a true man. To shave it off or to trim it, such that the skin underneath it can be seen, is to liken oneself to a woman, which is something that is clearly forbidden in Islam. However, to trim what

goes beyond a clenched fist held from the jaw - for a beard that is very long - is not prohibited, as is evidenced by the practice of some Companions of the Prophet ﷺ.

Chapter 16. Moving Far Away (From Everyone) When Relieving Oneself

(المعجم ١٦) - الإِبْعَادُ عِنْدَ إِرَادَةِ الحَاجَةِ (التحفة ١٦)

16. It was narrated that 'Abdur-Raḥmân bin Abî Qurâd said: "I went out with the Messenger of Allâh ﷺ to an isolated area, and when he wanted to relieve himself he moved far away." (*Ḥasan*)

١٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ الْخَطْمِيُّ عُمَيْرُ بْنُ يَزِيدَ قَالَ: حَدَّثَنِي الْحارِثُ ابْنُ فُضَيْلٍ وَعُمَارَةُ بْنُ خُزَيْمَةَ بْنِ ثَابِتٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي قُرَادٍ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللهِ ﷺ إِلَى الْخَلَاءِ وَكَانَ إِذَا أَرَادَ الْحَاجَةَ أَبْعَدَ.

[إسناده حسن، وأخرجه ابن ماجه، كتاب الطهارة، باب التباعد للبراز في الفضاء، ح (٣٣٤) من حديث يحيى القطان به وحسنه الحافظ في الإصابة ٢/ ٤١٩ ت (٥١٨٥) وهو في الكبرى ح (١٧)].

Comments:

To relieve oneself, one must choose either an out-of-the-way spot - out of the eyeshot of people - or an enclosed room or shed, so that people who are nearby are not bothered by offensive noises and odors. Toilets in modern days exist inside houses, and usually meet all these objectives quite well.

17. It was narrated from Al-Mughîrah bin Shu'bah that when the Prophet ﷺ would go away (to relieve himself) he would go far away. He went to relieve himself when he was on one of his journeys, and said: "Bring me (water for) *Wuḍû'*." So I brought him (water for) *Wuḍû'*, and he performed *Wuḍû'* and wiped over his *Khuffs*. (*Ṣaḥîḥ*)

The Shaikh[1] said: "Ismâ'îl (one of the narrators) is Ibn Ja'far bin Abî Kathîr Al-Qâri;

١٧ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ [قَالَ]: أَخْبَرَنَا إِسْماعِيلُ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا ذَهَبَ الْمَذْهَبَ أَبْعَدَ قَالَ: فَذَهَبَ لِحَاجَتِهِ وَهُوَ فِي بَعْضِ أَسْفَارِهِ فَقَالَ: «ائْتِنِي بِوَضُوءٍ» فَأَتَيْتُهُ بِوَضُوءٍ فَتَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ.

قَالَ الشَّيْخُ: إِسْماعِيلُ هُوَ ابْنُ جَعْفَرِ بْنِ أَبِي كَثِيرٍ الْقَارِئُ.

[1] Meaning the author, and it appears that Ibn As-Sunnî who heard the text, said this.

[صحيح، وأخرجه أبو داود، كتاب الطهارة، باب التخلي عند قضاء الحاجة، ح (١) من حديث محمد بن عمرو، وابن ماجه، ح (٣٣١) (انظر الحديث السابق) من حديث إسماعيل بن علية عن محمد بن عمرو به، وقال الترمذي، ح (٢٠) "حسن صحيح" وصححه ابن خزيمة ١/ ٣٠، ح (٥٠) والبغوي شرح السنة ١/ ٣٧٣ ح (١٨٤) والحاكم ١١/ ١٤٠ على شرط مسلم ووافقه الذهبي وسنده حسن وهو في الكبرى، ح (١٦) وله طريق آخر عند أحمد ٤/ ٢٤٤، ٢٤٩، ٤٥٠ وغيره وصححه النووي في المجموع ٢/ ٧٧].

Chapter 17. Allowing One To Not To Do That

(المعجم ١٧) - الرُّخْصَةُ فِي تَرْكِ ذَلِكَ (التحفة ١٧)

18. It was narrated that Hudhaifah said: "I was walking with the Messenger of Allâh ﷺ and he came to some people's garbage dump and urinated while standing up. I turned to go away, but he called me back (to conceal him), and I was just behind him. Then when he had finished, he performed *Wudû'* and wiped over his *Khuffs*." (*Sahîh*)

١٨ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللهِ ﷺ، فَانْتَهَى إِلَى سُبَاطَةِ قَوْمٍ فَبَالَ قَائِمًا، فَتَنَحَّيْتُ عَنْهُ فَدَعَانِي وَكُنْتُ عِنْدَ عَقِبَيْهِ حَتَّى فَرَغَ، ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ.

[متفق عليه، أخرجه البخاري، كتاب الوضوء، باب البول قائما وقاعدًا، ح: (٢٢٤)، ومسلم، كتاب الطهارة، باب المسح على الخفين، ح (٢٧٣) من حديث الأعمش به وهو في الكبرى، ح (١٨)].

Comments:

1. The Prophet's practice was to urinate in a squatting position. But in the above-mentioned incident, he urinated while standing. Various rational and coherent explanations have been given to explain this *Hadîth*. For instance, some scholars have suggested that the Prophet ﷺ urinated while standing in order to protect himself from the filth of the public garbage dump. Had he urinated in a squatting position above the dump, his clothing or his body would likely have been either smeared with filth, or sullied with urine that splashed back from the refuse. The latter possibility was likely since urine would have fallen close by and returned toward his feet. Other scholars have said that the Prophet ﷺ was suffering from knee pain, and thus it was difficult for him to urinate from a squatting position - this explanation is corroborated by a *Hadîth* that is related in *Sunan Al-Bayhaqi* (*Sunan Al-Bayhaqi Al-Kubra*: 1/101); it should be noted, however, that that narration is weak.
2. The intent of the chapter is to show that if one is confident that one will not bother others with offensive sounds and smells, one does not need to go far in order to urinate; rather, under such circumstances, it is sufficient to simply screen oneself, so that others cannot see him.

Chapter 18. What To Say When Entering *Al-Khalâ'* (The Toilet)

(المعجم ١٨) - القَوْلُ عِنْدَ دُخُولِ الخَلَاءِ (التحفة ١٨)

19. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ entered *Al-Khalâ'* (the toilet) and said: '*Allâhumma innî a'ûthu bika min al-khubuthî wal-khabâ'ith* (O Allâh, I seek refuge with You from male and female devils)."[1] (*Sahîh*)

١٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا دَخَلَ الْخَلَاءَ قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ».

[متفق عليه، البخاري، كتاب الوضوء باب ما يقول عند الخلاء، ح (١٤٢) من حديث عبدالعزيز به، ومسلم، كتاب الحيض، باب ما يقول إذا أراد دخول الخلاء، ح (٣٧٥) من حديث إسماعيل ابن علية به، وهو في الكبرى، ح (١٩)].

Comments:

1. Entering denotes intent to enter, as is explained in a narration that is related in *Sahîh Al-Bukhârî*, (*Hadîth* 142). Therefore, this supplication should be uttered before one enters the toilet.
2. *Khubth* and *Khabâ'ith* may mean filth, unclean habits, or foul deeds. The two words, however, may also refer to male and female devils, respectively.

Chapter 19. The Prohibition Of Facing The *Qiblah* When Relieving Oneself

(المعجم ١٩) - النَّهْيُ عَنِ اسْتِقْبَالِ القِبْلَةِ عِنْدَ الحَاجَةِ (التحفة ١٩)

20. It was narrated from Râfi' bin Ishâq that he heard Abû Ayyûb Al-Ansârî say – when he was in Egypt: "By Allâh, I do not know what I should do with these *Karâîs* (toilets). The Messenger of Allâh ﷺ said: 'When any one of you goes to defecate or urinate, let him not face toward the *Qiblah*, nor turn his back towards it.'" (*Sahîh*)

٢٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ ابْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ رَافِعِ ابْنِ إِسْحَاقَ أَنَّهُ سَمِعَ أَبَا أَيُّوبَ الْأَنْصَارِيَّ وَهُوَ بِمِصْرَ يَقُولُ: وَاللهِ! مَا أَدْرِي كَيْفَ أَصْنَعُ بِهٰذِهِ الْكَرَايِيسِ وَقَدْ قَالَ رَسُولُ اللهِ ﷺ: «إِذَا ذَهَبَ أَحَدُكُمْ إِلَى الْغَائِطِ أَوِ الْبَوْلِ، فَلَا يَسْتَقْبِلِ الْقِبْلَةَ وَلَا يَسْتَدْبِرْهَا».

[1] See *Ma'âlam As-Sunan* by Al-Khattâbî. And *Al-Khalâ'* is the area one relieves oneself in. It refers to outside or other than that, it shoud not be understood to mean toilet only.

[إسناده صحيح، وأخرجه أحمد ٥/٤١٤ من حديث مالك به وهو في الموطأ، (رواية ابن القاسم، ص (١٧٧) ح (١٢٤) ورواية يحيى ١/١٩٣ وله شواهد كثيرة].

Comments:

"Let him not face toward the *Qiblah*, nor turn his back toward it": The wording of this narration clearly indicates that the said prohibition applies to all places - to toilets inside of houses and to wide open spaces, such as fields, valleys, deserts, or out in the wilderness. Imâm Abû Ḥanîfah's legal ruling in the matter is in harmony with that literal interpretation. Imâm Ash-Shâfi'î, however, ruled that the prohibition applies only to situations wherein one relieves oneself in wide open spaces. Thus, according to his legal ruling, when one relieves oneself while inside a building (a four-walled enclosure), one may turn toward the *Qiblah*. And *Karâîs* is plural of *Karyâs*; it is like a modern day commode.

Chapter 20. The Prohibition Of Turning One's Back Towards The *Qiblah* When Relieving Oneself

(المعجم ٢٠) - النَّهْيُ عَنِ اسْتِدبَارِ القِبْلَةِ عِنْدَ الحَاجَةِ (التحفة ٢٠)

21. It was narrated from Abû Ayyûb that the Prophet ﷺ said: "Do not face toward the *Qiblah* nor turn your backs toward it when defecating or urinating, rather face toward the east or the west." *(Ṣaḥîḥ)*

٢١ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي أَيُّوبَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَسْتَقْبِلُوا الْقِبْلَةَ وَلَا تَسْتَدْبِرُوهَا لِغَائِطٍ أَوْ بَوْلٍ، وَلٰكِنْ شَرِّقُوا أَوْ غَرِّبُوا».

[متفق عليه، أخرجه البخاري، كتاب الصلاة، باب قبلة أهل المدينة وأهل الشام والمشرق، ح (٣٩٤)، ومسلم كتاب الطهارة، باب الاستطابة، ح (٢٦٤) من حديث سفيان بن عيينة به وهو في الكبرى، ح (٢٠)].

Comments:

"Rather turn to the East or to the West": This phrase relates to people whose *Qiblah* [the direction of the Ka'bah in Makkah] is not in the direction of the East or the West; for instance, the *Qiblah* for the inhabitants of Al-Madînah is in the direction of the south. And the inhabitants of Pakistan and India turn their faces toward the East or the South.

Chapter 21. The Command To Face Toward The East Or The West When Relieving Oneself

(المعجم ٢١) - الأَمْرُ بِاسْتِقْبَالِ المَشْرِقِ أَوِ المَغْرِبِ عِنْدَ الحَاجَةِ (التحفة ٢١)

22. It was narrated that Abû Ayyûb Al-Anṣârî said: "The Messenger of

٢٢ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا

غُنْدَرٌ: حَدَّثَنَا مَعْمَرٌ قَالَ: أَخْبَرَنَا ابْنُ شِهَابٍ عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَتَى أَحَدُكُمُ الْغَائِطَ، فَلَا يَسْتَقْبِلِ الْقِبْلَةَ وَلٰكِنْ لِيُشَرِّقْ أَوْ لِيُغَرِّبْ».

Allâh ﷺ said: 'When any one of you goes to defecate, let him not face toward the *Qiblah*, rather let him face toward the east or the west.'"(*Ṣaḥîḥ*)

[متفق عليه، انظر الحديث السابق، وأخرجه أحمد (٥/٤١٦) عن غندر به وهو في الكبرى، ح (٢١)].

(المعجم ٢٢) - الرُّخْصَةِ فِي ذٰلِكَ فِي الْبُيُوتِ (التحفة ٢٢)

Chapter 22. Allowing That In Houses

٢٣ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: لَقَدِ ارْتَقَيْتُ عَلَى ظَهْرِ بَيْتِنَا فَرَأَيْتُ رَسُولَ اللهِ ﷺ عَلَى لَبِنَتَيْنِ مُسْتَقْبِلَ بَيْتِ الْمَقْدِسِ لِحَاجَتِهِ.

23. It was narrated that 'Abdullâh bin 'Umar said: "I climbed on the roof of our house and saw the Messenger of Allâh ﷺ on two bricks, facing toward Bait Al-Maqdis (Jerusalem), relieving himself." (*Ṣaḥîḥ*)

[**متفق عليه**، أخرجه البخاري، كتاب الوضوء، باب من تبرز على لبنتين، ح (١٤٥) من حديث مالك، ومسلم، كتاب الطهارة، باب الاستطابة، ح (٢٦٦) من حديث يحيى بن سعيد الأنصاري به وهو في الموطأ ١/١٩٣-١٩٤ (يحيى) والكبرى، ح (٢٢)].

Comments:

1. Here, *"our house"* refers to the apartment of Hafsah ﷺ, the mother of the believers (Umm Al-Mominîn) and the sister of 'Abdullâh bin 'Umar ﷺ.
2. Bait Al-Maqdis is situated north of Madinah, while Makkah is situated south of Madinah. Therefore, the Prophet's ﷺ back was turned toward the *Qiblah*.
3. Based on this narration, Imâm Ash-Shâfi'î and other Scholars of *Hadîth* (*Muhaddithîn*) have argued that it is permissible to face or turn one's back toward the direction of the *Qiblah* if one is inside a building. Otherwise, the Prophet ﷺ would not have turned his back to the *Qiblah* as he ﷺ did based on the wording of this *Hadîth*. This is the strongest opinion in the matter, for it takes into account all pertinent *Hadîth* narrations. Furthermore, according to this legal ruling, one saves oneself from speaking without proof - for there is no proof that the ruling contained in this *Hadîth* is abrogated, nor is there proof that what is mentioned in this *Hadîth* is specific to the Prophet ﷺ. Besides, what is mentioned about the Prophet ﷺ in this *Hadîth* is also attributed to Ibn 'Umar ﷺ in a narration that is related in *Sunan Abû Dâwûd* (*At-Ṭahârah, Hadîth* 11). Nonetheless, whenever possible, one should act cautiously in this matter (i.e., when one relieves oneself inside of a building, one should try to avoid facing the *Qiblah* as well as turning one's back to it).

Chapter 23. The Prohibition Of Touching One's Penis With The Right Hand When Relieving Oneself

(المعجم ٢٣) - بَابُ النَّهْيِ عَنْ مَسِّ الذَّكَرِ بِالْيَمِينِ عِنْدَ الحَاجَةِ (التحفة ٢٣)

24. It was narrated from 'Abdullâh bin Abî Qatâdah, from his father, that the Messenger of Allâh ﷺ said: "When any one of you urinates, let him not hold his penis in his right hand." (*Ṣaḥîḥ*)

٢٤ - أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: أَخْبَرَنَا أَبُو إِسْمَاعِيلَ - وَهُوَ الْقَنَّادُ - قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ عَبْدَ اللهِ بْنَ أَبِي قَتَادَةَ حَدَّثَهُ عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا بَالَ أَحَدُكُمْ فَلَا يَأْخُذْ ذَكَرَهُ بِيَمِينِهِ».

[متفق عليه، أخرجه البخاري، كتاب الوضوء، باب النهي عن الاستنجاء باليمين، ح (١٥٣) ومسلم، كتاب الطهارة، باب النهي عن الاستنجاء باليمين، ح (٢٦٧) من حديث يحيى بن أبي كثير به وهو في الكبرى، ح (٢٩) وسيأتي برقم (٤٧)].

Comments:

1. Although this specifically mentions the situation of urination, the ruling concerning defecation is basically the same because it entails an even greater possibility of soiling oneself with impurity. In short, therefore, regardless of whether one is urinating or defecating, one should - while in the act of relieving oneself, or in the act of cleaning oneself afterward - touch one's private areas only with one's left hand.
2. It is very important to safeguard one's right hand from all forms of impurities.
3. Although a dirty hand becomes pure upon washing it, it is against one's sense of refinement to let one's right hand, with which one eats, become soiled or sullied with impure matter.

25. It was narrated from 'Abdullâh bin Abî Qatâdah that his father said: "The Messenger of Allâh ﷺ said: 'When any one of you enters *Al-Khalâ'* (the toilet), let him not touch his penis with his right hand.'" (*Ṣaḥîḥ*)

٢٥ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ وَكِيعٍ، عَنْ هِشَامٍ عَنْ يَحْيَى - هُوَ ابْنُ أَبِي كَثِيرٍ - عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا دَخَلَ أَحَدُكُمُ الْخَلَاءَ فَلَا يَمَسَّ ذَكَرَهُ بِيَمِينِهِ».

[متفق عليه، انظر الحديث السابق، وهو في الكبرى، ح (٢٩)].

Chapter 24. Allowing One To Urinate While Standing In A Desolate Area

(المعجم ٢٤) - الرُّخْصَةُ فِي الْبَوْلِ فِي الصَّحْرَاءِ قَائِمًا (التحفة ٢٤)

26. It was narrated from Ḥudhaifah that the Messenger of Allâh ﷺ

٢٦ - أَخْبَرَنَا مُؤَمَّلُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ

أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ: أَنَّ رَسُولَ اللهِ ﷺ أَتَى سُبَاطَةَ قَوْمٍ فَبَالَ قَائِمًا.

came to some people's garbage dump and urinated while standing. (*Ṣaḥîḥ*)

[متفق عليه، انظر ح (١٨) وهو في الكبرى، ح (٢٤)].

Comments:

This report and its explanation have already been mentioned above: see *Ḥadîth* 18.

٢٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ [قَالَ]: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ أَبَا وَائِلٍ أَنَّ حُذَيْفَةَ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ أَتَى سُبَاطَةَ قَوْمٍ فَبَالَ قَائِمًا.

27. It was narrated that Manṣûr said: "I heard Abû Wâ'il (say) that Ḥudhaifah said: 'The Messenger of Allâh ﷺ came to some people's garbage dump and urinated while standing.'" (*Ṣaḥîḥ*)

[متفق عليه، انظر الحديث السابق].

٢٨ - أَخْبَرَنَا سُلَيْمَانُ بْنُ عُبَيْدِ اللهِ [قَالَ]: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، وَمَنْصُورٌ عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ: أَنَّ النَّبِيَّ ﷺ مَشَى إِلَى سُبَاطَةِ قَوْمٍ فَبَالَ قَائِمًا - قَالَ سُلَيْمَانُ فِي حَدِيثِهِ -: وَمَسَحَ عَلَى خُفَّيْهِ وَلَمْ يَذْكُرْ مَنْصُورٌ: الْمَسْحَ.

28. It was narrated from Ḥudhaifah that the Prophet ﷺ went to some people's garbage dump and urinated while standing. In his narration, Sulaimân bin 'Ubidullâh said: "And he wiped over his *Khuffs*," but Manṣûr did not mention the wiping.[1] (*Ṣaḥîḥ*)

[متفق عليه، انظر ح (١٨) وهو في الكبرى، ح (٢٣)].

Chapter 25. Squatting While Urinating In The House

(المعجم ٢٥) - الْبَوْلُ فِي الْبَيْتِ جَالِسًا (التحفة ٢٥)

٢٩ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا شَرِيكٌ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَنْ حَدَّثَكُمْ أَنَّ رَسُولَ اللهِ ﷺ بَالَ قَائِمًا فَلَا تُصَدِّقُوهُ، مَا كَانَ يَبُولُ إِلَّا جَالِسًا.

29. It was narrated that 'Âishah said: "Whoever tells you that the Messenger of Allâh ﷺ urinated standing up, do not believe him, for he would not urinate except while squatting." (*Ḥasan*)

[حسن، وأخرجه الترمذي، كتاب الطهارة، باب ماجاء في النهي عن البول قائمًا، ح (١٢) عن علي بن حجر به، وأخرجه ابن ماجه، كتاب الطهارة، باب في البول قاعدًا، ح (٣٠٧) من

[1] Meaning, in this route, since Shu'bah narrated it from both Sulaimân and Manṣûr.

حديث شريك القاضي به، وتابعه إسرائيل وغيره (السنن الكبرى للبيهقي ١/ ١٠١، ١٠٢) والحديث في السنن الكبرى للنسائي، ح (٢٥)].

Comments:

Here, 'Âishah ﷺ relates the Prophet's ﷺ usual practice. Apparently, 'Âishah ﷺ heard about the report which indicated that, at least on one occasion, the Prophet ﷺ urinated while standing up. Apparently, it was something the Prophet ﷺ did outside of the home; thus it was only natural that 'Âishah ﷺ had no knowledge about it. This *Hadîth*, therefore, does not negate the previously mentioned authentic *Hadîth* - the *Hadîth* which describes how the Prophet ﷺ once urinated while standing up.

Chapter 26. Urinating Toward An Object With Which One Is Screening Oneself

(المعجم ٢٦) - الْبَوْلُ إِلَى سُتْرَةٍ يَسْتَتِرُ بِهَا (التحفة ٢٦)

30. It was narrated that 'Abdur-Rahmân bin Hasanah said: "The Messenger of Allâh ﷺ came out to us with a small leather shield in his hand. He put it down, then he sat behind it and urinated toward it. Some of the people said: 'Look, he is urinating like a woman.' He heard that and said: 'Do you not know what happened to the companion of the Children of Israel? If they got any urine on themselves they would clip that part of their garments off. Their companion told them not to do that and he was punished in his grave.'" (*Da'îf*)

٣٠ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حَسَنَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ وَفِي يَدِهِ كَهَيْئَةِ الدَّرَقَةِ فَوَضَعَهَا، ثُمَّ جَلَسَ خَلْفَهَا فَبَالَ إِلَيْهَا، فَقَالَ بَعْضُ الْقَوْمِ: انْظُرُوا، يَبُولُ كَمَا تَبُولُ الْمَرْأَةُ فَسَمِعَهُ فَقَالَ: «أَوَ مَا عَلِمْتَ مَا أَصَابَ صَاحِبَ بَنِي إِسْرَائِيلَ؟ كَانُوا إِذَا أَصَابَهُمْ شَيْءٌ مِنَ الْبَوْلِ قَرَضُوهُ بِالْمَقَارِيضِ، فَنَهَاهُمْ صَاحِبُهُمْ فَعُذِّبَ فِي قَبْرِهِ».

[**إسناده ضعيف**، وأخرجه ابن ماجه، كتاب الطهارة، باب التشديد في البول، ح (٣٤٦) من حديث أبي معاوية، وأبوداود، كتاب الطهارة، باب الاستبراء من البول، ح (٢٢) من حديث الأعمش به وهو في الكبرى، ح (٢٦) وصححه ابن حبان (الإحسان ٣١١٧) والحاكم: ١/ ١٨٤ والذهبي وابن حجر والدار قطني (فتح ١/ ٣٢٨) وغيرهم * سليمان الأعمش ثقة حافظ عارف بالقراءة ورع، لكنه يدلس (تقريب التهذيب، ص ٢١٠) ولم أجد تصريح سماعه، ولأصل الحديث شاهد عند البخاري وغيره].

Comments:

1. "As a woman urinates"; this comparison alludes either to urinating while squatting or while one conceals oneself behind a screen. The person who

uttered these words might not have been a man who had been nurtured and trained by the Prophet ﷺ, or else he might have been a disbeliever, a new Muslim, or a hypocrite.

2. "Cut with scissors" denotes cloth that was sullied with urine and not the body.

Chapter 27. Being Careful To Avoid Contamination With Urine

(المعجم ٢٧) - التَّنَزُّهُ عَنِ الْبَوْلِ (التحفة ٢٧)

31. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ passed by two graves and said: 'These two are being punished, but they are not being punished for something that was difficult to avoid. As for this, he used not to take precautions to avoid (his body or clothes being soiled by) urine, and this one used to walk around spreading malicious gossip.' Then he called for a fresh palm-leaf stalk and split it in two, and placed one piece on each of the two graves. They said: 'O Messenger of Allâh, why did you do that?' He said: 'Perhaps the torment will be reduced for them so long as this does not dry out.'" (*Ṣaḥîḥ*)

Manṣûr contradicted him, he reported it from Mujâhid from Ibn 'Abbâs, but he did not mention Ṭâwus in it.

٣١ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ وَكِيعٍ، عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللهِ ﷺ عَلَى قَبْرَيْنِ فَقَالَ: «إِنَّهُمَا يُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا هٰذَا فَكَانَ لَا يَسْتَنْزِهُ مِنْ بَوْلِهِ، وَأَمَّا هٰذَا فَإِنَّهُ كَانَ يَمْشِي بِالنَّمِيمَةِ»، ثُمَّ دَعَا بِعَسِيبٍ رَطْبٍ فَشَقَّهُ بِاثْنَيْنِ فَغَرَسَ عَلَى هٰذَا وَاحِدًا وَعَلَى هٰذَا وَاحِدًا، ثُمَّ قَالَ: «لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَيْبَسَا» خَالَفَهُ مَنْصُورٌ، رَوَاهُ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ وَلَمْ يَذْكُرْ طَاوُسًا.

[**متفق عليه**، أخرجه البخاري، كتاب الوضوء، باب ما جاء في غسل البول، ح: (٢١٨) ومسلم، كتاب الطهارة، باب الدليل على نجاسة البول ووجوب الاستبراء منه، ح (٢٩٢) من حديث وكيع به وهو في الكبرى، ح (٢٧)].

Comments:

The wording of this narration suggests that to protect oneself from these acts is not something difficult. In fact, both these acts - as is indicated by this narration and by others as well - are major sins.

Chapter 28. Urinating In A Vessel

(المعجم ٢٨) - **بَابُ** الْبَوْلِ فِي الْإِنَاءِ (التحفة ٢٨)

32. It was narrated that Umaimah

٣٢ - أَخْبَرَنَا أَيُّوبُ بْنُ مُحَمَّدٍ

bint Ruqaiqah said: "The Prophet ﷺ had a vessel made from a date tree in which he would urinate and place it under the bed." *(Hasan)*

الْوَزَّانُ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَتْنِي حُكَيْمَةُ بِنْتُ أُمَيْمَةَ عَنْ أُمِّهَا أُمَيْمَةَ بِنْتِ رُقَيْقَةَ قَالَتْ: كَانَ لِلنَّبِيِّ ﷺ قَدَحٌ مِنْ عَيْدَانٍ يَبُولُ فِيهِ وَيَضَعُهُ تَحْتَ السَّرِيرِ.

[إسناده حسن، أخرجه أبو داود، كتاب الطهارة، باب الرجل يبول بالليل في الإناء ثم يضعه عنده، ح (٢٤) من حديث حجاج بن محمد به وصححه ابن حبان (موارد ١٤١) والحاكم ١/١٦٧ والذهبي، وحسنه النووي وابن حجر وغيرهما وهو في الكبرى، ح (٣٤)].

Comments:

If there is no particular place set apart for urination in a house or if it is not possible to reach such a place, then to urinate in a chamber-pot or receptacle kept near one's bed and to empty it out at the crack of dawn, is an effective means of safeguarding one's house against filth.

Chapter 29. Urinating In A Basin

(المعجم ٢٩) - الْبَوْلُ فِي الطَّسْتِ (التحفة ٢٩)

33. It was narrated that 'Âishah said: "They say that the Prophet ﷺ made a will for 'Alî,[1] but he called for a basin in which to urinate, then he went flaccid suddenly (and died), *so how could he leave a will?!"* *(Sahîh)*

The Shaikh said: Azhar (one of the narrators) is Ibn Sa'd As-Sammân.

٣٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ [قَالَ]: أَخْبَرَنَا أَزْهَرُ قال: أَخْبَرَنَا ابْنُ عَوْنٍ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: يَقُولُونَ إِنَّ النَّبِيَّ ﷺ أَوْصَى إِلَى عَلِيٍّ! لَقَدْ دَعَا بِالطَّسْتِ لِيَبُولَ فِيهَا فَانْخَنَثَتْ نَفْسُهُ وَمَا أَشْعُرُ فَإِلَى مَنْ أَوْصَى؟!.

قَالَ الشَّيْخُ: أَزْهَرُ هُوَ ابْنُ سَعْدٍ السَّمَّانُ.

[متفق عليه، أخرجه البخاري، كتاب المغازي، باب مرض النبي ﷺ ووفاته، ح (٤٤٥٩) من حديث أزهر السمان، ومسلم، كتاب الوصية، باب ترك الوصية لمن ليس له شيء يوصي فيه، ح (١٦٣٦) من حديث ابن عون به وهو في الكبرى ح (٦٤٥١)].

Comments:

1. Here, 'Âishah was refuting what members of the Rawafid sect were saying about the Caliphate: They claimed that, just before he died, the Prophet ﷺ decreed that 'Alî ؓ should become the first *Khalîfah* of the Muslim nation.

[1] Meaning, appointing him as the *Khalifah*.

'Âishah ﷺ made it clear that what they said was false and ludicrous. She pointed out that what they claimed was impossible, for she had been by the Prophet's side throughout the duration of his final illness. One makes one's will at the time of one's death, and when that time came for the Prophet ﷺ, his head was in 'Âishah's lap. Thus, had the Prophet ﷺ made a will in which he appointed a *Khalîfah*, 'Âishah ﷺ would have known about it. The fact remains, therefore, that he ﷺ made no such will.

2. This narration further proves that, if one is not able to reach a place that is designated as a toilet, one may urinate in a basin.

Chapter 30. That It Is Disliked To Urinate Into A Burrow In The Ground

(المعجم ٣٠) - كَرَاهِيَةُ الْبَوْلِ فِي الْجُحْرِ (التحفة ٣٠)

34. It was narrated from Qatâdah, from 'Abdullâh bin Sarjis, that the Prophet of Allâh ﷺ said: "None of you should urinate into a burrow in the ground." They said to Qatadâh: "Why is it disliked to urinate into a burrow in the ground?" He said: "It is said that these are dwelling-places of the jinn." (*Da'îf*)

٣٤ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ عَبْدِ اللهِ بْنِ سَرْجِسَ، أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي جُحْرٍ» قَالُوا لِقَتَادَةَ: وَمَا يُكْرَهُ مِنَ الْبَوْلِ فِي الْجُحْرِ؟ فَقَالَ: يُقَالُ: إِنَّهَا مَسَاكِنُ الْجِنِّ.

[إسناده ضعيف، وأخرجه أبوداود، كتاب الطهارة، باب النهي عن البول في الجحر، ح (٢٩) من حديث معاذ به وهو في الكبرى، ح (٣٠) وصححه النووي في المجموع ٢/ ٨٢، والحاكم على شرط الشيخين ١/ ١٨٦ ووافقه الذهبي. ※ قتادة مدلس كما قال النسائي وغيره (سير أعلام النبلاء ٧/ ٧٤ وعنعن].

Comments:

Burrows or holes in the ground are often homes to worms, insects, snakes, scorpions, and many other harmful creatures. As a consequence of urination into a burrow, such creatures will be forced to come out; this will cause them discomfort needlessly. And provoked, they might harm the urinator or someone else. Hence the prohibition of urinating into a burrow or a hole in the ground. *Qatâdah ﷺ has specified such places as being the dwellings, not* just of insects and small animals, but of jinns as well.

Chapter 31. The Prohibition Of Urinating In Standing Water

(المعجم ٣١) - النَّهْيُ عَنِ الْبَوْلِ فِي الْمَاءِ الرَّاكِدِ (التحفة ٣١)

35. It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade urinating into standing water.

٣٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ نَهَى عَنِ الْبَوْلِ فِي الْمَاءِ الرَّاكِدِ.

[وأخرجه مسلم، كتاب الطهارة، باب النهي عن البول في الماء الراكد، ح (٢٨١) عن قتيبة ابن سعيد به وهو في الكبرى، ح (٣٥)].

Comments:

Urinating in still water would result in impurities stagnating in the water, which would lead to a foul and disgusting smell. If many people urinate in still water, its color, odor, and taste may also change. This will render the water impure and unsuitable for use.

Chapter 32. That It Is Disliked To Urinate In A Place Where One Bathes

(المعجم ٣٢) - كَرَاهِيَةُ الْبَوْلِ فِي الْمُسْتَحَمِّ (التحفة ٣٢)

36. It was narrated from 'Abdullâh bin Mughaffal that the Prophet ﷺ said: "None of you should urinate in the place where he bathes, for most *Waswâs* (devilish whispers)[1] come from that." ***(Hasan)***

٣٦ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنِ الْأَشْعَثِ بْنِ عَبْدِ الْمَلِكِ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي مُسْتَحَمِّهِ، فَإِنَّ عَامَّةَ الْوَسْوَاسِ مِنْهُ».

[حسن، وأخرجه الترمذي، كتاب الطهارة، باب ماجاء في كراهية البول في المغتسل، ح (٢١) عن علي بن حجر به وقال: "غريب" وأبوداود، ح (٢٧) وابن ماجه، ح (٣٠٤) من حديث معمر به وصححه ابن حبان (موارد ١٢٥٢) والحاكم على شرط الشيخين ١/ ١٦٧، ١٨٥، ووافقه الذهبي، وحسنه النووي في المجموع ٢/ ٩١ والحديث في الكبرى ٣٦) * الحسن البصري مدلس كما قال النسائي (سير أعلام النبلاء ٧/ ٧٤) وعنعن وله شاهد صحيح موقوف عند البيهقي ١/ ٩٨ وللحديث شواهد].

Comments:

Urination at a place of bathing is prohibited. This is because bath water would fall into the urine and would sprinkle onto one's body. Besides, the impurity would mix with water and spread around. Common sense, therefore, demands that one should neither purify oneself in a place of defilement nor make impure a place of purification.

Chapter 33. Greeting One Who Is Urinating

(المعجم ٣٣) - السَّلَامُ عَلَى مَنْ يَبُولُ (التحفة ٣٣)

37. It was narrated that Ibn 'Umar said: "A man passed by the Prophet ﷺ when he was urinating and greeted him with *Salâm*, but he did not return his greeting." ***(Ṣaḥîḥ)***

٣٧ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ وَقَبِيصَةُ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: مَرَّ رَجُلٌ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ السَّلَامَ.

[1] I.e., with regard to whether the urine has soiled his body or not.

[وأخرجه مسلم، كتاب الحيض، باب التيمم، ح (٣٧٠) من حديث سفيان الثوري به].

Comments:

When one is in the process of urinating or defecating, it is not appropriate for one to utter remembrance of Allâh or to answer another person's greetings. Since it is not appropriate for one who is in such a state to return someone else's greeting, one should also refrain from initiating greetings himself.

Chapter 34. Returning The Greeting After Performing *Wuḍû'*

(المعجم ٣٤) - رَدُّ السَّلَامِ بَعْدَ الْوُضُوءِ (التحفة ٣٤)

38. It was narrated from Al-Muhâjir bin Qunfudh that he greeted the Prophet ﷺ with *Salâm* while he was urinating, and he did not return the greeting until he had performed *Wuḍû'*. When he had performed *Wuḍû'* he returned the greeting. (*Ḍa'îf*)

٣٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ حُضَيْنٍ أَبِي سَاسَانَ، عَنِ الْمُهَاجِرِ بْنِ قُنْفُذٍ: أَنَّهُ سَلَّمَ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ فَلَمْ يَرُدَّ عَلَيْهِ السَّلَامَ حَتَّى تَوَضَّأَ فَلَمَّا تَوَضَّأَ رَدَّ عَلَيْهِ.

[إسناده ضعيف. وأخرجه أبو داود، كتاب الطهارة، باب في الرجل أيرد السلام وهو يبول؟، ح (١٧) وابن ماجه، كتاب الطهارة، باب الرجل يسلم عليه وهو يبول، ح (٣٥٠) من حديث سعيد ابن أبي عروبة به، وصححه ابن خزيمة ١/ ١٠٣ وابن حبان (موارد ١٨٩، ١٩٠) والحاكم على شرط الشيخين ١/ ١٦٧ ووافقه الذهبي، وهو في السنن الكبرى (٣٧).* الحسن عنعن (٣٦) وللحديث شواهد].

Comments:

Though it is not appropriate to greet a person when he is urinating, if greetings are extended to him by mistake, he may return the greetings upon completing the act of urinating.

Chapter 35. The Prohibition Of Cleaning Oneself With Bones

(المعجم ٣٥) - النَّهْيُ عَنِ الِاسْتِطَابَةِ بِالْعَظْمِ (التحفة ٣٥)

39. It was narrated from 'Abdullâh bin Mas'ûd, that the Messenger of Allâh ﷺ forbade cleaning oneself with bones or dung. (*Ṣaḥîḥ*)

٣٩ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُثْمَانَ بْنِ سَنَّةَ الْخُزَاعِيِّ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى أَنْ يَسْتَطِيبَ أَحَدُكُمْ بِعَظْمٍ أَوْ رَوْثٍ.

[صحيح، وأخرجه الطحاوي، في معاني الآثار ١٢٣/١ من حديث ابن وهب به وهو في الكبرى، ح (٣٨) وصححه الذهبي في تلخيص المستدرك ٥٠٢/٢، ٥٠٤. * الزهري صرح بالسماع عند أبي نعيم في دلائل النبوة ١٢٩/٢، ١٣٠ وأبو عثمان حسن الحديث راجع الإصابة ١٤٩/٤ وغيره].

Comments:

Bones do not possess the quality of absorption; they are rather hard, and so rather than absorb impure matter, they will only succeed in spreading impure matter around a person's body. Hence, bones should not be used for purification purposes. Moreover, bones and dried dung (*Rawth*) constitute part of the food of both jinns and their animals. It is forbidden to spoil the food of the two said categories of created beings. And so that is another reason why bones should not be used to purify oneself from urine and feces. This explanation has clearly been mentioned in certain *Hadîth* narrations.

Chapter 36. The Prohibition Of Cleaning Oneself With Dung

(المعجم ٣٦) - النَّهْيُ عَنِ الاِسْتِطَابَةِ بِالرَّوْثِ (التحفة ٣٦)

40. It was narrated from Abû Hurairah that the Prophet ﷺ said: "I am like a father teaching you. When any one of you goes to *Al-Khalâ'* (the toilet), let him not face toward the *Qiblah* nor turn his back toward it, and let him not clean himself with his right hand." And *he used to tell them to use three* stones, and he forbade using dung or old bones. ***(Hasan)***

٤٠ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى - يَعْنِي ابْنَ سَعِيدٍ - عَنْ مُحَمَّدِ بْنِ عَجْلَانَ قَالَ: أَخْبَرَنِي الْقَعْقَاعُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّمَا أَنَا لَكُمْ مِثْلُ الْوَالِدِ أُعَلِّمُكُمْ، إِذَا ذَهَبَ أَحَدُكُمْ إِلَى الْخَلَاءِ فَلَا يَسْتَقْبِلِ الْقِبْلَةَ وَلَا يَسْتَدْبِرْهَا، وَلَا يَسْتَنْجِ بِيَمِينِهِ»، وَكَانَ يَأْمُرُ بِثَلَاثَةِ أَحْجَارٍ، وَيَنْهَى عَنِ الرَّوْثِ وَالرِّمَّةِ.

[إسناده حسن، وأخرجه أبوداود، كتاب الطهارة، باب كراهية استقبال القبلة عند قضاء الحاجة، ح (٨) وابن ماجه، كتاب الطهارة، باب الاستنجاء بالحجارة...، ح (٣١٢، ٣١٣) من حديث ابن عجلان به وصححه ابن خزيمة ٤٣/١، ٤٤، ح(٨٠) وابن حبان، (موارد ١٢٨)].

Chapter 37. The Prohibition Of Using Less Than Three Stones To Clean Oneself

(المعجم ٣٧) - النَّهْيُ عَنِ الاِكْتِفَاءِ فِي الاِسْتِطَابَةِ بِأَقَلَّ مِنْ ثَلَاثَةِ أَحْجَارٍ (التحفة ٣٧)

41. It was narrated that Salmân said, that a man said to him: "Your companion (meaning, the Prophet

٤١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ،

ﷺ) even teaches you how to go to the toilet!" He said: "Yes, he forbade us from facing the *Qiblah* when defecating or urinating, or cleaning ourselves with our right hands, or to use less than three stones." (*Ṣaḥîḥ*)

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ سَلْمَانَ قَالَ: وَقَالَ لَهُ رَجُلٌ: إِنَّ صَاحِبَكُمْ لَيُعَلِّمُكُمْ حَتَّى الْخِرَاءَةَ. قَالَ: أَجَلْ، نَهَانَا أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِغَائِطٍ أَوْ بَوْلٍ، أَوْ نَسْتَنْجِيَ بِأَيْمَانِنَا، أَوْ نَكْتَفِيَ بِأَقَلَّ مِنْ ثَلَاثَةِ أَحْجَارٍ.

[وأخرجه **مسلم**، كتاب الطهارة، باب الاستطابة، ح (٢٦٢) من حديث أبي معاوية به وهو في الكبرى، ح (٤٠)].

Comments:

This man was a polytheist - an idolater. He had uttered these words contemptuously, and out of ridicule. But Salmân Al-Farisi answered with an intelligent rejoinder, in a very wise and dignified manner. May Allâh reward him with the best of rewards!

Chapter 38. Allowing The Usage Of Two Stones For Cleaning

(المعجم ٣٨) - **الرُّخْصَةُ فِي الاِسْتِطَابَةِ بِحَجَرَيْنِ** (التحفة ٣٨)

42. 'Abdur-Raḥmân bin Al-Aswad (narrated) from his father that he heard 'Abdullâh say: "The Prophet ﷺ wanted to defecate, and he told me to bring him three stones. I found two stones and looked for a third, but I could not find any, so I picked up a piece of dung and brought them to the Prophet ﷺ. He took the two stones and threw away the dung and said: "This is *Riks*." (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: *Riks* is the food of the jinn.

٤٢ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ زُهَيْرٍ، عَنْ أَبِي إِسْحَاقَ قَالَ: لَيْسَ أَبُو عُبَيْدَةَ ذَكَرَهُ وَلٰكِنْ عَبْدُ الرَّحْمٰنِ بْنُ الْأَسْوَدِ عَنْ أَبِيهِ أَنَّهُ سَمِعَ عَبْدَ اللهِ يَقُولُ: أَتَى النَّبِيُّ ﷺ الْغَائِطَ، وَأَمَرَنِي أَنْ آتِيَهُ بِثَلَاثَةِ أَحْجَارٍ، فَوَجَدْتُ حَجَرَيْنِ وَالْتَمَسْتُ الثَّالِثَ فَلَمْ أَجِدْهُ، فَأَخَذْتُ رَوْثَةً فَأَتَيْتُ بِهِنَّ النَّبِيَّ ﷺ، فَأَخَذَ الْحَجَرَيْنِ وَأَلْقَى الرَّوْثَةَ وَقَالَ: «هٰذِهِ رِكْسٌ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: الرِّكْسُ: طَعَامُ الْجِنِّ.

[وأخرجه **البخاري**: كتاب الوضوء، باب لا يستنجى بروث، ح (١٥٦) عن أبي نعيم به وهو في الكبرى، ح (٤٣)].

Comments:

The words used in the text of *Sunan An-Nasâ'î* are only this much, but in

Musnad Ahmad the *Hadîth* goes on to mention that Allâh's Messenger ﷺ said, "One more stone," which suggests that to contend sufficiency at two stones is not founded on authentic proofs. Let us assume one has only two stones or merely one; in such situations, one stone can be used from various sides thrice, but this, however, should be done very cautiously, in such a manner that one avoids coming into contact with the filth of a previously-used side of the stone.

Chapter 39. Allowing The Usage Of One Stone For Cleaning

(المعجم ٣٩) - بَابُ الرُّخْصَةِ فِي الاسْتِطَابَةِ بِحَجَرٍ وَاحِدٍ

(التحفة ٣٩)

43. It was narrated from Salamah bin Qais that the Messenger of Allâh ﷺ said: "When you clean yourselves (with stones, after defecating), use an odd number." (*Sahîh*)

٤٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ سَلَمَةَ بْنِ قَيْسٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِذَا اسْتَجْمَرْتَ فَأَوْتِرْ».

[**إسناده صحيح**، وأخرجه الترمذي، كتاب الطهارة، باب ماجاء في المضمضة والاستنشاق ح(٢٧) من حديث جرير بن عبدالحميد به، وتابعه حماد بن زيد عند ابن ماجه، ح (٤٠٦) وغيره وقال الترمذي: "حسن صحيح" وهو في الكبرى، ح (٤٥)].

Chapter 40. Permitting The Usage Of Stones For Cleaning Without Anything Else

(المعجم ٤٠) - الِاجْتِزَاءُ فِي الِاسْتِطَابَةِ بِالحِجَارَةِ دُونَ غَيْرِهَا

(التحفة ٤٠)

44. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "When any one of you goes to the *Ghâ'it* (toilet to defecate), let him take with him three stones and clean himself with them, for that will suffice him." (***Hasan***)

٤٤ - أَخْبَرَنَا قُتَيْبَةُ قالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بنُ أَبِي حازِمٍ عن أَبِيهِ، عن مُسْلِمِ بنِ قُرْطٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسولَ اللهِ ﷺ قالَ: «إِذَا ذَهَبَ أَحَدُكُمْ إِلَى الْغَائِطِ، فَلْيَذْهَبْ مَعَهُ بِثَلَاثَةِ أَحْجَارٍ فَلْيَسْتَطِبْ بِهَا، فَإِنَّها تُجْزِئُ عَنْهُ».

[**حسن**، وأخرجه أبوداود، كتاب الطهارة، باب الاستنجاء بالأحجار، ح (٤٠) من حديث أبي حازم به وهو في الكبرى، ح (٤٢) وصححه الدار قطني ١/ ٥٤، ٥٥].

Chapter 41. Cleaning Oneself With Water

(المعجم ٤١) - الاِسْتِنْجَاءُ بِالْمَاءِ

(التحفة ٤١)

45. Anas bin Mâlik said: "When the Messenger of Allâh ﷺ would go to the toilet, I and another boy like me would bring a small leather vessel of water and he would clean himself with water." (*Sahîh*)

٤٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ: أَخْبَرَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ إِذَا دَخَلَ الْخَلَاءَ أَحْمِلُ أَنَا وَغُلَامٌ مَعِي نَحْوِي إِدَاوَةً مِنْ مَاءٍ فَيَسْتَنْجِي بِالْمَاءِ.

[متفق عليه، وأخرجه البخاري، كتاب الوضوء، باب الاستنجاء بالماء، ح (١٥٠) ومسلم، كتاب الطهارة، باب الاستنجاء بالماء من التبرز ح (٢٧١) من حديث شعبة به وهو في الكبرى، ح (٤٧)].

Comments:

The objective of the chapter is to demonstrate that it is not compulsory to use stones. Rather one could remove traces of urine and excrement solely by means of water.

46. It was narrated that 'Âishah said: "Tell your husbands to clean themselves with water, for I am too shy to tell them myself. The Messenger of Allâh ﷺ used to do that." (*Sahîh*)

٤٦ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: مُرْنَ أَزْوَاجَكُنَّ أَنْ يَسْتَطِيبُوا بِالْمَاءِ فَإِنِّي أَسْتَحْيِيهِمْ مِنْهُ، إِنَّ رَسُولَ اللهِ ﷺ كَانَ يَفْعَلُهُ.

[صحيح: وأخرجه الترمذي، كتاب الوضوء، باب ما جاء في الاستنجاء بالماء ح (١٩) عن قتيبة به، وقال: "حسن صحيح" وهو في الكبرى، ح (٤٦) ❊ ورواه يزيد الرشك عن معاذة به (مسند أحمد ٦/ ١١٣)].

Chapter 42. Prohibition Of *Istinjâ'* (Cleaning Oneself) With The Right Hand

(المعجم ٤٢) - النَّهْيُ عَنِ الاِسْتِنْجَاءِ بِالْيَمِينِ

(التحفة ٤٢)

47. It was narrated from Abû Qatâdah that the Messenger of Allâh ﷺ said: "When any one of you drinks, let him not breathe into the vessel, and when he goes to the

٤٧ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ

toilet let him not touch his penis with his right hand, nor wipe himself with his right hand." (*Sahîh*)

أَبِي قَتَادَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا شَرِبَ أَحَدُكُمْ فَلَا يَتَنَفَّسْ فِي إِنَائِهِ، وَإِذَا أَتَى الْخَلَاءَ فَلَا يَمَسَّ ذَكَرَهُ بِيَمِينِهِ، وَلَا يَتَمَسَّحْ بِيَمِينِهِ».

[صحيح، تقدم طرفه في (٢٤) وهو في الكبرى، ح (٤١)].

Comments:

The prohibition of breathing into a drinking vessel may perhaps be due to the reasons that one's breath might contain a blend of unwholesome substances from one's lungs, and that, subsequently, those substances might get mixed into the water that is inside a drinking vessel.

48. It was narrated from Ibn Abî Qatâdah, from his father, that the Prophet ﷺ forbade breathing into the vessel (when drinking), touching one's penis with one's right hand, and cleaning oneself with one's right hand. (*Sahîh*)

٤٨ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ أَيُّوبَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنِ ابْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَتَنَفَّسَ فِي الْإِنَاءِ، وَأَنْ يَمَسَّ ذَكَرَهُ بِيَمِينِهِ، وَأَنْ يَسْتَطِيبَ بِيَمِينِهِ.

[صحيح، انظر الحديث السابق].

49. It was narrated that Salmân said: "The idolators said: 'We see that your companion teaches you how to go to the toilet.' He said: 'Yes, he forbade us from cleaning ourselves with our right hand, and from facing toward the *Qiblah*, and he said: 'None of you should clean with less than three stones.''' (*Sahîh*)

٤٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَشُعَيْبُ بْنُ يُوسُفَ - وَاللَّفْظُ لَهُ - عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ وَ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ سَلْمَانَ قَالَ: قَالَ الْمُشْرِكُونَ إِنَّا لَنَرَى صَاحِبَكُمْ يُعَلِّمُكُمُ الْخِرَاءَةَ قَالَ: أَجَلْ، نَهَانَا أَنْ يَسْتَنْجِيَ أَحَدُنَا بِيَمِينِهِ، وَيَسْتَقْبِلَ الْقِبْلَةَ وَقَالَ: «لَا يَسْتَنْجِي أَحَدُكُمْ بِدُونِ ثَلَاثَةِ أَحْجَارٍ».

[صحيح، تقدم (٤١)].

Chapter 43. Rubbing The Hand On The Ground After *Istinjâ'*

(المعجم ٤٣) - **بَابُ** دَلْكِ الْيَدِ بِالأَرْضِ بَعْدَ الاِسْتِنْجَاءِ (التحفة ٤٣)

50. It was narrated from Abû Hurairah that the Prophet ﷺ performed *Wuḍû'*, and when he had performed *Istinjâ'* he rubbed his hand on the ground. ***(Ḥasan)***

٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ الْمُخَرِّمِيُّ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ شَرِيكٍ، عَنْ إِبْرَاهِيمَ بْنِ جَرِيرٍ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ فَلَمَّا اسْتَنْجَى دَلَكَ يَدَهُ بِالأَرْضِ.

[**إسناده حسن**، وأخرجه أبوداود، ح (٤٥) وابن ماجه، ح (٣٥٨) من حديث وكيع به وهو في الكبرى، ح (٤٨). * شريك القاضي صرح بالسماع عند ابن حبان (موارد ١٣٨)].

Comments:

Very often, washing with water does not remove bad smell from the hands. Rubbing them against soil gets rid of the bad odor and removes any sticky impurity that may cling on to a person's hands. In modern times, one can benefit by rubbing oneself with soap. Using earth or soil, therefore, is not compulsory.

51. Ibrâhîm bin Jarîr narrated that his father said: "I was with the Prophet ﷺ and he went to *Al-Khalâ'* (toilet) and relieved himself, then he said: "O Jarîr, bring *Tahûr* (a means of purification)." So I brought him some water and he performed *Istinjâ'* with water, and did like this with hand, rubbing it on the ground. ***(Ṣaḥîḥ)***

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: "This resembles more with what is correct than the (previous) narration of Sharîk, and Allâh knows best."

٥١ - أَخْبَرَنَا أَحْمَدُ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا شُعَيْبٌ - يَعْنِي ابْنَ حَرْبٍ - [قَالَ]: حَدَّثَنَا أَبَانُ بْنُ عَبْدِ اللهِ الْبَجَلِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ جَرِيرٍ عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فَأَتَى الْخَلَاءَ فَقَضَى الْحَاجَةَ، ثُمَّ قَالَ: «يَا جَرِيرُ! هَاتِ طَهُورًا» فَأَتَيْتُهُ بِالْمَاءِ فَاسْتَنْجَى بِالْمَاءِ وَقَالَ بِيَدِهِ فَدَلَكَ بِهَا الأَرْضَ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا أَشْبَهُ بِالصَّوَابِ مِن حَدِيثِ شَرِيكٍ وَاللهُ أَعْلَمُ.

[**صحيح**، وأخرجه ابن ماجه، كتاب الطهارة، باب من دلك يده بالأرض بعد الاستنجاء، ح (٣٥٩) من حديث أبان به * إبراهيم صدوق لكنه لم يسمع من أبيه، وللحديث شواهد كثيرة منها الحديث السابق].

Chapter 44. Restricting The Amount Of Water

(المعجم ٤٤) - بَابُ التَّوْقِيتِ فِي المَاءِ

(التحفة ٤٤)

52. It was narrated from 'Abdullâh bin 'Abdullâh bin 'Umar that his father said: "The Messenger of Allâh ﷺ was asked about water and how some animals and carnivorous beasts might drink from it. He said: 'If the water is more than two *Qullahs*, it will not carry filth.'"[1] (*Ṣaḥîḥ*)

٥٢ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ وَالْحُسَيْنُ ابْنُ حُرَيْثٍ عَنْ أَبِي أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ عِبادٍ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ الْمَاءِ وَمَا يَنُوبُهُ مِنَ الدَّوَابِّ وَالسِّبَاعِ فَقَالَ: «إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ لَمْ يَحْمِلِ الْخَبَثَ».

[**إسناده صحيح**، وأخرجه أبوداود، كتاب الطهارة، باب ما ينجس الماء، ح (٦٣) من حديث أبي أسامة به، وهو في الكبرى، ح (٥٠) وصححه ابن حبان (موارد ١١٨) والحاكم ١/ ١٣٢، ١٣٣، والشافعي، وأحمد، وابن خزيمة، وغيرهم].

Comments:

1. The objective of the chapter is to define the limit of the abundance or plentifulness of water. It is important to know that limit, for when a container or source of water reaches it, in terms of quantity, it does not become impure even if small quantities of impure substances get mixed into it, provided its color, smell, and taste do not change.
2. The quantity of water held in two *Qullahs* was five hundred *Ratl*, which according to the modern system of measurement comes to about two hundred and twenty-seven liters.

Chapter 45. Leaving Any Restriction On The Amount Of Water

(المعجم ٤٥) - تَرْكُ التَّوْقِيتِ فِي المَاءِ

(التحفة ٤٥)

53. It was narrated from Anas that a Bedouin urinated in the *Masjid*, and some of the people went after him, but the Messenger of Allâh ﷺ

٥٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ أَعْرَابِيًّا بَالَ فِي الْمَسْجِدِ فَقَامَ عَلَيْهِ بَعْضُ الْقَوْمِ، فَقَالَ رَسُولُ اللهِ ﷺ:

[1] It comes with some explanation in *Sunan At-Tirmidhî*: 'Abdah (one of the narrators) said: "Muḥammad bin Isḥâq said: 'A *Qullah* refers to *Jirâr* (These are two nouns describing large casks that are used to hold water), and a *Qullah* is the thing that drinking water is held in.'" At-Tirmidhî said: "This is the saying of Ash-Shâfi'î, Aḥmad and Isḥâq. They say that when the water is two *Qullahs* then nothing makes it impure, as long as it does not change its smell, and its taste. And they say, it is approximately fifty *Qirbahs* (waterskins)."

said: "Leave him and do not restrain him." When he had finished he called for a bucket (of water) and poured it over it.[1]

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: "Meaning: 'Do not interrupt him.'" (*Ṣaḥîḥ*)

«دَعُوهُ، لَا تُزْرِمُوهُ». فَلَمَّا فَرَغَ دَعَا بِدَلْوٍ فَصَبَّهُ عَلَيْهِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: يَعْنِي لَا تَقْطَعُوا عَلَيْهِ.

[**متفق عليه**: وأخرجه مسلم، كتاب الطهارة، باب وجوب غسل البول وغيره... الخ، ح (٢٨٤) عن قتيبة، والبخاري، كتاب الأدب، باب الرفق في الأمر كله، ح (٦٠٢٥) من حديث حماد بن زيد به وهو في الكبرى، ح (٥١)].

Comments:

1. Regarding the story in question, the urine had already been absorbed into the ground, so it was impossible to completely purify the affected area. Consequently, it was deemed sufficient to pour a bucketful of water so that, with that water, remaining traces of the urine on the upper surface of the ground might be eradicated and seep away into the ground; it was also hoped that, by pouring water over the urine, the surface of the land might become clean.
2. This *Ḥadîth* is a classic example of the Prophet's ﷺ noble and forgiving character. He was not provoked by the unrefined conduct of the Bedouin; on the contrary, he excused him for his behavior, asked him to come to him, and gently explained to him as to what he did was inappropriate. Afterward, the Bedouin expressed a great deal of appreciation for how the Prophet ﷺ treated him.

54. It was narrated that Anas bin Mâlik said: "A Bedouin urinated in the *Masjid*, and the Prophet ﷺ ordered that a bucket (be brought) and poured over it." (*Ṣaḥîḥ*)

٥٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عُبَيْدَةُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: بَالَ أَعْرَابِيٌّ فِي الْمَسْجِدِ، فَأَمَرَ النَّبِيُّ ﷺ بِدَلْوٍ مِنْ مَاءٍ فَصُبَّ عَلَيْهِ.

[**متفق عليه**، أخرجه البخاري، كتاب الوضوء، باب صب الماء على البول في المسجد، ح (٢٢١) ومسلم، كتاب الطهارة، باب وجوب غسل البول وغيره من النجاسات.. الخ، ح (٢٨٤) من حديث يحيى الأنصاري به وهو في الكبرى، ح (٥٢) * عبيدة هو ابن حميد كما في تحفة الأشراف ١/٤٢٨ ح (١٦٥٧)].

Comments:

Since he had begun to urinate, it was meaningless to stop him. The place had already been made filthy. Had he been stopped, his urine might not have halted and he might have polluted other places of the mosque also while moving around.

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[1] The author will cite this narration again in No. 330 as a possible proof for setting the minimum, since it mentions "a bucket" as if this is the minium amount required.

55. Anas said: "A Bedouin came to the *Masjid* and urinated, and the people yelled at him, but the Messenger of Allâh ﷺ said: 'Leave him alone.' So they left him alone. When he had finished urinating, he ordered that a bucket (be brought) and poured over it." (***Sahîh***)

٥٥ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: جَاءَ أَعْرَابِيٌّ إِلَى الْمَسْجِدِ فَبَالَ، فَصَاحَ بِهِ النَّاسُ فَقَالَ رَسُولُ اللهِ ﷺ: «اتْرُكُوهُ». فَتَرَكُوهُ حَتَّى بَالَ ثُمَّ أَمَرَ بِدَلْوٍ فَصُبَّ عَلَيْهِ.

[**انظر الحديث السابق:** وهو في الكبرى، ح (٥٣) * أخرجه البخاري، ح (٢٢١) من حديث عبدالله بن المبارك به].

Comments:

Since the Bedouin had already begun to urinate, it was meaningless to stop him. The floor of the *Masjid* had already been made filthy. Had someone tried to stop him, he probably would not have been able to stop the flow of his urine, so other parts of the *Masjid* - and perhaps even the clothes of the people who were near him - would also have become sullied by his urine.

56. It was narrated that Abû Hurairah said: "A Bedouin stood up and urinated in the *Masjid*, and the people started shouting. The Messenger of Allâh ﷺ said to them: 'Leave him alone, and spill a bucket of water over his urine. For you have been sent to make things easy for people, you have not been sent to make things difficult.'" (***Sahîh***)

٥٦ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ عَنْ عُمَرَ بْنِ عَبْدِ الْوَاحِدِ، عَنِ الْأَوْزَاعِيِّ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ اللهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَامَ أَعْرَابِيٌّ فَبَالَ فِي الْمَسْجِدِ، فَتَنَاوَلَهُ النَّاسُ فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «دَعُوهُ، وَأَهْرِيقُوا عَلَى بَوْلِهِ دَلْوًا مِنْ مَاءٍ، فَإِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ».

[**وأخرجه البخاري**، كتاب الوضوء، باب صب الماء على البول في المسجد، ح (٢٢٠) وغيره من حديث الزهري به وهو في الكبرى، ح (٥٤)].

Comments:

This narration apparently seems to contradict those reports in which the drying of ground is called its purification. But it could be argued that those reports refer to situations wherein it is not known when or with what impurity a piece of land becomes impure. In such situations, that piece of land is considered pure when it becomes dry. But if the timing of defilement is known - for instance, one knows that, just a few minutes earlier, someone urinated on a specific spot on the ground - then the affected area of the ground should be washed, as occurred in the above-mentioned *Hadîth*.

Chapter 46. Still Water

(المعجم ٤٦) - بَابٌ الْمَاءِ الدَّائِمِ
(التحفة ٤٦)

57. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "None of you should urinate into still water and then perform *Wuḍû'* with it." (***Ṣaḥîḥ***)

٥٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا عَوْفٌ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَتَوَضَّأُ مِنْهُ». قَالَ عَوْفٌ: وقَالَ خِلَاسٌ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

[**إسناده صحيح**، أخرجه مسلم، كتاب الطهارة، باب النهي عن البول في الماء الراكد، ح (٢٨٢) و أحمد ٢/٢٥٩، ٤٩٢، ٥٢٩ من حديث عوف الأعرابي، من حديث محمد بن سيرين به وهو في الكبرى، ح (٥٥،٥٦)].

58. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'None of you should urinate in still water and perform *Ghusl* with it.'" (***Ṣaḥîḥ***)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: "Ya'qûb would not narrate this *Ḥadîth* except for a Dînâr."[1]

٥٨ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ يَحْيَى بْنِ عَتِيقٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَغْتَسِلُ مِنْهُ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: كَانَ يَعْقُوبُ لَا يُحَدِّثُ بِهٰذَا الْحَدِيثِ إِلَّا بِدِينَارٍ.

[**إسناده صحيح**، وأخرجه مسلم، (انظر الحديث السابق) والمزي في تهذيب الكمال: ٢٠/ ١٦٩، ١٧٠ من حديث يعقوب بن إبراهيم الدورقي من حديث محمد بن سيرين به وهو في الكبرى (٥٧)].

Chapter 47. Sea Water

(المعجم ٤٧) - بَابٌ: فِي مَاءِ الْبَحْرِ
(التحفة ٤٧)

59. Abû Hurairah said: "A man asked the Prophet ﷺ: 'O Messenger of Allâh, we travel by sea and we take a little water with us, but if we use it for *Wuḍû'*, we will go thirsty. Can we perform *Wuḍû'* with sea-

٥٩ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ سَعِيدِ بْنِ سَلَمَةَ أَنَّ الْمُغِيرَةَ بْنَ أَبِي بُرْدَةَ مِنْ بَنِي عَبْدِ الدَّارِ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَأَلَ رَجُلٌ النَّبِيَّ

[1] Ya'qûb bin Ibrâhîm Ad-Dawrqî, and the meaning is that he held the view that it is permissible to accept a payment for narrating, contrary to many others.

water?' The Messenger of Allâh ﷺ said: 'Its water is a means of purification and its dead meat is permissible."' (*Ṣaḥîḥ*)

ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّا نَرْكَبُ الْبَحْرَ وَنَحْمِلُ مَعَنَا الْقَلِيلَ مِنَ الْمَاءِ فَإِنْ تَوَضَّأْنَا بِهِ عَطِشْنَا أَفَنَتَوَضَّأُ مِنْ مَاءِ الْبَحْرِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «هُوَ الطَّهُورُ مَاؤُهُ الْحِلُّ مَيْتَتُهُ».

[إسناده صحيح، وأخرجه الترمذي، كتاب الطهارة، باب ماجاء في ماء البحر أنه طهور، ح (٦٩) عن قتيبة، و أبوداود، كتاب الطهارة، باب الوضوء بماء البحر، ح (٨٣) وابن ماجه، كتاب الطهارة، باب الوضوء بماء البحر، ح (٣٨٦/ ٣٢٤٦) من حديث مالك به وهو في الموطأ (يحيى) ٢٢/١ والكبرى للنسائي ح (٥٨) وقال الترمذي: "حسن صحيح" وصححه البخاري وابن خزيمة وابن حبان وغيرهم].

Comments:

1. This narration proves that sea water is both pure and suitable for purification.
2. Any water that is in its basic, intrinsic form - be it from a well, a spring, a fountain, etc., - is both pure and suitable for purification.
3. The Prophet ﷺ gave additional information which the questioner did not ask about - information that was nonetheless pertinent and important. To be more specific, the Prophet ﷺ informed the questioner that dead sea animals found floating on the surface of the sea are lawful to eat. This kind of response from the Prophet ﷺ - one in which the Prophet ﷺ replied with additional important information that was not asked for - is called *Al-Jawab Al-Hakim* (the Wise Response).

Chapter 48. *Wuḍû'* With Snow

(المعجم ٤٨) - بَابُ الْوُضُوءِ بِالثَّلْجِ (التحفة ٤٨)

60. It was narrated that Abû Hurairah said: "When the Messenger of Allâh ﷺ started *Ṣalâh*, he would remain silent for a short while. I said: 'May my father and mother be ransomed for you, O Messenger of Allâh! What do you say when you remain silent between the *Takbîr* and the recitation (in the *Ṣalâh*)?' He said: 'I say: *Allâhumma bâ'id bainî wa baina khaṭâyâya kamâ bâ'adta baina al-mashriq wal-maghrib; Allâhumma naqqinî min khaṭâyâya kamâ yunaqqath-thawb al-abyaḍ min ad-danas; Allâhummaghsilnî*

٦٠ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ [قَالَ]: أَخْبَرَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا افْتَتَحَ الصَّلَاةَ سَكَتَ هُنَيْهَةً فَقُلْتُ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللهِ! مَا تَقُولُ فِي سُكُوتِكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ؟ قَالَ: «أَقُولُ: اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى

min khaṭâyâya bith-thalji wal-mâ'i wal-barad (O Allâh, put a great distance between me and my sins, as great as the distance You have made between the East and the West; O Allâh, cleanse me of sin as a white garment is cleansed from filth; Wash away my sins with snow, water, and hail)'." (*Ṣaḥîḥ*)

الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ».

[**متفق عليه**، أخرجه البخاري، كتاب الأذان، باب ما يقول بعد التكبير، ح (٧٤٤) ومسلم، كتاب المساجد، باب ما يقال بين تكبيرة الإحرام والقراءة ح (٥٩٨) من حديث جرير، من حديث عمارة به وهو في الكبرى، ح (٦٠)].

Comments:

This *Ḥadîth* clearly supports the claim that is made in the above-mentioned chapter heading. In this *Ḥadîth*, the Prophet ﷺ put snow and water on an equal level. Hence, ablution with snow-water is permissible.

Chapter 49. *Wuḍû'* With Water From Snow

(المعجم ٤٩) - **الْوُضُوءُ بِمَاءِ الثَّلْجِ**

(التحفة ٤٩)

61. It was narrated that 'Âishah said: "The Prophet ﷺ used to say: '*Allâhummaghsil khaṭâyâya bi-mâ'ith-thalj wal-barad wa naqqi qalbî min al-khaṭâya kamâ naqayta ath-thawb al-abyaḍ min ad-danas* (O Allâh, wash away my sins with the water of snow and hail, and cleanse my heart of sin as a white garment is cleansed of filth).'" (*Ṣaḥîḥ*)

٦١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ».

[**متفق عليه**، أخرجه البخاري، كتاب الدعوات، باب الاستعاذة من أرذل العمر... الخ، ح (٦٣٧٥) ومسلم، كتاب الذكر والدعاء، باب الدعوات والتعوذ، ح (٥٨٩) بعد ح (٢٧٠٥) من حديث هشام به مطولا وهو في الكبرى، ح (٥٩)].

Chapter 50. *Wuḍû'* With Water Of Hail

(المعجم ٥٠) - **بَابُ الْوُضُوءِ بِمَاءِ الْبَرَدِ**

(التحفة ٥٠)

62. 'Awf bin Mâlik said: "I heard the Messenger of Allâh ﷺ offering the (funeral) prayer for one who had died, and I heard him say in his supplication: '*Allâhummaghfir lahu warḥamhu wa 'âfihi wa a'fu*

٦٢ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ حَبِيبِ بْنِ عُبَيْدٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ قَالَ: شَهِدْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ

اللهِ ﷺ يُصَلِّي عَلَى مَيِّتٍ، فَسَمِعْتُ مِنْ دُعَائِهِ وَهُوَ يَقُولُ: «اللَّهُمَّ! اغْفِرْ لَهُ وَارْحَمْهُ، وَعَافِهِ وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ وَأَوْسِعْ مُدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ».

'anhu, wa akrim nuzulahu wa wassi' madkhalahu waghsilhu bil-mâ'i wath-thalji wal-baradi wa naqqihi min al-khaṭâya kamâ ynaqqath-thawb al-abyaḍ min ad-danas. (O Allâh, forgive him and have mercy on him, keep him safe and sound and forgive him, honor the place where he settles and make his entrance wide; wash him with water and snow and hail, and cleanse him of sin as a white garment is cleansed of dirt)." (***Ṣaḥîḥ***)

[**وأخرجه مسلم**، كتاب الجنائز، باب الدعاء للميت في الصلاة، ح (٩٦٣) من حديث معاوية ابن صالح به وهو في الكبرى، ح (٢١١١)].

Chapter 51. What Is Leftover From A Dog

(المعجم ٥١) - **سُؤْرُ الْكَلْبِ** (التحفة ٥١)

٦٣ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ».

63. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If a dog drinks from the vessel of one of you, let him wash it seven times." (***Ṣaḥîḥ***)

[**متفق عليه**، أخرجه البخاري، كتاب الوضوء، باب إذا شرب الكلب في إناء أحدكم فليغسله سبعًا، ح (١٧٢) ومسلم، كتاب الطهارة، باب حكم ولوغ الكلب، ح(٢٧٩)، (٩٠) من حديث مالك به وهو في الموطأ ١/ ٣٤ (يحيى)].

Comments:

Based on this *Ḥadîth*, if a dog licks a dish (the term used in the *Ḥadîth* above is "*Walagh*", which denotes the act of licking up), both the dish and its contents become impure. Hence, the contents must be thrown away, and the dish must be washed seven times.

٦٤ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ لِيَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادُ بْنُ سَعْدٍ أَنَّ ثَابِتًا مَوْلَى عَبْدِ الرَّحْمٰنِ بْنِ زَيْدٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ».

64. Thâbit, the freed slave of 'Abdur-Raḥmân bin Zaid narrated that he heard Abû Hurairah say: "The Messenger of Allâh ﷺ said: 'If a dog licks the vessel of any one of you, let him wash it seven times.'" (***Ṣaḥîḥ***)

[إسناده صحيح، وأخرجه أحمد ٢/ ٢٧١ من حديث ابن جريج به وهو في الكبرى، ح (٦٦). * ثابت هو ابن عياض الأحنف الأعرج العدوي].

٦٥ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادُ بْنُ سَعْدٍ أَنَّهُ أَخْبَرَهُ هِلَالُ بْنُ أُسَامَةَ أَنَّهُ سَمِعَ أَبَا سَلَمَةَ يُخْبِرُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

65. A similar *Hadîth* was narrated from Abû Hurairah from the Prophet ﷺ. (*Sahîh*)

[إسناده صحيح، وأخرجه أحمد: ٢/ ٢٧١ من حديث ابن جريج به مختصرًا وهو في الكبرى، ح (٦٧)].

(المعجم ٥٢) - الأَمْرُ بِإِرَاقَةِ مَا فِي الإِنَاءِ إِذَا وَلَغَ فِيهِ الكَلْبُ (التحفة ٥٢)

Chapter 52. The Command To Throw Away Anything Left In A Vessel That A Dog Has Licked

٦٦ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الأَعْمَشِ، عَنْ أَبِي رَزِينٍ وَأَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيُرِقْهُ ثُمَّ لْيَغْسِلْهُ سَبْعَ مَرَّاتٍ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لَا أَعْلَمُ أَحَدًا تَابَعَ عَلِيَّ بْنَ مُسْهِرٍ عَلَى قَوْلِهِ: «فَلْيُرِقْهُ».

66. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If a dog licks the vessel of any one of you, let him throw (the contents) away and wash it seven times.'"

Abû 'Abdur-Rahmân (An-Nasâ'î) said: I do not know any one who followed 'Alî bin Mushir in narrating it with: "Let him throw it away." (*Sahîh*)

[وأخرجه مسلم، كتاب الطهارة، باب حكم ولوغ الكلب، ح (٢٧٩) عن علي بن حجر به وهو في الكبرى، ح (٦٥)].

Comments:

Imâm An-Nasâ'î considers the phrase "its contents should be thrown away" to be *Shaadh* - in *Hadîth* terminology, this means that the wording of a *Hadîth* is reported by only one narrator; his other companions and contemporaries do not narrate it. This arouses suspicion that the narrator probably committed an error. That being said, syntactically the wording stands to reason.

Chapter 53. Rubbing A Vessel Licked By A Dog With Dust

(المعجم ٥٣) - بَابُ تَعْفِيرِ الإِنَاءِ الَّذِي وَلَغَ فِيهِ الكَلْبُ بِالتُّرَابِ
(التحفة ٥٣)

67. It was narrated from 'Abdullâh bin Al-Mughaffal that the Messenger of Allâh ﷺ commanded that dogs be killed, but he made an exception for hunting dogs and sheepdogs and said: "If a dog licks a vessel then wash it seven times, and rub it the eighth time with dust." (*Sahîh*)

٦٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الصَّنْعَانِيُّ قَالَ: حَدَّثَنَا خَالِدٌ قال: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ مُطَرِّفًا عَنْ عَبْدِ اللهِ بْنِ الْمُغَفَّلِ: أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِقَتْلِ الْكِلَابِ وَرَخَّصَ فِي كَلْبِ الصَّيْدِ وَالْغَنَمِ وَقَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي الْإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ وَعَفِّرُوهُ الثَّامِنَةَ بِالتُّرَابِ».

[وأخرجه مسلم، كتاب الطهارة، باب حكم ولوغ الكلب، ح (٢٨٠) من حديث خالد بن الحارث به وهو في الكبرى، ح (٧٠)].

Comments:

1. To keep dogs for hunting or for guarding animals is a necessity. Hence, Islamic law permits the keeping of such dogs. Nonetheless, these types of dogs may not be kept inside houses. As for cattle-guarding dogs, they should be kept in a cattle pen; and as for hounds that are meant for hunting and for the protection of harvests, they should be kept on farms.
2. Plain purifying earth expels the traces of impurity and acts as a bactericide. Bacteria are not removed by water - even though, when water is used, the impurity of a dog's saliva is ostensibly removed. Therefore, besides water, it is necessary to use purifying earth at least once.

Chapter 54. Leftovers Of A Cat

(المعجم ٥٤) - سُؤْرِ الهِرَّةِ (التحفة ٥٤)

68. It was narrated from Kabshah bint Ka'b bin Mâlik that Abû Qatâdah entered upon her, then she narrated the following: "I poured some water for him for *Wuḍû'*, and a cat came and drank from it, so he tilted the vessel for it to drink." Kabshah said: "He saw me looking at him and said: 'Are you surprised, O daughter of my brother?' I said:

٦٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ إِسْحَاقَ ابْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ حُمَيْدَةَ بِنْتِ عُبَيْدِ ابْنِ رِفَاعَةَ، عَنْ كَبْشَةَ بِنْتِ كَعْبِ بْنِ مَالِكٍ: أَنَّ أَبَا قَتَادَةَ دَخَلَ عَلَيْهَا، ثُمَّ ذَكَرَتْ كَلِمَةً مَعْنَاهَا: فَسَكَبْتُ لَهُ وَضُوءًا فَجَاءَتْ هِرَّةٌ فَشَرِبَتْ مِنْهُ، فَأَصْغَى لَهَا الْإِنَاءَ حَتَّى شَرِبَتْ، قَالَتْ كَبْشَةُ: فَرَآنِي أَنْظُرُ إِلَيْهِ فَقَالَ: أَتَعْجَبِينَ يَا ابْنَةَ أَخِي!

'Yes.' He said: 'The Messenger of Allâh ﷺ said: They are not impure, rather they are among the males and females (animals) who go around among you." (*Ṣaḥîḥ*)

فَقُلْتُ: نَعَمْ، قَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّهَا لَيْسَتْ بِنَجَسٍ إِنَّمَا هِيَ مِنَ الطَّوَّافِينَ عَلَيْكُمْ وَالطَّوَّافَاتِ».

[**إسناده صحيح**، وأخرجه أبوداود، كتاب الطهارة، باب سؤر الهرة، ح (٧٥) والترمذي، ح (٩٢) وابن ماجه، (٣٦٨) من حديث مالك به وهو في الموطأ ١/٢٢، ٢٣ (يحيى) وهو في الكبرى، ح (٦٣) وصححه ابن خزيمة، وابن حبان، ح (١٢١) والحاكم، والذهبي، وغيرهم].

Comments:

The cat is a homely and domesticated animal. They roam freely in people's houses, and once they are allowed in a house, it is difficult to keep them in one place. Generally speaking, cats are known to dip their mouth into bowls and other dishes. Since this phenomenon is beyond one's control, their saliva is not deemed impure. Moreover, cats are known to be neat and clean animals. They are especially known to keep their mouths clean. But if the mouth of a cat carries any discernible impurity, and if that cat dips its unclean mouth into a dish, its contents would certainly become impure.

Chapter 55. Leftovers Of A Donkey

(المعجم ٥٥) - **بَابٌ** سُؤْرِ الْحِمَارِ

(التحفة ٥٥)

69. It was narrated that Anas said: "An announcer came to us from the Messenger of Allâh ﷺ and said: 'Allâh and His Messenger forbid you from (eating) the flesh of domestic donkeys, for it is filth.'" (*Ṣaḥîḥ*)

٦٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ [قَالَ]: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ قَالَ: أَتَانَا مُنَادِي رَسُولِ اللهِ ﷺ فَقَالَ: إِنَّ اللهَ وَرَسُولَهُ يَنْهَاكُمْ عَنْ لُحُومِ الْحُمُرِ فَإِنَّهَا رِجْسٌ.

[**متفق عليه**، أخرجه البخاري، كتاب الجهاد، باب التكبير عند الحرب، ح (٢٩٩١) ومسلم، كتاب الصيد والذبائح، باب تحريم أكل الحمر الإنسية، ح (١٩٤٠) من حديث سفيان بن عيينة به وهو في الكبرى، ح (٦٤)].

Comments:

Imâm An-Nasâ'î has perhaps based his reasoning on the phrase "it is filth," which occurs in the wording of this narration. But those who hold the leftover of a domesticated ass to be pure argue that Allâh's Messenger ﷺ and the noble Companions used to ride asses. The saliva and perspiration of those animals likely came into contact with the riders' clothes. Furthermore, Allâh's Messenger ﷺ never indicated that a donkey's saliva is impure.

Chapter 56. Leftovers Of A Menstruating Woman

(المعجم ٥٦) - **بَابُ** سُؤْرِ الْحَائِضِ

(التحفة ٥٦)

70. It was narrated that 'Âishah, may Allâh be pleased with her, said: "While I was menstruating, I would nibble meat from a bone, and the Messenger of Allâh ﷺ would put his mouth where mine had been. And while I was menstruating, I would drink from a vessel and he would put his mouth where mine had been." (*Ṣaḥîḥ*)

٧٠ - **أَخْبَرَنَا** عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كُنْتُ أَتَعَرَّقُ الْعَرْقَ فَيَضَعُ رَسُولُ اللهِ ﷺ فَاهُ حَيْثُ وَضَعْتُ وَأَنَا حَائِضٌ، وَكُنْتُ أَشْرَبُ مِنَ الْإِنَاءِ فَيَضَعُ فَاهُ حَيْثُ وَضَعْتُ وَأَنَا حَائِضٌ.

[**وأخرجه مسلم**، كتاب الحيض، باب جواز غسل الحائض رأس زوجها.. الخ، ح (٣٠٠) من حديث سفيان الثوري به وهو في الكبرى، ح (٦٢)].

Comments:

Since the states of menstruation and major ritual impurity (*Janâbah*) are not discernible impurities, the remnants of foods and drinks of a menstruating woman and of one who is in a state of major ritual impurity are pure.

Chapter 57. Men And Women Performing *Wuḍû'* Together

(المعجم ٥٧) - **بَابُ** وُضُوءِ الرِّجَالِ وَالنِّسَاءِ جَمِيعًا (التحفة ٥٧)

71. It was narrated that Ibn 'Umar said: "Men and women used to perform *Wuḍû'* together during the time of the Messenger of Allâh ﷺ." (*Ṣaḥîḥ*)

٧١ - **أَخْبَرَنِي** هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ، ح وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ، وَأَنَا أَسْمَعُ، عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ الرِّجَالُ وَالنِّسَاءُ يَتَوَضَّؤُونَ فِي زَمَانِ رَسُولِ اللهِ ﷺ جَمِيعًا.

[**وأخرجه البخاري**، كتاب الوضوء، باب وضوء الرجل مع امرأته... الخ، ح (١٩٣) من حديث مالك به وهو في الموطأ: ١/ ٢٤ (يحيى) والكبرى، ح (٧٢) (رواية معن فقط)].

Comments:

It should be kept clearly in mind that men and women in this *Ḥadîth* signifies men and women of one household, that is to say a husband and his wife, or a man and a woman who is enumerated among his unmarriageable kin - one's

unmarriageable kin (*Mahram*) are those family members that one is forbidden to marry forever]. This narration certainly does not refer to marriageable kin (*Ghayr Mahram*) of various households. In other words, Islam does not permit unrestricted intermingling among men and women.

Chapter 58. The (Water) Leftover From The *Junub* Person

(المعجم ٥٨) - **بَابُ** فَضْلِ الْجُنُبِ (التحفة ٥٨)

72. It was narrated from 'Âishah that she used to perform *Ghusl* with the Messenger of Allâh ﷺ from a single vessel. (*Ṣaḥîḥ*)

٧٢ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا أَخْبَرَتْهُ: أَنَّهَا كَانَتْ تَغْتَسِلُ مَعَ رَسُولِ اللهِ ﷺ فِي الْإِنَاءِ الْوَاحِدِ.

[**متفق عليه**، أخرجه البخاري، كتاب الغسل، باب غسل الرجل مع امرأته، ح (٢٥٠) ومسلم، كتاب الحيض، باب القدر المستحب من الماء في غسل الجنابة.. الخ، ح (٣١٩) (عن قتيبة) من حديث ابن شهاب الزهري به وهو في الكبرى، ح (٧٣)].

Comments:

The objective of this chapter is to show that while in a state of major ritual impurity, a person is not perceptibly impure, unless his hand or other parts of his body carry some kind of discernible filth. Therefore, if he dips his hand into water, that water will not become impure.

Chapter 59. The Amount Of Water Sufficient For A Man's *Wuḍû'*

(المعجم ٥٩) - **بَابُ** الْقَدْرِ الَّذِي يَكْتَفِي بِهِ الرَّجُلُ مِنَ الْمَاءِ لِلْوُضُوءِ (التحفة ٥٩)

73. It was narrated that 'Abdullâh bin Jabr said: "I heard Anas bin Mâlik say: 'The Messenger of Allâh ﷺ used to perform *Wuḍû'* with a *Makkûk* (cup) and *Ghusl* with five *Makkûks* (cups).'" (*Ṣaḥîḥ*)

٧٣ - أَخْبَرَنَا عمرُو بنُ عليٍّ قالَ: حَدَّثَنَا يَحْيَى [قالَ]: حَدَّثَنَا شُعبةُ قالَ: حَدَّثَنِي عَبْدُ اللهِ بنُ عَبْدِ اللهِ بْنِ جَبْرٍ قالَ: سَمِعْتُ أَنَسَ ابنَ مالِكٍ يَقُولُ: كَانَ رَسولُ اللهِ ﷺ يَتَوَضَّأُ بِمَكُّوكٍ وَيَغْتَسِلُ بِخَمْسَةِ مَكَاكِيَّ.

[**متفق عليه**: أخرجه البخاري، كتاب الوضوء، باب الوضوء بالمد، ح (٢٠١) ومسلم، كتاب الحيض، باب القدر المستحب من الماء.. الخ، ح (٣٢٥) من حديث شعبة وأحمد ٣/ ١١٢ عن يحيى القطان، من حديث ابن جبر به وهو في الكبرى، ح (٧٤) على تصحيف في السند المطبوع].

Comments:

1. What this means is that if one possesses the quantity of water mentioned, one is not permitted to perform the dry ablution (the *Tayammum* - the dry

ablution) - an alternative form of purification that is performed in the absence of water, or in situations wherein water is not available.

2. *Makkûk* is a volume of measure, which has been interpreted elsewhere in a *Hadîth* as the *Mudd*, which is also a volume of measure. If estimated in terms of weight, the quantity of every substance measures differently. But in terms of weight the *Mudd* measures a little more than half a liter.

74. It was narrated from Shu'bah that Habîb said: "I heard 'Abbâd bin Tamîm narrate from my grandmother – who was Umm 'Umârah bint Ka'b – that the Prophet ﷺ performed *Wuḍû'*, and he was brought a vessel in which there were two-thirds of a *Mudd*." Shu'bah said: "I remember that he washed his forearms and started rubbing them, and he wiped the inside of his ear, but I do not remember whether he wiped the outside of them." (*Ṣaḥîḥ*)

٧٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ، ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا قال: حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبٍ قَالَ: سَمِعْتُ عَبَّادَ بْنَ تَمِيمٍ يُحَدِّثُ عَنْ جَدَّتِي - وَهِيَ أُمُّ عُمَارَةَ بِنْتُ كَعْبٍ -: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ فَأُتِيَ بِمَاءٍ فِي إِنَاءٍ قَدْرَ ثُلُثَيِ الْمُدِّ، قَالَ شُعْبَةُ: فَأَحْفَظُ أَنَّهُ غَسَلَ ذِرَاعَيْهِ وَجَعَلَ يَدْلُكُهُمَا وَيَمْسَحُ أُذُنَيْهِ بَاطِنَهُمَا وَلَا أَحْفَظُ أَنَّهُ مَسَحَ ظَاهِرَهُمَا.

[**إسناده صحيح**: وأخرجه أبوداود، كتاب الطهارة، باب ما يجزيء من الماء في الوضوء، ح (٩٤) عن محمد بن بشار به وهو في الكبرى، ح (٧٦) وصححه أبوزرعة (علل الحديث ١/ ٢٥) ح (٣٩)].

Comments:

In the preceding narration, it is mentioned that the Prophet ﷺ performed ablution with one *Mudd* measure of water. According to this narration, he ﷺ once performed ablution with an amount of water that was less than a *Mudd*. It follows, therefore, that one may perform ablution with a small quantity of water - an amount that is even less than a *Mudd* - provided that no part of any limb is left dry.

Chapter 60. The Intention For *Wuḍû'*

(المعجم ٦٠) - **بَابُ النِّيَّةِ فِي الْوُضُوءِ**

(التحفة ٦٠)

75. It was narrated that 'Umar bin Al-Khaṭṭâb (may Allâh be pleased with him) said: "The Messenger of Allâh said: 'Actions are only done with intentions, and every man shall have what he intended. Thus he whose emigration was for Allâh and His Messenger, his emigration was for Allâh and His Messenger,

٧٥ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ عَنْ حَمَّادٍ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، عَنِ ابْنِ الْقَاسِمِ حَدَّثَنِي مَالِكٌ ح وَأَخْبَرَنَا سُلَيْمَانُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ - وَاللَّفْظُ لَهُ - عَنْ يَحْيَى بْنِ

and he whose emigration was to achieve some worldly benefit or to take some woman in marriage, his emigration was for that which he intended." (*Ṣaḥîḥ*)

سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ [رَضِيَ اللهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِامْرِىءٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللهِ وَإِلَى رَسُولِهِ فَهِجْرَتُهُ إِلَى اللهِ وَإِلَى رَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوِ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

[**متفق عليه**، أخرجه البخاري كتاب الإيمان، باب ما جاء: أن الأعمال بالنية والحسبة، ح (٥٤) ومسلم، كتاب الإمارة، باب قوله ﷺ "إنما الأعمال بالنية، وأنه يدخل فيه الغزو وغيره من الأعمال، ح (١٩٠٧) من حديث مالك به وهو في الموطأ، ص (٤٠٣) النوادر، رواية محمد بن الحسن الشيباني، والكبرى، ح (٧٨) (رواية سليمان بن منصور فقط)].

Comments:

This *Ḥadîth* is one of the most integrally fundamental *Aḥâdîth* of the religion of Islam; on it rests the foundation of the Straight Path. "Deeds" in this *Ḥadîth* refers to good deeds. Therefore, sincerity of intention is a prerequisite for having one's good deeds accepted. Furthermore, if a good deed is performed with a bad intention, it might - in terms of how one will be evaluated and rewarded in the Hereafter - turn into a bad deed.

Chapter 61. *Wuḍû'* Using A Vessel

(المعجم ٦١) - **الْوُضُوءُ مِنَ الإِنَاءِ**

(التحفة ٦١)

76. It was narrated that Anas said: "I saw the Messenger of Allâh ﷺ when the time for *'Aṣr* prayer had come. The people looked for (water for) *Wuḍû'* but they could not find any. Then some (water for) *Wuḍû'* was brought to the Messenger of Allâh ﷺ. He put his hand in that vessel and told the people to perform *Wuḍû'*, and I saw water springing from beneath his fingers, until they had all performed *Wuḍû'*." (*Ṣaḥîḥ*)

٧٦ - **أَخْبَرَنَا** قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ وَحَانَتْ صَلَاةُ الْعَصْرِ، فَالْتَمَسَ النَّاسُ الْوَضُوءَ فَلَمْ يَجِدُوهُ، فَأُتِيَ رَسُولُ اللهِ ﷺ بِوَضُوءٍ فَوَضَعَ يَدَهُ فِي ذَلِكَ الْإِنَاءِ وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّؤُوا، فَرَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ تَحْتِ أَصَابِعِهِ حَتَّى تَوَضَّؤُوا مِنْ عِنْدِ آخِرِهِمْ.

[متفق عليه، أخرجه البخاري، كتاب الوضوء، باب التماس الوضوء إذا حانت الصلاة، ح (١٦٩) ومسلم، كتاب الفضائل، باب في معجزات النبي ﷺ، ح (٢٢٧٩) من حديث مالك به وهو في الموطأ ١/ ٣٢ (يحيى)].

Comments:

1. The intent of this chapter is to demonstrate that one may perform ablution by scooping palmfuls of water from a vessel. If this method is employed, one will have to frequently immerse one's hand into the vessel; and thus along with the hand, the water leftover from the previous immersion of the hand will fall back into the vessel. What this means is that, with this method of performing ablution, a small quantity of water will end up being reused. The point here is that there is no harm in that happening.
2. Numerous incidents of this kind have been narrated in authentic *Aḥâdith*. The fact is that, while the Qur'ân is the greatest miracle with which Allâh blessed the Prophet ﷺ, He blessed the Prophet ﷺ with many other miracles as well. For example, on numerous occasions, a small amount of water in the hands of the Prophet ﷺ satisfied a large number of people. The Companions ؓ witnessed such miracles with their own eyes. [*Ṣaḥîḥ Al-Bukhârî Al-Maghazi* (Battles): *Ḥadîth* 4102]. Likewise, many times a small quantity of food sufficed a large number of people. These, and many other miracles are related in authentic narrations, and only those who have doubts about Islam in their hearts, will have doubts about such miracles.

٧٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فَلَمْ يَجِدُوا مَاءً فَأُتِيَ بِتَوْرٍ فَأَدْخَلَ يَدَهُ، فَلَقَدْ رَأَيْتُ الْمَاءَ يَتَفَجَّرُ مِنْ بَيْنِ أَصَابِعِهِ وَيَقُولُ: «حَيَّ عَلَى الطَّهُورِ وَالْبَرَكَةِ مِنَ اللهِ عَزَّ وَجَلَّ» قَالَ الْأَعْمَشُ: فَحَدَّثَنِي سَالِمُ ابْنُ أَبِي الْجَعْدِ قَالَ: قُلْتُ لِجَابِرٍ: كَمْ كُنْتُمْ يَوْمَئِذٍ؟ قَالَ: أَلْفٌ وَخَمْسُمِائَةٍ.

77. It was narrated that 'Abdullâh said: "We were with the Prophet ﷺ and they could not find any water. A vessel was brought to him and he put his hand in it, and I saw water springing from between his fingers. He said: 'Come to a means of purification and a blessing from Allâh, may He be glorified.'" (One of the narrators) Al-A'mash said: "Sâlim bin Abî Al-Ja'd told me: I said to Jâbir: "How many were you that day?' He said: "One thousand five hundred." (*Ṣaḥîḥ*)

[صحيح: وأخرجه أحمد ١/ ٤٠١، ٤٠٢ عن عبدالرزاق، والبخاري، المناقب، علامات النبوة في الإسلام، ح (٣٥٧٩) من حديث إبراهيم النخعي به وهو في الكبرى، ح (٨٠، ٨١)].

Comments:

Described here is another miracle of the Messenger of Allâh ﷺ.

Chapter 62. Saying *Bismillâh* When Performing *Wuḍû'*

(المعجم ٦٢) - **بَابٌ** التَّسْمِيَةِ عِنْدَ الْوُضُوءِ (التحفة ٦٢)

78. It was narrated that Anas said: "Some of the Companions of the Prophet ﷺ were looking for (water for) *Wuḍû'*. The Messenger of Allâh ﷺ said: 'Do any of you have water?' He put his hand in the water and said: 'Perform *Wuḍû'* in the Name of Allâh.' I saw the water coming out from between his fingers until they had all performed *Wuḍû'*." Thâbit said: "I said to Anas: 'How many did you see?' He said: 'About seventy.'" (*Ṣaḥîḥ*)

٧٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ ثَابِتٍ وَقَتَادَةَ، عَنْ أَنَسٍ قَالَ: طَلَبَ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ وَضُوءًا فَقَالَ رَسُولُ اللهِ ﷺ: «هَلْ مَعَ أَحَدٍ مِنْكُمْ مَاءٌ؟» فَوَضَعَ يَدَهُ فِي الْمَاءِ وَيَقُولُ: «تَوَضَّئُوا بِسْمِ اللَّهِ» فَرَأَيْتُ الْمَاءَ يَخْرُجُ مِنْ بَيْنِ أَصَابِعِهِ حَتَّى تَوَضَّئُوا مِنْ عِنْدِ آخِرِهِمْ قَالَ ثَابِتٌ: قُلْتُ لأَنَسٍ: كَمْ تُرَاهُمْ؟ قَالَ: نَحْوًا مِنْ سَبْعِينَ.

[**إسناده صحيح**، وأخرجه أحمد ٣/ ١٦٥ عن عبدالرزاق، وصححه ابن خزيمة، ح (١٤٤) وهو في الكبرى، ح (٨٤)].

Comments:

According to the majority of scholars it is Sunnah to recite the *Basmalah* (i.e., to say, "In the name of Allâh") before *Wuḍû'*. One who forgets to say one is excused, and, Allâh willing, will not be held accountable for his forgetfulness. But the one who remembers to say one should never abandon it, because, in another narration, a stern warning is given to those who do not say it: "There is no ablution for the one who does not mention the Name of Allâh for it." (*Sunan Abî Dâwûd* - Purification: 101)

Chapter 63. A Servant Pouring Water For A Man For *Wuḍû'*

(المعجم ٦٣) - **بَابٌ** صَبِّ الْخَادِمِ الْمَاءَ عَلَى الرَّجُلِ لِلْوُضُوءِ (التحفة ٦٣)

79. It was narrated from 'Urwah bin Al-Mughirah that he heard his father say: "I poured water for the Messenger of Allâh ﷺ when he performed *Wuḍû'* during the battle of Tabûk, and he wiped over his Khuff." (*Ṣaḥîḥ*)

٧٩ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ وَهْبٍ، عَنْ مَالِكٍ وَيُونُسَ وَعَمْرِو بْنِ الْحَارِثِ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُمْ: عَنْ عَبَّادِ بْنِ زِيَادٍ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ أَنَّهُ سَمِعَ أَبَاهُ يَقُولُ: سَكَبْتُ عَلَى رَسُولِ اللهِ ﷺ حِينَ تَوَضَّأَ فِي غَزْوَةِ تَبُوكَ، فَمَسَحَ عَلَى الْخُفَّيْنِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لَمْ يَذْكُرْ مَالِكٌ عُرْوَةَ بْنَ الْمُغِيرَةِ.

[إسناده صحيح، وأخرجه البخاري، كتاب الوضوء، باب الرجل يوضئ صاحبه، ح(١٨٢) ومسلم، كتاب الصلاة، باب تقديم الجماعة من يصلي بهم.. الخ ح (٤٢١) (من حديث ابن شهاب) من حديث عروة به وهو في الموطأ ١/ ٣٥، ٣٦ (يحيى)].

Comments:

Based on this narration, one may receive help in performing ablution. Receiving such help in no way affects the merits of performing ablution. Performing ablution refers to the act of washing one's limbs, a task that one accomplishes even if one receives help from another person. Nonetheless, the person who assists others while they perform ablution will be rewarded if his intention is sincere and good.

Chapter 64. Washing Each Part Of The Body Once In *Wuḍû'*

(المعجم ٦٤) - **الْوُضُوءُ مَرَّةً مَرَّةً**

(التحفة ٦٤)

80. It was narrated that Ibn 'Abbâs said: "Shall I not tell you of the *Wuḍû'* of the Messenger of Allâh ﷺ? He performed *Wuḍû'* by washing each part of the body once." (*Ṣaḥîḥ*)

٨٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَلَا أُخْبِرُكُمْ بِوُضُوءِ رَسُولِ اللهِ ﷺ؟ فَتَوَضَّأَ مَرَّةً مَرَّةً.

[وأخرجه البخاري، كتاب الوضوء، باب الوضوء مرة مرة، ح (١٥٧) من حديث سفيان الثوري به وهو في الكبرى، ح (٨٥)].

Chapter 65. Washing Each Part Of The Body Three Times In *Wuḍû'*

(المعجم ٦٥) - **بَابُ الْوُضُوءِ ثَلَاثًا ثَلَاثًا**

(التحفة ٦٥)

81. Al-Muṭṭalib bin 'Abdullâh bin Ḥanṭab (narrated) that 'Abdullâh bin 'Umar performed *Wuḍû'*, washing each part of the body three times, and he attributed that to the Prophet ﷺ. (*Ṣaḥîḥ*)

٨١ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي الْمُطَّلِبُ بْنُ عَبْدِ اللهِ بْنِ حَنْطَبٍ: أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ تَوَضَّأَ ثَلَاثًا ثَلَاثًا، يُسْنِدُ ذٰلِكَ إِلَى النَّبِيِّ ﷺ.

[صحيح: وأخرجه ابن ماجه، كتاب الطهارة، باب الوضوء ثلاثًا ثلاثًا، ح (٤١٤) من حديث الأوزاعي به وهو في الكبرى، ح (٨٨)* رواية المطلب عن ابن عمر مرسلة كما قال أبو حاتم الرازي وللحديث شواهد كثيرة في الصحيحين وغيرهما].

Comments:

In the process of making ablution, the *Sunnah* maximum to wash each required limb is three times; this signifies that it is forbidden to wash each required limb in excess of that number.

Description Of *Wuḍû'*

صِفَةُ الْوُضُوءِ

Chapter 66. Washing The Hands

82. Al-Mughîrah said: "We were with the Prophet ﷺ on a journey, and he tapped me on the back with a stick he had with him, then he turned off (route) and I turned off with him until he came to such and such an area. Then he made his camel stop and went away until he disappeared from me, then he came back and said: 'Do you have water with you?' I had a water skin with me, so I brought it out and poured it for him. He washed his hands and face and began to wash his arms, but he was wearing a Syrian *Jubbah*[1] that had narrow sleeves, so he brought his arms out from beneath the *Jubbah* and washed his hands and arms, and wiped his forelock a little and his turban a little." – Ibn 'Awn said: "I cannot remember it well – then he wiped over his *Khuffs*." Then he said: 'What do you need?' I said: 'O Messenger of Allâh, I do not need anything.' Then we came and 'Abdur-Raḥmân bin 'Awf was leading the people in *Ṣalâh*, and he had led them in one *Rak'ah* of the *Ṣubḥ* (*Fajr*) prayer. I wanted to tell him that the Prophet ﷺ had arrived but he did not let me, so we prayed what we had caught up with and made up what we had missed.'" (***Ṣaḥîḥ***)

(المعجم ٦٦) - غَسْلُ الْكَفَّيْنِ (التحفة ٦٦)

٨٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْبَصْرِيُّ عَنْ بِشْرِ بْنِ الْمُفَضَّلِ، عَنِ ابْنِ عَوْنٍ، عَنْ عَامِرٍ الشَّعْبِيِّ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ، عَنِ الْمُغِيرَةِ وَعَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ رَجُلٍ حَتَّى رَدَّهُ إِلَى الْمُغِيرَةِ قَالَ ابْنُ عَوْنٍ: وَلَا أَحْفَظُ حَدِيثَ ذَا مِنْ حَدِيثِ ذَا: أَنَّ الْمُغِيرَةَ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَقَرَعَ ظَهْرِي بِعَصًا كَانَتْ مَعَهُ، فَعَدَلَ وَعَدَلْتُ مَعَهُ حَتَّى أَتَى كَذَا وكَذَا مِنَ الأَرْضِ، فَأَنَاخَ ثُمَّ انْطَلَقَ قَالَ: فَذَهَبَ حَتَّى تَوَارَى عَنِّي ثُمَّ جَاءَ فَقَالَ: «أَمَعَكَ مَاءٌ؟» وَمَعِي سَطِيحَةٌ لِي فَأَتَيْتُهُ بِهَا فَأَفْرَغْتُ عَلَيْهِ، فَغَسَلَ يَدَيْهِ وَوَجْهَهُ وَذَهَبَ لِيَغْسِلَ ذِرَاعَيْهِ، وَعَلَيْهِ جُبَّةٌ شَامِيَّةٌ ضَيِّقَةُ الْكُمَّيْنِ، فَأَخْرَجَ يَدَهُ مِنْ تَحْتِ الْجُبَّةِ فَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ وَذَكَرَ مِنْ نَاصِيَتِهِ شَيْئًا وَعِمَامَتِهِ شَيْئًا- قَالَ ابْنُ عَوْنٍ: لَا أَحْفَظُ كَمَا أُرِيدُ - ثُمَّ مَسَحَ عَلَى خُفَّيْهِ ثُمَّ قَالَ: «حَاجَتَكَ» قُلْتُ: يَا رَسُولَ اللَّهِ! لَيْسَتْ لِي حَاجَةٌ، فَجِئْنَا وَقَدْ أَمَّ النَّاسَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ وَقَدْ صَلَّى بِهِمْ رَكْعَةً مِنْ صَلَاةِ الصُّبْحِ، فَذَهَبْتُ لأُوذِنَهُ فَنَهَانِي، فَصَلَّيْنَا مَا أَدْرَكْنَا وَقَضَيْنَا مَا سُبِقْنَا.

[1] It is a type of cloak.

[متفق عليه، أخرجه البخاري، كتاب الوضوء، باب الرجل يوضّىء صاحبه، ح (١٨٢) مختصرًا، ومسلم، كتاب الطهارة ، باب المسح على الخفين، ح (٢٧٤) (٧٩) من حديث الشعبي به وهو في الكبرى، ح (١١١)].

Comments:

One should begin one's ablution by washing one's hands, a ruling that is also contained in *Ḥadîth* No. 1 of this compilation.

Chapter 67. How Many Times Should (Parts Of The Body) Be Washed?

(المعجم ٦٧) - كَمْ تُغْسَلَانِ (التحفة ٦٧)

83. It was narrated from (Aws bin) Abî Aws that his grandfather said: "I saw the Messenger of Allâh ﷺ trickle water into his hand until it started to drip from his hand, three times." (*Ṣaḥîḥ*)

٨٣ - **أَخْبَرَنَا** حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ - وَهُوَ ابْنُ حَبِيبٍ - عَنْ شُعْبَةَ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ، عَنِ ابْنِ [أَوْسِ بْنِ] أَبِي أَوْسٍ عَنْ جَدِّهِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ اسْتَوْكَفَ ثَلَاثًا.

[صحيح، وأخرجه أحمد ٤/٨ من حديث شعبة به مطولًا وهو في الكبرى، ح (٨٧) وأصله في سنن ابن ماجه، ح (١٠٧٣)].

Chapter 68. *Al-Maḍmaḍah* And *Al-Istinshâq* (Rinsing The Mouth And Nose)

(المعجم ٦٨) - الْمَضْمَضَةُ وَالاسْتِنْشَاقُ (التحفة ٦٨)

84. It was narrated that Ḥumrân bin Abân said: "I saw 'Uthmân bin 'Affân, may Allâh be pleased with him, performing *Wuḍû'*. He poured water on his hands three times and washed them, then he rinsed his mouth and his nose, then he washed his face three times, then he washed his right arm to the elbow three times, then the left likewise. Then he wiped his head, then he washed his right foot three times, then the left likewise. Then he said: 'I saw the Messenger of Allâh ﷺ performing *Wuḍû'* like I have just done. Then he said: 'Whoever performs *Wuḍû'* as I

٨٤ - **أَخْبَرَنَا** سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ حُمْرَانَ بْنِ أَبَانٍ قَالَ: رَأَيْتُ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللهُ عَنْهُ تَوَضَّأَ، فَأَفْرَغَ عَلَى يَدَيْهِ ثَلَاثًا فَغَسَلَهُمَا، ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثًا، ثُمَّ الْيُسْرَى مِثْلَ ذٰلِكَ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ قَدَمَهُ الْيُمْنَى ثَلَاثًا ثُمَّ الْيُسْرَى مِثْلَ ذٰلِكَ، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ نَحْوَ وُضُوئِي، ثُمَّ قَالَ: «مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هٰذَا ثُمَّ صَلَّى

have done, then prays two *Rak'ahs* without letting his thoughts wander, his previous sins will be forgiven.'" (*Sahîh*)

رَكْعَتَيْنِ لَا يُحَدِّثُ نَفْسَهُ فِيهِمَا بِشَيْءٍ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[متفق عليه، أخرجه البخاري، كتاب الصوم، باب سواك الرطب واليابس للصائم، ح (١٩٣٤) من حديث عبدالله بن المبارك، ومسلم، كتاب الطهارة، باب صفة الوضوء وكماله، ح (٢٢٦) من حديث الزهري به].

Comments:

1. Although "swishing the water around the mouth" and "snuffing it up" have not been explicitly mentioned in the Noble Qur'ân, *Hadîth* compilations are replete with their mention; in fact, no ablution of the Prophet of Allâh ﷺ was devoid of these two acts - which proves that they are important components of ablution.
2. "Allâh will pardon all his past sins" refers only to pardonable sins - or in other words, minor sins [*Saghirah* pl. *Sagha'ir*] As for major sins [*Kabira* pl. *Kaba'ir*] one must earnestly seek out forgiveness and fulfill the conditions of a sincere repentance.

Chapter 69. With Which Hand Should One Rinse The Mouth?

(المعجم ٦٩) - بِأَيِّ الْيَدَيْنِ يَتَمَضْمَضُ (التحفة ٦٩)

85. It was narrated from Humrân that he saw 'Uthmân call for (water for) *Wudû'*, then he poured water on his hands from the vessel and washed them three times. Then he put his right hand in the water and rinsed his mouth and his nose. Then he washed his face three times, and his arms up to the elbow three times. Then he wiped his head, and washed each of his feet three times. Then he said: "I saw the Messenger of Allâh ﷺ performing *Wudû'* like I have just done." Then he said: "Whoever performs *Wudû'* as I have done, then stands and prays two *Rak'ahs* without letting his thoughts wander, his previous sins will be forgiven.'" (*Sahîh*)

٨٥ - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ - هُوَ ابْنُ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ - عَنْ شُعَيْبٍ - هُوَ ابْنُ أَبِي حَمْزَةَ - عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ عَنْ حُمْرَانَ: أَنَّهُ رَأَى عُثْمَانَ دَعَا بِوَضُوءٍ فَأَفْرَغَ عَلَى يَدَيْهِ مِنْ إِنَائِهِ فَغَسَلَهُمَا ثَلَاثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْوَضُوءِ فَتَمَضْمَضَ وَاسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثَ مَرَّاتٍ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ كُلَّ رِجْلٍ مِنْ رِجْلَيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ وُضُوئِي هٰذَا، ثُمَّ قَالَ: «مَنْ تَوَضَّأَ مِثْلَ وُضُوئِي هٰذَا ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ بِشَيْءٍ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[انظر الحديث السابق]

Chapter 70. Rinsing The Nose

(المعجم ٧٠) - [اتِّخَاذُ] الاسْتِنْشَاقِ

(التحفة ٧٠)

86. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When any one of you performs *Wuḍû'*, let him put water in his nose then blow it out." ***(Ṣaḥîḥ)***

٨٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ ح وأَخْبَرَنَا الْحُسَيْنُ بْنُ عِيسَى عَنْ مَعْنٍ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا تَوَضَّأَ أَحَدُكُمْ، فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً ثُمَّ لِيَسْتَنْثِرْ».

[**متفق عليه**، أخرجه البخاري، كتاب الوضوء، باب الاستجمار وترًا، ح (١٦٢) من حديث مالك. ومسلم، كتاب الطهارة، باب الإيتار في الاستنثار والاستجمار، ح (٢٣٧) من حديث سفيان بن عيينة) من حديث أبي الزناد به وهو في الموطأ ١/ ١٩ (يحيى) وهو في الكبرى، ح (٩٨)].

Chapter 71. Exaggerating In Snuffing Water Into The Nose

(المعجم ٧١) - الْمُبَالَغَةُ فِي الاسْتِنْشَاقِ

(التحفة ٧١)

87. It was narrated from 'Âṣim bin Laqîṭ bin Ṣabirah that his father said: "I said: 'O Messenger of Allâh, tell me about *Wuḍû*.'' He said: 'Perform *Wuḍû'* well,[1] and exaggerate in sniffing water up into your nose, except when you are fasting.''' ***(Ṣaḥîḥ)***

٨٧ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ عَنْ إِسْمَاعِيلَ بْنِ كَثِيرٍ ح وَأَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ، عَنْ عَاصِمِ بْنِ لَقِيطِ ابْنِ صَبِرَةَ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أَخْبِرْنِي عَنِ الْوُضُوءِ قَالَ: «أَسْبِغِ الْوُضُوءَ وَبَالِغْ فِي الاسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا».

[**صحيح**، وأخرجه أبوداود، كتاب الطهارة، باب في الاستنثار، ح (١٤٢) وانظر (١٤٣، ١٤٥، ٢٣٦٦، ٣٩٧٣) عن قتيبة به وصححه الترمذي (٣٨، ٧٨٨) وابن خزيمة وابن حبان والحاكم ١/ ١٤٧، ١٤٨ والذهبي وغيرهم ويأتي طرفه في (١٤٤) وهو في الكبرى، ح (٩٨م)].

Comments:

The purpose of snuffing up water is to cleanse the nose, and this is not possible unless one lets the water reach the uppermost end of the nostrils. In order to achieve this, one should draw water into one's nostrils with a certain degree of force - unless one is fasting. If one is fasting, one should sniff up water with a minimum or lightly moderate amount of force, otherwise, water

[1] See No. 141.

might descend down the throat, which is something a fasting person should obviously prevent from happening. Therefore, one should exercise caution when fasting by not using excessive force while sniffing water up one's nose during ablution.

Chapter 72. The Command To Blow (Water From The Nose)

(المعجم ٧٢) - الأَمْرُ بِالاسْتِنْثَارِ

(التحفة ٧٢)

88. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever performs *Wuḍu'* then let him sniff water in the nose and blow it out, and whoever uses small stones (to remove filth) then make it odd (numbered)." (*Ṣaḥîḥ*)

٨٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ ح وأَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ مَالِكٍ [عَنِ] ابْنِ شِهَابٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ تَوَضَّأَ فَلْيَسْتَنْثِرْ، وَمَنِ اسْتَجْمَرَ فَلْيُوتِرْ».

[**متفق عليه**، أخرجه البخاري، كتاب الوضوء، باب الاستنثار في الوضوء، ح (١٦١) ومسلم، كتاب الطهارة، باب الإيتار في الاستنثار والاستجمار، ح (٢٣٧) (من حديث مالك) من حديث ابن شهاب به وهو في الموطأ ١/ ١٩ (يحيى) وهو في الكبرى، ح (٩٥)].

Comments:

Cleanliness of the nostrils can be achieved only after water is both drawn into one's nose and then expelled by blowing it out. When blowing out water from one's nose, one should guide the water out with one's hand, by using it to gently squeeze the nose. When one does this, it is hoped that, along with the water that was sniffed up, filth inside the nostrils will also be expelled. Filthiness invariably gathers in the upper parts of the nostrils during sleep; it is therefore commanded that the nose be given a good blow. Imâm Aḥmad bin Hanbal considered nostril-snuffing (*Intinshâq*) compulsory (or requisite). The apparent phrasing (occurring in the *Ḥadîth*) supports his view in the matter.

89. It was narrated from Salamah bin Qais that the Messenger of Allâh ﷺ said: "When you perform *Wuḍû'*, sniff water in your nose and blow it out, and when you use small stones (to remove filth), then make it odd (numbered)." (*Ṣaḥîḥ*)

٨٩ - أَخْبَرَنَا قُتَيْبَةُ: حدَّثنا حمّادٌ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بنِ يَسَافٍ، عَنْ سَلَمَةَ بْنِ قَيْسٍ: أَنَّ رسولَ الله ﷺ قالَ: «إِذَا تَوَضَّأْتَ فَاسْتَنْثِرْ، وإِذَا اسْتَجْمَرْتَ فَأَوْتِرْ».

[**إسناده صحيح**، وأخرجه الترمذي، كتاب الطهارة، باب ماجاء في المضمضة والاستنشاق، ح (٢٧) عن قتيبة به وقال: "حسن صحيح" وهو في الكبرى، ح (٤٤)].

Chapter 73. The Command To Sniff Water Up Into The Nose When Waking From Sleep

(المعجم ٧٣) - بَابُ الأَمْرِ بِالاسْتِنْثَارِ عِنْدَ الاِسْتِيقَاظِ مِنَ النَّوْمِ (التحفة ٧٣)

90. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When any one of you wakes from sleep to perform *Wuḍû'*, then let him sniff water in his nose and blow it out three times, for the *Shaiṭân* spends the night on his nose." (*Ṣaḥîḥ*)

٩٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ زُنْبُورٍ الْمَكِّيُّ قَالَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ حَدَّثَهُ عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَتَوَضَّأَ، فَلْيَسْتَنْثِرْ ثَلَاثَ مَرَّاتٍ فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى خَيْشُومِهِ».

[**متفق عليه**، أخرجه البخاري، كتاب بدء الخلق، باب صفة إبليس وجنوده، ح (٣٢٩٥) من حديث ابن أبي حازم، ومسلم، كتاب الطهارة، باب الإيتار في الاستنثار والاستجمار، ح (٢٣٨) من حديث يزيد بن عبدالله به وهو في الكبرى ح (٩٦)].

Comments:

"Satan's spending the night" means that Satan dwells at the root of a person's nose for the whole night. *Muhaddithin* (scholars specialized in the field of *Ḥadîth*), have stated that Muslims must believe in the literal meaning of this *Ḥadîth*, for to do otherwise requires proof.

Chapter 74. Which Hand Should One Use To Sniff Water Into The Nose?

(المعجم ٧٤) - بِأَيِّ الْيَدَيْنِ يَسْتَنْثِرُ (التحفة ٧٤)

91. It was narrated that 'Alî called for (water for) *Wuḍû'*, then he rinsed his mouth and nose, and he sniffed up water and blew it out using his left hand. He did that three times, then he said: "This is how the Prophet of Allâh ﷺ purified himself." (*Ṣaḥîḥ*)

٩١ - أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ: حَدَّثَنَا خَالِدُ بْنُ عَلْقَمَةَ عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ: أَنَّهُ دَعَا بِوَضُوءٍ فَتَمَضْمَضَ وَاسْتَنْشَقَ وَنَثَرَ بِيَدِهِ الْيُسْرَى، فَفَعَلَ هٰذَا ثَلَاثًا ثُمَّ قَالَ: هٰذَا طُهُورُ نَبِيِّ اللهِ ﷺ.

[**إسناده صحيح**، وأخرجه أبوداود، كتاب الطهارة، باب صفة وضوء النبي ﷺ، ح (١١٢) من حديث حسين بن علي به وصححه ابن حبان، وهو في الكبرى، ح (٩٤) وانظر الحديث الآتي].

Comments:

Rinsing the nostrils involves cleaning out dirt and filth. Therefore, like other acts which involve cleaning dirt or filth, the act of rinsing the nostrils should be done with the left hand.

Chapter 75. Washing The Face

(المعجم ٧٥) - **بَابُ** غَسْلِ الوَجْهِ
(التحفة ٧٥)

92. It was narrated that 'Abd Khair said: "We came to 'Alî bin Abî Tâlib, may Allâh be pleased with him, and he had prayed. He called for water and we said: 'What is he going to do with it when he has (already) prayed? He only wants to teach us.' A vessel of water and a basin were brought to him. He poured some water onto his hand and washed it three times, then he rinsed his mouth and nose three times from the hand with which he took the water. Then he washed his face three times, and he washed his right hand three times, and his left hand three times, and wiped his head once, then he washed his right foot three times and his left foot three times. Then he said: 'Whoever would like to learn how the Messenger of Allâh ﷺ did *Wuḍû'*, this is it.'" (*Ṣaḥîḥ*)

٩٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ قَالَ: أَتَيْنَا عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ وَقَدْ صَلَّى، فَدَعَا بِطَهُورٍ فَقُلْنَا: مَا يَصْنَعُ بِهِ وَقَدْ صَلَّى؟ مَا يُرِيدُ إِلَّا لِيُعَلِّمَنَا، فَأُتِيَ بِإِنَاءٍ فِيهِ مَاءٌ وَطَسْتٍ، فَأَفْرَغَ مِنَ الْإِنَاءِ عَلَى يَدِهِ فَغَسَلَهَا ثَلَاثًا، ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا مِنَ الْكَفِّ الَّذِي يَأْخُذُ بِهِ الْمَاءَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، وَغَسَلَ يَدَهُ الْيُمْنَى ثَلَاثًا وَيَدَهُ الشِّمَالَ ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ مَرَّةً وَاحِدَةً، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى ثَلَاثًا وَرِجْلَهُ الشِّمَالَ ثَلَاثًا، ثُمَّ قَالَ: مَنْ سَرَّهُ أَنْ يَعْلَمَ وُضُوءَ رَسُولِ اللهِ ﷺ فَهُوَ هٰذَا.

[**صحيح**، وأخرجه الترمذي ، كتاب الطهارة، باب ما جاء في وضوء النبي ﷺ كيف كان؟، ح (٤٩) من حديث عبد خير به وقال: "حسن صحيح" وهو في الكبرى، ح (٧٧) وانظر الحديث السابق].

Chapter 76. The Number Of Times The Face Be Washed

(المعجم ٧٦) - عَدَدُ غَسْلِ الوَجْهِ
(التحفة ٧٦)

93. It was narrated from 'Abd Khair, that 'Alî (may Allâh be pleased with him) was brought a chair, and he sat down on it, then he called for a vessel of water which he tilted onto his hand three times, then he rinsed his mouth and nose with one hand, three

٩٣ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ - وَهُوَ ابْنُ الْمُبَارَكِ - عَنْ شُعْبَةَ، عَنْ مَالِكِ بْنِ عُرْفُطَةَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ [رَضِيَ اللهُ عَنْهُ]: أَنَّهُ أُتِيَ بِكُرْسِيٍّ فَقَعَدَ عَلَيْهِ، ثُمَّ دَعَا بِتَوْرٍ فِيهِ مَاءٌ فَكَفَأَ عَلَى يَدَيْهِ

times, he washed his face three times, washed each forearm three times, and took some of the water and wiped his head. On one occasion (One of the narrators) Shu'bah, indicated (that he wiped) from his forelock to the back of his head, then said: "I do not know whether he brought his hands back or not. And he washed each foot three times, then he said: 'Whoever would like to see how the Messenger of Allâh ﷺ purified himself, this is how he purified himself.'" (*Sahîh*)

Abû 'Abdur-Rahmân said: "This is a mistake. What is correct is Khâlid bin 'Alqamah, not Mâlik bin 'Urfutah."

ثَلَاثًا، ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ بِكَفٍّ وَاحِدٍ ثَلَاثَ مَرَّاتٍ وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَغَسَلَ ذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا، وَأَخَذَ مِنَ الْمَاءِ فَمَسَحَ بِرَأْسِهِ، - وَأَشَارَ شُعْبَةُ مَرَّةً مِنْ نَاصِيَتِهِ إِلَى مُؤَخَّرِ رَأْسِهِ، ثُمَّ قَالَ: لَا أَدْرِي أَرَدَّهُمَا أَمْ لَا؟ - وَغَسَلَ رِجْلَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ قَالَ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى طُهُورِ رَسُولِ اللهِ ﷺ فَهٰذَا طُهُورُهُ.

وقَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطأٌ والصَّوَابُ: خَالِدُ بْنُ عَلْقَمَةَ لَيْسَ مَالِكَ بْنَ عُرْفُطَةَ.

[انظر الحديث السابق: وهو في الكبرى، ح (١٦٣)].

Comments:

Shu'bah mentioned the name of Mâlik bin 'Urfutah in the chain of transmitters. But this is his mistake. It is the consensus of *Muhaddithin* that the name of the narrator that Shu'bah was referring to was, in fact, Khalid bin 'Alqamah, and not Mâlik bin 'Urfutah. Shu'bah is, however, a narrator and scholar of high standing. This mistake does not lower him from his level of high ranking as a scholar, but only goes to show his humanness - for to err is human. Zâidah and Abû Awanah have, in the preceding *Ahâdîth*, mentioned the right name of the said narrator. Underneath the text of the above-mentioned *Hadîth*, Imâm An-Nasâ'î offered this clarification.

Chapter 77. Washing The Hands

(المعجم ٧٧) - غَسْلُ الْيَدَيْنِ (التحفة ٧٧)

94. It was narrated that 'Abd Khair said: "I saw 'Alî call for a chair and he sat down, then he called for water in a vessel and washed his hands three times, then he rinsed his mouth and nose with one hand, three times. Then he washed his face three times, and his hands three times. Then he dipped his hand in the vessel and wiped his head, then he washed each

٩٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَحُمَيْدُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ مَالِكِ بْنِ عُرْفُطَةَ، عَنْ عَبْدِ خَيْرٍ قَالَ: شَهِدْتُ عَلِيًّا دَعَا بِكُرْسِيٍّ فَقَعَدَ عَلَيْهِ، ثُمَّ دَعَا بِمَاءٍ فِي تَوْرٍ فَغَسَلَ يَدَيْهِ ثَلَاثًا، ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ بِكَفٍّ وَاحِدٍ

foot three times. Then he said: 'Whoever would like to see how the Messenger of Allâh ﷺ performed *Wuḍû'*, this is his *Wuḍû'*.'" (*Ṣaḥîḥ*)

ثَلَاثًا، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا وَيَدَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ غَمَسَ يَدَهُ فِي الْإِنَاءِ فَمَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ رِجْلَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ قَالَ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى وُضُوءِ رَسُولِ اللهِ ﷺ، فَهٰذَا وُضُوؤُهُ.

[انظر الحديثين السابقين: وهو في الكبرى، ح (١٦٤)].

Comments:

"Bi Kaffin Wahid" one translation or interpretation of this wording is "with one handful," which signifies that rinsing out the mouth and nostril-snuffing were simultaneously performed with the right hand. Another rendering of the phrase is "with only one palmful," which means scooping out water only once, and then putting some of it into the mouth and the rest into the nose. This is called *Wasl* or coupling. Imâm Ash-Shafi'î regards it (i.e., rinsing one's mouth and sniffing water up one's nose) as being *Masnûn* (established by the Prophet's ﷺ practice), while Hanafi scholars believe that the two actions should be done separately - with a notable pause between rinsing the mouth and sniffing water up one's nose.

Chapter 78. The Description Of *Wuḍû'*

(المعجم ٧٨) - **بَابٌ** صِفَةِ الْوُضُوءِ

(التحفة ٧٨)

95. Al-Ḥusain bin 'Alî said: "My father 'Alî called me to bring (water for) *Wuḍû'*, so I brought it to him, and he started by washing his hands three times, before putting them into the water. Then he rinsed his mouth three times and sniffed water into his nose and blew it out three times. Then he washed his face three times, then his right hand up to the elbow three times, then his left likewise. Then he wiped his head once, then he washed his right foot up to the ankle three times, then the left likewise. Then he stood up and said: 'Pass me the vessel.' So I

٩٥ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِقْسَمِيُّ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: حَدَّثَنِي شَيْبَةُ أَنَّ مُحَمَّدَ بْنَ عَلِيٍّ أَخْبَرَهُ قَالَ: أَخْبَرَنِي أَبِي عَلِيٌّ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ قَالَ: دَعَانِي أَبِي عَلِيٌّ بِوَضُوءٍ، فَقَرَّبْتُهُ لَهُ فَبَدَأَ فَغَسَلَ كَفَّيْهِ ثَلَاثَ مَرَّاتٍ قَبْلَ أَنْ يُدْخِلَهُمَا فِي وَضُوئِهِ، ثُمَّ مَضْمَضَ ثَلَاثًا وَاسْتَنْثَرَ ثَلَاثًا، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثًا، ثُمَّ الْيُسْرَى كَذٰلِكَ ثُمَّ مَسَحَ بِرَأْسِهِ مَسْحَةً وَاحِدَةً، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى إِلَى الْكَعْبَيْنِ

passed the vessel containing the remaining water for his *Wuḍû'* to him, and he drank from it standing up. I was surprised and when he noticed that he said: 'Do not be surprised, for I saw your father the Prophet ﷺ doing what you have seen me doing,' referring to his *Wuḍû'* and drinking the leftover water while standing." (*Ṣaḥîḥ*)

ثَلَاثًا، ثُمَّ الْيُسْرَى كَذَلِكَ، ثمَّ قَامَ قَائِمًا فَقَالَ: نَاوِلْنِي، فَنَاوَلْتُهُ الْإِنَاءَ الَّذِي فِيهِ فَضْلُ وَضُوئِهِ فَشَرِبَ مِنْ فَضْلِ وَضُوئِهِ قَائِمًا، فَعَجِبْتُ فَلَمَّا رَآنِي قَالَ: لَا تَعْجَبْ، فَإِنِّي رَأَيْتُ أَبَاكَ النَّبِيَّ ﷺ يَصْنَعُ مِثْلَ مَا رَأَيْتَنِي صَنَعْتُ يَقُولُ لِوُضُوئِهِ هٰذَا وَشُرْبِ فَضْلِ وَضُوئِهِ قَائِمًا.

[إسناده صحيح، ذكره أبوداود، كتاب الطهارة، باب صفة وضوء النبي ﷺ، ح (١١٧) تعليقًا من حديث حجاج بن محمد به وهو في الكبرى، ح (١٠٠)].

Chapter 79. Washing The Hands

(المعجم ٧٩) - عَدَدُ غَسْلِ الْيَدَيْنِ (التحفة ٧٩)

96. It was narrated that Abû Ḥayyah – Ibn Qais – said: "I saw 'Alî perform *Wuḍû'*. He washed his hands until they looked clean, then he rinsed his mouth three times and his nose three times, and he washed his face three times, and he washed each forearm three times. Then he wiped his head, then he washed his feet up to the ankles. Then he stood up, took the leftover water for his *Wuḍû'* and drank from it while standing. Then he said: 'I wanted to show you how the Prophet ﷺ performed *Wuḍû'*.'" (*Ṣaḥîḥ*)

٩٦ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ - وَهُوَ ابْنُ قَيْسٍ - قَالَ: رَأَيْتُ عَلِيًّا تَوَضَّأَ، فَغَسَلَ كَفَّيْهِ حَتَّى أَنْقَاهُمَا، ثُمَّ تَمَضْمَضَ ثَلَاثًا وَاسْتَنْشَقَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَغَسَلَ ذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ، ثُمَّ قَامَ فَأَخَذَ فَضْلَ طَهُورِهِ فَشَرِبَ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: أَحْبَبْتُ أَنْ أُرِيَكُمْ كَيْفَ طُهُورُ النَّبِيِّ ﷺ.

[صحيح، وأخرجه أبوداود، كتاب الطهارة، باب صفة وضوء النبي ﷺ، ح (١١٦) من حديث أبي الأحوص به مختصرًا وهو في الكبرى، ح (١٠١) وصححه الترمذي، ح (٤٨) * أبو إسحاق عنعن وهو مدلس، قاله النسائي، (سير أعلام النبلاء ٧/ ٧٤ وللحديث شواهد كثيرة].

Comments:

"Drank the remaining water of the ablution standing": Some scholars consider drinking the remaining water of the ablution "*Masnûn*", while some other scholars view that here drinking standing is merely to demonstrate permissibility.

Chapter 80. A Description Of The Washing

(المعجم ٨٠) - بَابُ حَدِّ الْغَسْلِ
(التحفة ٨٠)

97. It was narrated from 'Amr bin Yaḥya Al-Mâzinî that his father said to 'Abdullâh bin Zaid bin 'Âṣim – who was one of the Companions of the Prophet ﷺ and the grandfather of 'Amr bin Yaḥya: "Can you show me how the Messenger of Allâh ﷺ used to perform *Wuḍû'*?" 'Abdullâh bin Zaid said: "Yes. He called for (water for) *Wuḍû'* and poured some onto his hand, washing each hand twice. Then he rinsed his mouth and nose three times, then he washed his face three times, then he washed each hand twice, up to the elbow. Then he wiped his head with his hands, back and forth, starting at the front of his head and moving his hands to the nape of his neck, then bringing them back to the place he started. Then he washed his feet." (*Ṣaḥîḥ*)

٩٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ ابْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ: أَنَّهُ قَالَ لِعَبْدِ اللهِ بْنِ زَيْدِ بْنِ عَاصِمٍ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَهُوَ جَدُّ عَمْرِو بْنِ يَحْيَى: هَلْ تَسْتَطِيعُ أَنْ تُرِيَنِي كَيْفَ كَانَ رَسُولُ اللهِ ﷺ يَتَوَضَّأُ؟ قَالَ عَبْدُ اللهِ ابْنُ زَيْدٍ: نَعَمْ! فَدَعَا بِوَضُوءٍ فَأَفْرَغَ عَلَى يَدِهِ فَغَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ، ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ، ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، بَدَأَ بِمُقَدَّمِ رَأْسِهِ، ثُمَّ ذَهَبَ بِهِمَا إِلَى قَفَاهُ ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ، ثُمَّ غَسَلَ رِجْلَيْهِ.

[متفق عليه، أخرجه البخاري، كتاب الوضوء، باب مسح الرأس كله، ح (١٨٥) ومسلم، كتاب الطهارة، باب آخر في صفة الوضوء، ح (٢٣٥) من حديث مالك به وهو في الموطأ ١/١٨ (يحيى)].

Comments:

"Up to and including the elbows (*Illal Mirfaqayn*)": The majority of scholars agree that when one washes one's forearms during ablution, one must wash one's elbows as well. Likewise, when one washes one's feet, one should make sure to also wash one's ankle bones.

Chapter 81. The Description Of Wiping The Head

(المعجم ٨١) - بَابُ صِفَةِ مَسْحِ الرَّأْسِ
(التحفة ٨١)

98. It was narrated from 'Amr bin

٩٨ - أَخْبَرَنَا عُتْبَةُ بْنُ عَبْدِ اللهِ عَنْ مَالِكٍ

Yahya that his father said to 'Abdullâh bin Zaid bin 'Âṣim – who was one of the Companions of the Prophet ﷺ and the grandfather of 'Amr bin Yaḥya: "Can you show me how the Messenger of Allâh ﷺ used to perform *Wuḍû'*?" 'Abdullâh bin Zaid said: "Yes. He called for (water for) *Wuḍû'* and poured some onto his right hand, washing his hands twice. Then he rinsed his mouth and nose three times, then washed his face three times, then he washed his hands twice, up to the elbows. Then he wiped his head with his hands, back and forth, starting at the front of his head and moving his hands to the nape of his neck, then bringing them back to the place he started. Then he washed his feet." (***Saḥîḥ***)

- هُوَ ابْنُ أَنَسٍ - عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ: أَنَّهُ قَالَ لِعَبْدِ اللهِ بْنِ زَيْدِ بْنِ عَاصِمٍ وَهُوَ جَدُّ عَمْرِو بْنِ يَحْيَى: هَلْ تَسْتَطِيعُ أَنْ تُرِيَنِي كَيْفَ كَانَ رَسُولُ اللهِ ﷺ يَتَوَضَّأُ؟ قَالَ عَبْدُ اللهِ بْنُ زَيْدٍ: نَعَمْ! فَدَعَا بِوَضُوءٍ فَأَفْرَغَ عَلَى يَدِهِ الْيُمْنَى فَغَسَلَ يَدَيْهِ مَرَّتَيْنِ، ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ، ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ بَدَأَ بِمُقَدَّمِ رَأْسِهِ، ثُمَّ ذَهَبَ بِهِمَا إِلَى قَفَاهُ، ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ ثُمَّ غَسَلَ رِجْلَيْهِ.

[صحيح، انظر الحديث السابق وهو في الموطأ ١/١٨ (يحيى) وهو في الكبرى، ح (١٠٣)].

Comments:

This *Ḥadîth* contains a detailed description of wiping the head: the whole head ought to be wiped. Every *Ḥadîth* of the Prophet's ﷺ ablution mentions the wiping of the entire head. This is why Imâm Mâlik ruled that it is obligatory for one to wipe one's entire head; his ruling in the matter is correct. Ḥanafi scholars, on the other hand, believe that it is sufficient to wipe only one-fourth of one's head. The arguments they make to back up their view are, however, weak. Imâm Ash-Shafi'î went even further, saying that it is sufficient to wipe over only a few hairs on one's head. But his opinion in the matter is weak, for various *Ḥadîth* narrations make it amply clear that one should wipe over one's entire head. And Allâh knows best!

Chapter 82. The Number Of Times The Head Is Wiped

(المعجم ٨٢) - عَدَدُ مَسْحِ الرَّأْسِ (التحفة ٨٢)

99. It was narrated that 'Abdullâh bin Zaid, who was shown the call to prayer (in a dream),[1] said: "I

٩٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ،

[1] See Abû Dâwûd No. 499, and At-Tirmidhî No. 189. And this narrator is not the same, they consider this statement: "who was shown..." to be an error. See the discussion of At-Tirmidhî after his narration.

saw the Messenger of Allâh ﷺ perform *Wuḍû'*; he washed his face three times and his hands twice, he washed his feet twice and wiped his head twice." (***Ṣaḥîḥ***)

عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ الَّذِي أُرِيَ النِّدَاءَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ، فَغَسَلَ وَجْهَهُ ثَلَاثًا، وَيَدَيْهِ مَرَّتَيْنِ، وَغَسَلَ رِجْلَيْهِ مَرَّتَيْنِ، وَمَسَحَ بِرَأْسِهِ مَرَّتَيْنِ.

[**انظر الحديث السابق**، والذي قبله وهو في الكبرى، (ح ١٧١) * عبد الله بن زيد هو ابن عاصم بن كعب المازني وقول سفيان بن عيينة: "الذي أري النداء"، خطأ، كما في تحفة الأشراف ٤/ ٣٤٣ وغيره، ولعله أتى من تدليسه].

Comments:

"Wiped the head twice" signifies wiping the head with wet hands, beginning at the front of the head, sliding the paired hands back to the nape of the neck and then returning them to where they began.

Chapter 83. Women Wiping Their Heads

(المعجم ٨٣) - **بَابُ** مَسْحِ الْمَرْأَةِ رَأْسَهَا (التحفة ٨٣)

100. Abû 'Abdullâh Sâlim Sabalân said: "'Âishah liked my honesty and hired me, and she showed me how the Messenger of Allâh ﷺ used to perform *Wuḍû'*. She rinsed her mouth, sniffed water into her nose and blew it out three times, and washed her face three times. Then she washed her right hand three times and her left hand three times. Then she put her hand on the front of her head and wiped her head once, front to back. Then she rubbed her ears with her hands, then she passed her hands over her cheeks."

Sâlim said: "I came to her as a slave with a contract of manumission, and she did not hide herself from me. She would sit before me and talk to me, until I came to her one day and said: 'Pray for blessing for me, O Mother of the Believers.' She said: 'Why is that?' I said: 'Allâh has set

١٠٠ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ جُعَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ بْنِ الْحَارِثِ بْنِ أَبِي ذُبَابٍ قَالَ: أَخْبَرَنِي أَبُو عَبْدِ اللهِ سَالِمٌ سَبَلَانُ - قَالَ- وَكَانَتْ عَائِشَةُ تَسْتَعْجِبُ بِأَمَانَتِهِ وَتَسْتَأْجِرُهُ: فَأَرَتْنِي كَيْفَ كَانَ رَسُولُ اللهِ ﷺ يَتَوَضَّأُ، فَتَمَضْمَضَتْ وَاسْتَنْثَرَتْ ثَلَاثًا، وَغَسَلَتْ وَجْهَهَا ثَلَاثًا، ثُمَّ غَسَلَتْ يَدَهَا الْيُمْنَى ثَلَاثًا وَالْيُسْرَى ثَلَاثًا، وَوَضَعَتْ يَدَهَا فِي مُقَدَّمِ رَأْسِهَا ثُمَّ مَسَحَتْ رَأْسَهَا مَسْحَةً وَاحِدَةً إِلَى مُؤَخِّرِهِ، ثُمَّ أَمَرَّتْ يَدَيْهَا بِأُذُنَيْهَا، ثُمَّ مَدَّتْ عَلَى الْخَدَّيْنِ.

قَالَ سَالِمٌ: كُنْتُ آتِيهَا مُكَاتَبًا مَا تَخْتَفِي مِنِّي فَتَجْلِسُ بَيْنَ يَدَيَّ وَتَتَحَدَّثُ مَعِي حَتَّى جِئْتُهَا ذَاتَ يَوْمٍ فَقُلْتُ: ادْعِي لِي بِالْبَرَكَةِ

me free.' She said: 'May Allâh bless you.' Then she lowered the *Ḥijâb* before me, and I never saw her again after that day." ***(Ḥasan)***

يَا أُمَّ الْمُؤْمِنِينَ! قَالَتْ: وَمَا ذَٰلِكَ؟ قُلْتُ: أَعْتَقَنِي اللهُ، قَالَتْ: بَارَكَ اللَّهُ لَكَ، وَأَرْخَتِ الْحِجَابَ دُونِي فَلَمْ أَرَهَا بَعْدَ ذَٰلِكَ الْيَوْمِ.

[حسن، وهو في الكبرى، ح (١٠٤) * عبدالملك وثقه ابن حبان وحده، وللحديث شواهد كثيرة: عند أبي داود، ح (٣٩٢٨) وابن حبان، موارد ح (١٢١٤) وغيرهما].

Comments:

"Mukâtab" is a slave who makes a written contract with his master to purchase his emancipation. A Mukâtab slave would have a payment plan that he would agree to follow, and he would earn his freedom when the entire amount owed to his master was paid off. Since Sâlim was the slave of one of 'Âishah's ﷺ relatives, and since, according to her, a slave could enter upon his master and near kith and kin, 'Âishah's ﷺ conversations with Salim without the barrier of a veil was not a blameworthy act. (Similarly it is not compulsory on female slaves to cover themselves up in the presence of their masters). Furthermore, no sooner did Sâlim earn his freedom than 'Âishah ﷺ veiled herself before him.

Chapter 84. Wiping The Ears

(المعجم ٨٤) - مَسْحُ الأُذُنَيْنِ (التحفة ٨٤)

101. It was narrated that Ibn 'Abbâs said: "I saw the Messenger of Allâh ﷺ performing *Wuḍû'*. He washed his hands, then he rinsed his mouth and nose with one handful of water, washed his face, washed each hand once, and wiped his head and ears once." (One of the narrators) 'Abdul-'Azîz said: "Someone who heard from Ibn 'Ajlân told me that he said concerning that: 'And he washed his feet.'" ***(Ḥasan)***

١٠١ - أَخْبَرَنَا الْهَيْثَمُ بْنُ أَيُّوبَ الطَّالْقَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ، فَغَسَلَ يَدَيْهِ، ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ مِنْ غَرْفَةٍ وَاحِدَةٍ، وَغَسَلَ وَجْهَهُ، وَغَسَلَ يَدَيْهِ مَرَّةً مَرَّةً، وَمَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ مَرَّةً. قَالَ عَبْدُ الْعَزِيزِ: وَأَخْبَرَنِي مَنْ سَمِعَ مِنِ ابْنِ عَجْلَانَ يَقُولُ فِي ذَٰلِكَ: وَغَسَلَ رِجْلَيْهِ.

تخريج: [إسناده حسن] أخرجه أبوداود، الطهارة، باب الوضوء مرتين، ح:١٣٧، والترمذي، الطهارة، باب [ماجاء في] مسح الأذنين ظاهرهما وباطنهما، ح:٣٦ من حديث زيد به، وقال الترمذي: "حسن صحيح"، وهو في الكبرى، ح:٩٢، وأصله في صحيح البخاري، ح:١٤٠.

Comments:

"With one handful of water" (*Min Ghaurfah Wâhidah*), this issue was explained in the commentary of a hitherto mentioned Ḥadîth. This Ḥadîth seems to support the legal opinion that it is *Sunnah* to rinse one's mouth and to sniff water up one's nose together, with one handful of water. As was mentioned earlier.

Chapter 85. Wiping The Ears Along With The Head, And The Evidence That They Are Part Of The Head

(المعجم ٨٥) - **بَابُ** مَسْحِ الأُذُنَيْنِ مَعَ الرَّأْسِ وَمَا يُسْتَدَلُّ بِهِ عَلَى أَنَّهُمَا مِنَ الرَّأْسِ (التحفة ٨٥)

102. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ performed *Wuḍû'*, and he scooped up one handful (of water) and rinsed his mouth and nose. Then he scooped up another handful and washed his face. Then he scooped up another handful and washed his right hand, then another handful and washed his left hand. Then he wiped his head and his ears, the inside with his forefinger and the outside with his thumb. Then he scooped up a handful of water and washed his right foot, and scooped up another handful and washed his left foot." ***(Ḥasan)***

١٠٢ - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ قَالَ: حَدَّثَنَا ابْنُ عَجْلَانَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَوَضَّأَ رَسُولُ اللهِ ﷺ، فَغَرَفَ غَرْفَةً فَتَمَضْمَضَ وَاسْتَنْشَقَ، ثُمَّ غَرَفَ غَرْفَةً فَغَسَلَ وَجْهَهُ، ثُمَّ غَرَفَ غَرْفَةً فَغَسَلَ يَدَهُ الْيُمْنَى، ثُمَّ غَرَفَ غَرْفَةً فَغَسَلَ يَدَهُ الْيُسْرَى، ثُمَّ مَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ بَاطِنِهِمَا بِالسَّبَّاحَتَيْنِ وَظَاهِرِهِمَا بِإِبْهَامَيْهِ، ثُمَّ غَرَفَ غَرْفَةً فَغَسَلَ رِجْلَهُ الْيُمْنَى، ثُمَّ غَرَفَ غَرْفَةً فَغَسَلَ رِجْلَهُ الْيُسْرَى.

تخريج: [**إسناده حسن**] أخرجه الترمذي، ح:٣٦، وابن ماجه، ح:٤٣٩ من حديث ابن إدريس به، وانظر الحديث السابق، وهو في الكبرٰى، ح:١٠٥.

103. It was narrated from 'Abdullâh Aṣ-Ṣunâbiḥî that the Messenger of Allâh ﷺ said: "When the believing slave performs *Wuḍû'* and rinses his mouth, his sins come out from his mouth. When he sniffs water into his nose

١٠٣ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَعُتْبَةُ بْنُ عَبْدِ اللهِ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللهِ الصُّنَابِحِيِّ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا تَوَضَّأَ الْعَبْدُ

and blows it out, his sins come out from his nose. When he washes his face, his sins come out from his face, even from beneath his eyelashes. When he washes his hands, his sins come out from his hands, even from beneath his fingernails. When he wipes his head, his sins come out from his head, even from his ears. When he washes his feet, his sins come out from his feet, even from beneath his toenails. Then his walking to the *Masjid* and his *Ṣalâh* will earn extra merit for him." ***(Ḥasan)***

الْمُؤْمِنُ فَتَمَضْمَضَ خَرَجَتِ الْخَطَايَا مِنْ فِيهِ، فَإِذَا اسْتَنْثَرَ خَرَجَتِ الْخَطَايَا مِنْ أَنْفِهِ، فَإِذَا غَسَلَ وَجْهَهُ خَرَجَتِ الْخَطَايَا مِنْ وَجْهِهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَشْفَارِ عَيْنَيْهِ، فَإِذَا غَسَلَ يَدَيْهِ خَرَجَتِ الْخَطَايَا مِنْ يَدَيْهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِ يَدَيْهِ، فَإِذَا مَسَحَ بِرَأْسِهِ خَرَجَتِ الْخَطَايَا مِنْ رَأْسِهِ حَتَّى تَخْرُجَ مِنْ أُذُنَيْهِ، فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتِ الْخَطَايَا مِنْ رِجْلَيْهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِ رِجْلَيْهِ، ثُمَّ كَانَ مَشْيُهُ إِلَى الْمَسْجِدِ وَصَلَاتُهُ نَافِلَةً لَهُ».

قَالَ قُتَيْبَةُ عَنِ الصُّنَابِحِيِّ: أَنَّ النَّبِيَّ ﷺ قَالَ.

تخريج: [**إسناده حسن**] انظر الحديث السابق، وهو في الموطأ (يحيى): ١/٣١، والكبرٰى، ح: ١٠٦ باختلاف يسير.

Comments:

1. "All his sins exit" signifies the ill effects of sins because the effects of sins permeate the limbs of the body concerned. In regard to ablution, not only the body becomes pure of discernible impurities and dirt but also the limbs of ablution become pure of the effects of sins. Consequently, the body becomes clean of physical and spiritual filthiness, which means that one becomes purified of both physical impurities and sins.
2. In this *Ḥadîth*, wiping of the head and the ears are shown to be done simultaneously. Wiping the ear is done with the same water that is taken for wiping the head (i.e., it should not be done with new water).
3. The evidence to which Imam An-Nasâ'î draws the attention of the reader in this chapter is the wording: *Kharajatil khatâyâ min ra'sihi hatta takhruj min udhnihi* - all his sins exit from his head to the extent that they trickle down his ears. In the same words, sins of the head have been shown leaving through the ears. This shows that the ruling for the ears is that of the head, and here I am referring to the ruling of wiping during ablution.

Chapter 86. Wiping Over The *'Imâmah* (Turban)[1]

(المعجم ٨٦) - بَابُ المَسْحِ عَلَى العِمَامَةِ (التحفة ٨٦)

104. It was narrated that Bilâl said: "I saw the Prophet ﷺ wiping over the *Khuff* and the *Khimâr*." (*Sahîh*)

١٠٤ - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ ح وَأَخبرنا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ بِلَالٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَمْسَحُ عَلَى الْخُفَّيْنِ وَالْخِمَارِ.

تخريج: أخرجه مسلم، الطهارة، باب المسح على الناصية والعمامة، ح:٢٧٥ من حديث أبي معاوية به، وهو في الكبرٰى، ح:١٢٣، ١٢٤ باختلاف يسير.

105. It was narrated that Bilâl said: "I saw the Messenger of Allâh ﷺ wiping over the *Khuff*. (*Sahîh*)

١٠٥ - وأَخْبَرَنَا الْحُسَيْنُ بْنُ عَبْدِ الرَّحْمٰنِ الْجَرْجَرائِيُّ عَنْ طَلْقِ بْنِ غَنَّامٍ قَالَ: حَدَّثَنَا زَائِدَةُ وَحَفْصُ بْنُ غِيَاثٍ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، عَنْ بِلَالٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَمْسَحُ عَلَى الْخُفَّيْنِ.

تخريج: [صحيح] أخرجه أحمد:٦/ ١٥ من حديث زائدة به، والحديث السابق شاهد له.

106. It was narrated that Bilâl said: "I saw the Messenger of Allâh ﷺ wiping over the *Khimâr* and *Khuff*." (*Sahîh*)

١٠٦ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ وَكِيعٍ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ بِلَالٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَمْسَحُ عَلَى الْخِمَارِ وَالْخُفَّيْنِ.

[1] A head covering not limited to the common usage of "turban" as is clear from the first narration.

تخريج: [صحيح] أخرجه أحمد:٦/١٣ عن وكيع به، وهو في الكبرى، ح:١٢٥، وانظر، ح:١٠٤، فإنه شاهد له.

Chapter 87. Wiping Over The *'Imâmah* And Forehead

(المعجم ٨٧) - **بَابُ** الْمَسْحِ عَلَى العِمَامَةِ مَعَ النَّاصِيَةِ (التحفة ٨٧)

107. It was narrated from Al-Mughîrah that the Prophet ﷺ performed *Wuḍû'*, and he wiped the forehead, the *'Imâmah*, and over the *Khuff*. (***Ṣaḥîḥ***)
(Another chain)

١٠٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ قَالَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللهِ الْمُزَنِيُّ عَنِ الْحَسَنِ، عَنِ ابْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةِ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ، فَمَسَحَ نَاصِيَتَهُ وَعِمَامَتَهُ وَعَلَى الْخُفَّيْنِ. قَالَ بَكْرٌ: وَقَدْ سَمِعْتُهُ مِنِ ابْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنْ أَبِيهِ.

تخريج: أخرجه مسلم، الطهارة، باب المسح على الناصية والعمامة، ح:٢٧٤/٨٣ من حديث يحيى القطان به، وهو في الكبرى، ح:١٠٧.

108. It was narrated from Ḥamzah bin Al-Mughîrah bin Shu'bah that his father said: "The Messenger of Allâh ﷺ stayed behind, and I stayed with him. When he had relieved himself he said: 'Do you have any water with you?' I brought some water to him, and he washed his hands and face, then he started trying to uncover his arms, but the sleeves of his *Jubbah* were too tight, so he threw it over his shoulders and washed his arms and wiped over his forehead and *'Imâmah*, and over his *Khuff*." (***Ṣaḥîḥ***)

١٠٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَحُمَيْدُ ابْنُ مَسْعَدَةَ عَنْ يَزِيدَ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ: حَدَّثَنَا حُمَيْدٌ قَالَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللهِ الْمُزَنِيُّ عَنْ حَمْزَةَ بْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ أَبِيهِ قَالَ: تَخَلَّفَ رَسُولُ اللهِ ﷺ فَتَخَلَّفْتُ مَعَهُ، فَلَمَّا قَضَى حَاجَتَهُ قَالَ: «أَمَعَكَ مَاءٌ» فَأَتَيْتُهُ بِمِطْهَرَةٍ، فَغَسَلَ يَدَيْهِ وَغَسَلَ وَجْهَهُ، ثُمَّ ذَهَبَ يَحْسُرُ عَنْ ذِرَاعَيْهِ، فَضَاقَ كُمُّ الْجُبَّةِ فَأَلْقَاهُ عَلَى مَنْكِبَيْهِ، فَغَسَلَ ذِرَاعَيْهِ وَمَسَحَ بِنَاصِيَتِهِ وَعَلَى الْعِمَامَةِ وَعَلَى خُفَّيْهِ.

تخريج: أخرجه مسلم، من حديث يزيد بن زريع به، انظر الحديث السابق، وهو في الكبرٰى، ح: ١٠٨.

Comments:

He threw the *Jubbah* over his shoulders: he already was wearing the *Jubbah* - the sentence signifies that because the sleeves were tight, he drew out his forearms from the *Jubbah*. The *Jubbah* remained over his shoulders, and the sleeves stood empty.

Chapter 88. How To Wipe Over The *'Imâmah*

(المعجم ٨٨) - **بَابٌ: كَيْفَ الْمَسْحُ عَلَى الْعِمَامَةِ** (التحفة ٨٨)

109. Al-Mughîrah bin Shu'bah said: "There are two things which I never asked anyone about after I saw the Messenger of Allâh ﷺ. He was with us on a journey and he went away to relieve himself, then he came and performed *Wudû'*, and he wiped over his forehead and two sides of his *'Imâmah*, and he wiped over his *Khuffs*." He said: "And (the other issue) the *Imâm's Ṣalâh* behind one of his followers. I saw the Messenger of Allâh ﷺ when he was on a journey and time for prayer came. The Prophet ﷺ *could not join them, so they called* the *Iqâmah* and they asked Ibn 'Awf to lead them in prayer. Then the Messenger of Allâh ﷺ came and offered the remainder of the prayer behind Ibn 'Awf, then when Ibn 'Awf said the *Salâh*, the Prophet ﷺ stood up and completed what he had missed (of the prayer)." (*Ṣaḥîḥ*)

١٠٩ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا يُونُسُ بْنُ عُبَيْدٍ عَنِ ابْنِ سِيرِينَ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ وَهْبٍ الثَّقَفِيُّ قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ قَالَ: خَصْلَتَانِ لَا أَسْأَلُ عَنْهُمَا أَحَدًا بَعْدَ مَا شَهِدْتُ رَسُولَ اللهِ ﷺ، قَالَ: كُنَّا مَعَهُ فِي سَفَرٍ، فَبَرَزَ لِحَاجَتِهِ، ثُمَّ جَاءَ فَتَوَضَّأَ وَمَسَحَ بِنَاصِيَتِهِ وَجَانِبَيْ عِمَامَتِهِ وَمَسَحَ عَلَى خُفَّيْهِ. وَقَالَ: وَصَلَاةُ الْإِمَامِ خَلْفَ الرَّجُلِ مِنْ رَعِيَّتِهِ، فَشَهِدْتُ مِنْ رَسُولِ اللهِ ﷺ أَنَّهُ كَانَ فِي سَفَرٍ فَحَضَرَتِ الصَّلَاةُ، فَاحْتَبَسَ عَلَيْهِمُ النَّبِيُّ ﷺ فَأَقَامُوا الصَّلَاةَ وَقَدَّمُوا ابْنَ عَوْفٍ فَصَلَّى بِهِمْ، فَجَاءَ رَسُولُ اللهِ ﷺ فَصَلَّى خَلْفَ ابْنِ عَوْفٍ مَا بَقِيَ مِنَ الصَّلَاةِ، فَلَمَّا سَلَّمَ ابْنُ عَوْفٍ قَامَ النَّبِيُّ ﷺ فَقَضَى مَا سُبِقَ بِهِ.

تخريج: أخرجه ابن خزيمة، ح: ١٦٤٥ عن يعقوب بن إبراهيم الدورقي به، وهو في الكبرٰى، ح: ١١٢، وأخرجه أحمد: ٤/ ٢٤٤، ٢٤٩ من طريق آخر عن ابن سيرين به، وله شاهد في صحيح مسلم بعد، ح: ٢٧٤.

Comments:

Imâm An-Nasâ'î made it clear that wiping the turban does not mean that one should wipe only the turban. One should rather wipe the hairline on the front of the head first, and then proceed to wipe the turban.

Chapter 89. The Obligation Of Washing The Feet

(المعجم ٨٩) - **بَابُ** إِيْجَابِ غَسْلِ الرِّجْلَيْنِ (التحفة ٨٩)

110. It was narrated that Abû Hurairah said: "Abû Al-Qâsim the Messenger of Allâh ﷺ said: 'Woe to the heels from the Fire.'" (*Ṣaḥîḥ*)

١١٠ - أَخْبَرَنَا قُتَيْبَةُ بنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ شُعْبَةَ ح وَأَخْبَرَنَا مُؤَمَّلُ بْنُ هِشَامٍ [قَالَ]: حَدَّثَنَا إِسْمَاعِيلُ عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ رَسُولُ اللهِ ﷺ: «وَيْلٌ لِلْعَقِبِ مِنَ النَّارِ».

تخريج: أخرجه البخاري، الوضوء، باب غسل الأعقاب، ح:١٦٥، ومسلم، الطهارة، باب وجوب غسل الرجلين بكمالهما، ح:٢٤٢/٢٩ من حديث شعبة به، وهو في الكبرٰى، ح:١١٣.

111. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ saw some people whose heels were still dry, so he said: 'Woe to the heels from the Fire. Perform *Wuḍû'* properly.'"[1] (*Ṣaḥîḥ*)

١١١ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ ح وَأَخْبَرَنَا عَمْرُو ابْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ - وَاللَّفْظُ لَهُ - عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي يَحْيَى، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: رَأَى رَسُولُ اللهِ ﷺ قَوْمًا يَتَوَضَّئُونَ، فَرَأَى أَعْقَابَهُمْ تَلُوحُ فَقَالَ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ أَسْبِغُوا الْوُضُوءَ».

تخريج: أخرجه مسلم، ح:٢٤١ من حديث وكيع به، انظر الحديث السابق، وهو في الكبرٰى، ح:١١٤.

Comments:

The argumentation over the chapter is that had wiping the feet been permitted, then why is this warning of punishment over the heels remaining dry? Apparently, in the case of wiping, the heels would invariably stay dry. This posits that it is obligatory to wash the feet.

Chapter 90. With Which Foot Should One Start?

(المعجم ٩٠) - **بَابٌ**: بِأَيِّ الرِّجْلَيْنِ يَبْدَأُ بِالغَسْلِ (التحفة ٩٠)

112. It was narrated that 'Âishah

١١٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى

[1] "*Asbighûl-wuḍû'*." See Nos. 141,142.

(may Allâh be pleased with her) mentioned: "The Messenger of Allâh ﷺ used to like to start with the right whenever he could, when purifying himself and when putting on shoes or combing his hair." (One of the narrators) Shu'bah said: "Then I heard Al-Ash'ath in Wâsiṭ, saying that he liked to start with the right, and he preferred that in all his affairs. Then I heard him in Al-Kûfah saying that he liked to start with the right whenever he could." (*Ṣaḥîḥ*)

قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي الْأَشْعَثُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] وَذَكَرَتْ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُحِبُّ التَّيَامُنَ مَا اسْتَطَاعَ فِي طُهُورِهِ وَنَعْلِهِ وَتَرَجُّلِهِ. قَالَ شُعْبَةُ: ثُمَّ سَمِعْتُ الْأَشْعَثَ بِوَاسِطٍ يَقُولُ: يُحِبُّ التَّيَامُنَ، فَذَكَرَ شَأْنَهُ كُلَّهُ، ثُمَّ سَمِعْتُهُ بِالْكُوفَةِ يَقُولُ: يُحِبُّ التَّيَامُنَ مَا اسْتَطَاعَ.

تخريج: أخرجه البخاري، الوضوء، باب التيمن في الوضوء والغسل، ح:١٦٨، ومسلم، الطهارة، باب التيمن في الطهور وغيره، ح:٢٦٨ من حديث شعبة به، وهو في الكبرى، ح:١١٦ .

Comments:

It is desirable to start with the right side in the process of washing the ablution limbs. In the Noble Qur'ân, Allâh, the Most High, refers to the inhabitants of Paradise as being *Ashâbul Yamin* [*Al-Wâqiah*: 27], the Companions of the right.

Chapter 91. Washing The Feet With The Hands

(المعجم ٩١) - غَسْلُ الرِّجْلَيْنِ بِالْيَدَيْنِ
(التحفة ٩١)

113. Al-Qaisî narrated that he was with the Messenger of Allâh ﷺ on a journey, and some water was brought to him. He poured some onto his hands from the vessel and washed them once, then he washed his face and each arm once, and he washed his feet with both hands. (*Ṣaḥîḥ*)

١١٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي أَبُو جَعْفَرٍ الْمَدَنِيُّ قَالَ: سَمِعْتُ ابْنَ عُثْمَانَ ابْنِ حُنَيْفٍ - يَعْنِي عُمَارَةَ - قَالَ: حَدَّثَنِي الْقَيْسِيُّ: أَنَّهُ كَانَ مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ، فَأُتِيَ بِمَاءٍ فَقَالَ عَلَى يَدَيْهِ مِنَ الْإِنَاءِ فَغَسَلَهُمَا مَرَّةً، وَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ مَرَّةً مَرَّةً، وَغَسَلَ رِجْلَيْهِ بِيَدَيْهِ كِلْتَيْهِمَا.

تخريج: [إسناده صحيح] أخرجه أحمد: ٥/٣٦٨ عن محمد بن جعفر به، وهو في الكبرى، ح:١١٥ * أبوجعفر هو الخطمي، وانظر، ح:١٦ من هذا الكتاب.

Chapter 92. The Command To Wash In Between The Fingers (*Al-Aṣâbi'*)[1]

(المعجم ٩٢) - الأَمْرُ بِتَخْلِيلِ الأَصَابِعِ (التحفة ٩٢)

114. It was narrated from 'Âṣim bin Laqîṭ that his father said: The Messenger of Allâh ﷺ said: "When you perform *Wuḍû'*, do so properly, and wash in between the fingers (*Al-Aṣâbi'*)."[2] (*Ṣaḥîḥ*)

١١٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ سُلَيْمٍ عَنْ إِسْمَاعِيلَ بْنِ كَثِيرٍ وَكَانَ يُكْنَى أَبَا هَاشِمٍ ح وَأَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي هَاشِمٍ، عَنْ عَاصِمِ بْنِ لَقِيطٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا تَوَضَّأْتَ، فَأَسْبِغِ الْوُضُوءَ وَخَلِّلْ بَيْنَ الأَصَابِعِ».

تخريج: [صحيح] تقدم طرفه، ح:٨٧، وهو في الكبرى، ح:١١٧، وأخرجه أبوداود، الطهارة، باب صفة وضوء النبي ﷺ، ح:١٤٢ من حديث يحيى بن سليم به.

Comments:

"Khilal" signifies making the water flow into the interstices of the fingers and toes; one can achieve this aim by inserting one's fingers or one's little finger into those interstices, in order to make sure water reaches spaces where it would not otherwise be able to reach.

Chapter 93. How Many Times The Feet Are To Be Washed

(المعجم ٩٣) - عَدَدُ غَسْلِ الرِّجْلَيْنِ (التحفة ٩٣)

115. It was narrated that Abû Ḥayyah Al-Wâdi'î said: I saw 'Alî performing *Wuḍû'*. He washed his hands three times, and rinsed his mouth three times and his nose three times, and he washed his face three times and each forearm three times. Then he wiped his head and washed each foot three times. Then he said: 'This is the *Wuḍû'* of the Prophet ﷺ.'" (*Ḍa'îf*)

١١٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنِ ابْنِ أَبِي زَائِدَةَ قَالَ: حَدَّثَنِي أَبِي وَغَيْرُهُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ الْوَادِعِيِّ قَالَ: رَأَيْتُ عَلِيًّا تَوَضَّأَ فَغَسَلَ كَفَّيْهِ ثَلَاثًا، وَتَمَضْمَضَ ثَلَاثًا وَاسْتَنْشَقَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ، وَغَسَلَ رِجْلَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ قَالَ: هٰذَا وُضُوءُ رَسُولِ اللهِ ﷺ.

[1] *Al-Aṣâbi'* is plural meaning fingers as well as toes, and the author mentioned only one narration on the topic whereas some of them clarify "of the hands and feet." So he mentioned the general wording amids chapters how to wash the feet.

[2] Part of this narration preceded under No. 87.

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، الطهارة، باب صفة وضوء النبي ﷺ، ح:١١٦ مختصرًا، والترمذي، الطهارة، باب [ماجاء] في وضوء النبي ﷺ كيف كان؟، ح:٤٨ من حديث أبي إسحاق به، وقال الترمذي: "حسن صحيح"، وهو في الكبرٰى، ح:١٦٢، وانظر الحديث الآتي، ح:١٣٦ أبوإسحاق مدلس وعنعن، تقدم، ح:٩٦.

Chapter 94. Definition Of Washing

(المعجم ٩٤) - **بَابُ** حَدِّ الْغَسْلِ

(التحفة ٩٤)

116. It was narrated that Ḥumrân the freed slave of 'Uthmân said: "Uthmân called for water for *Wuḍû'*. He washed his hands three times, then he rinsed his mouth and nose, then he washed his face three times, then he washed his right hand up to the elbow three times. Then he washed his left hand likewise. Then he wiped his head, then he washed his right foot up to the ankle three times, and he washed his left foot likewise. Then he said: 'I saw the Messenger of Allâh ﷺ performing *Wuḍû'* as I have just done.' Then he said: "The Messenger of Allâh ﷺ said: 'Whoever performs *Wuḍû'* as I have just done, then prays two *Rak'ahs* without letting his thoughts wander, his previous sins will be forgiven.'" (*Ṣaḥîḥ*)

١١٦ - **أَخْبَرَنَا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ أَنَّ عَطَاءَ بنَ يَزِيدَ اللَّيْثِيَّ أَخْبَرَهُ: أَنَّ حُمْرَانَ مَوْلَى عُثْمَانَ أَخْبَرَهُ أَنَّ عُثْمَانَ دَعَا بِوَضُوءٍ فَتَوَضَّأَ، فَغَسَلَ كَفَّيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى مِثْلَ ذٰلِكَ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى إِلَى الْكَعْبَيْنِ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ رِجْلَهُ الْيُسْرَى مِثْلَ ذٰلِكَ ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ نَحْوَ وُضُوئِي هٰذَا ثُمَّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: أخرجه مسلم، الطهارة، باب صفة الوضوء وكماله، ح:٢٢٦ عن أحمد بن عمرو بن السرح، والبخاري، الوضوء، باب الوضوء ثلاثًا ثلاثًا، ح:١٥٩ من حديث ابن شهاب الزهري به.

Chapter 95. *Wuḍû'* In Sandals

(المعجم ٩٥) - **بَابُ** الْوُضُوءِ فِي النِّعَالِ

(التحفة ٩٥)

117. It was narrated that 'Ubaid bin Juraiḥ said: "I said to Ibn 'Umar: 'I

١١٧ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ:

see you are wearing *Sibtiyyah* sandals,[1] and you performed *Wuḍû'* in them.' He said: 'I saw the Messenger of Allâh ﷺ wearing them and performing *Wuḍû'* in them.'" (*Ṣaḥîḥ*)

حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ عُبَيْدِ اللهِ وَمَالِكٍ وَابْنُ جُرَيْجٍ عَنِ الْمَقْبُرِيِّ، عَنْ عُبَيْدِ بْنِ جُرَيْجٍ قَالَ: قُلْتُ لِابْنِ عُمَرَ: رَأَيْتُكَ تَلْبَسُ هٰذِهِ النِّعَالَ السِّبْتِيَّةَ وَتَتَوَضَّأُ فِيهَا قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَلْبَسُهَا وَيَتَوَضَّأُ فِيهَا.

تخريج: أخرجه البخاري، الوضوء، باب غسل الرجلين في النعلين ... الخ، ح:١٦٦، ومسلم، الحج، باب الإهلال من حيث تنبعث الراحلة، ح:١١٨٧ من حديث مالك به، وهو في الموطأ: ١/ ٣٣٣ مطولاً، والكبرٰى، ح:١١٨.

Comments:

"Performing ablution while wearing them" signifies that if one is wearing sandals, it is necessary to wash the feet. It is not proper to wipe them.

Chapter 96. Wiping Over The *Khuffs*

(المعجم ٩٦) - **بَابُ** الْمَسْحِ عَلَى الْخُفَّيْنِ (التحفة ٩٦)

118. It was narrated from Jarîr bin 'Abdullâh that he performe *Wuḍû'* and wiped over his *Khuffs*. It was said to him: "Are you wiping (over your *Khuffs*)?" He said: "I saw the Messenger of Allâh ﷺ wiping (over his *Khuffs*)." The companions of 'Abdullâh liked what Jarîr said, because Jarîr became Muslim shortly before the Prophet ﷺ died.[2] (*Ṣaḥîḥ*)

١١٨ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ [قَالَ]: حَدَّثَنَا حَفْصٌ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ هَمَّامٍ عَنْ جَرِيرِ بْنِ عَبْدِ اللّٰهِ: أَنَّهُ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ فَقِيلَ لَهُ: أَتَمْسَحُ؟ فَقَالَ: قَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ يَمْسَحُ. وَكَانَ أَصْحَابُ عَبْدِ اللهِ يُعْجِبُهُمْ قَوْلُ جَرِيرٍ، وَكَانَ إِسْلَامُ جَرِيرٍ قَبْلَ مَوْتِ النَّبِيِّ ﷺ بِيَسِيرٍ.

تخريج: أخرجه البخاري، الصلاة، باب الصلاة في الخفاف، ح:٣٨٧، ومسلم، الطهارة، باب المسح على الخفين، ح:٢٧٢ من حديث الأعمش به، وهو في الكبرٰى، ح:١٢١ .

Comments:

1. Wiping over footgear (*Khuff*) is an Islamically legislated practice according to people of the *Sunnah*. The Shi'ites assert that, under all circumstances, it is compulsory to wash one's bare feet. The Khawarij are in agreement with Shi'ites regarding this issue. People of the *Sunnah*, on the other hand, hold that it is permissible to wipe over footgear under certain conditions, which is the correct view in the matter.

[1] Made of hairless, tanned leather.

[2] In the narration recorded by At-Tirmidhî (Nos. 93,94) this comment is attributed to Ibrâhîm, one of the narrators.

2. Taking into consideration various verses of the Holy Qur'ân and sayings of the Prophet ﷺ, one must logically arrive at two conclusions: First, if the feet are bare, they should be washed; and secondly, if they are beneath socks or other footgear, then those socks or footgear may be wiped. In this way, all proofs from the Qur'ân and the *Sunnah* will be put into practice. To believe the notion of the Shi'ites and the Khawarij is to negate many authentic *'Ahâdith*, which is a clear instance of misguidance.

119. It was narrated from Ja'far bin 'Amr bin Umayyah Aḍ-Ḍamrî that his father saw the Messenger of Allâh ﷺ performing *Wuḍû'* and wiping over his *Khuffs*. (*Ṣaḥîḥ*)

١١٩ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا حَرْبُ ابْنُ شَدَّادٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ، عَنْ أَبِيهِ أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ.

تخريج: أخرجه البخاري، الوضوء، باب المسح على الخفين، ح: ٢٠٤، ٢٠٥ من حديث يحيى ابن أبي كثير به، وهو في الكبرى، ح: ١٢٦.

120. It was narrated that Usâmah bin Zaid said: "The Messenger of Allâh ﷺ and Bilâl entered *Al-Aswâf*[1] and he went to relieve himself and then came out." Usâmah said: "I asked Bilâl: 'What did he do?' Bilâl said: 'The Prophet ﷺ went to relieve himself, then he performed *Wuḍû'*, so he washed his hands and face, and wiped his head and he over his *Khuffs*, then prayed.'" (*Ṣaḥîḥ*)

١٢٠ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ دُحَيْمٌ وَسُلَيْمَانُ بْنُ دَاوُدَ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ نَافِعٍ، عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أُسَامَةَ بنِ زَيْدٍ قَالَ: دَخَلَ رَسُولُ اللهِ ﷺ وَبِلَالٌ الْأَسْوَافَ فَذَهَبَ لِحَاجَتِهِ ثُمَّ خَرَجَ قَالَ أُسَامَةُ: فَسَأَلْتُ بِلَالًا مَا صَنَعَ؟ فَقَالَ بِلَالٌ: ذَهَبَ النَّبِيُّ ﷺ لِحَاجَتِهِ، ثُمَّ تَوَضَّأَ فَغَسَلَ وَجْهَهُ وَيَدَيْهِ وَمَسَحَ بِرَأْسِهِ وَمَسَحَ عَلَى الْخُفَّيْنِ ثُمَّ صَلَّى.

تخريج: [إسناده صحيح] أخرجه الحاكم: ١/ ١٥١ من حديث عبد الله بن نافع به، وصححه ابن خزيمة، ح: ١٨٥، وابن حبان (موارد)، ح: ١٧٥، والحاكم على شرط الشيخين، ووافقه الذهبي، وهو في الكبرى، ح: ١٢٧.

[1] It is the name of the area of Al-Madînah which Allâh's Messenger ﷺ made sacred. *An-Nihâyah*. In *Sunan Al-Kubra*, Al-Baihaqî said: "The wall around Al-Madînah."

121. It was narrated from Sa'd bin Abî Waqqâṣ that the Messenger of Allâh ﷺ wiped over the *Khuffs*. (*Ṣaḥîḥ*)

١٢١ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ مَسَحَ عَلَى الْخُفَّيْنِ.

تخريج: أخرجه البخاري، الوضوء، باب المسح على الخفين، ح:٢٠٢ من حديث عبدالله بن وهب به، وهو في الكبرٰى، ح:١٢٨.

122. It was narrated from Sa'd bin Abî Waqqâṣ, from the Messenger of Allâh ﷺ, with regard to wiping over the *Khuffs*; "There is nothing wrong with it." (*Ṣaḥîḥ*)

١٢٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ - وَهُوَ ابْنُ جَعْفَرٍ - عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ رَسُولِ اللهِ ﷺ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ: أَنَّهُ لَا بَأْسَ بِهِ.

تخريج: [**إسناده صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:١٢٩.

123. It was narrated that Al-Mughîrah bin Shu'bah said: "The Prophet ﷺ went out to relieve himself, and when he came back, I met him with a vessel (of water). I poured some for him and he washed his hands, then he washed his face. Then he wanted to wash his forearms but the his *Jubbah* was too tight, so he brought them out from beneath the *Jubbah* to wash them, and he wiped over his *Khuffs*, then he led us in prayer." (*Ṣaḥîḥ*)

١٢٣ - أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: حَدَّثَنَا عِيسَى عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: خَرَجَ النَّبِيُّ ﷺ لِحَاجَتِهِ، فَلَمَّا رَجَعَ تَلَقَّيْتُهُ بِإِدَاوَةٍ فَصَبَبْتُ عَلَيْهِ، فَغَسَلَ يَدَيْهِ، ثُمَّ غَسَلَ وَجْهَهُ، ثُمَّ ذَهَبَ لِيَغْسِلَ ذِرَاعَيْهِ فَضَاقَتْ بِهِ الْجُبَّةُ، فَأَخْرَجَهُمَا مِنْ أَسْفَلِ الْجُبَّةِ فَغَسَلَهُمَا وَمَسَحَ عَلَى خُفَّيْهِ ثُمَّ صَلَّى بِنَا.

تخريج: أخرجه مسلم، الطهارة، باب المسح على الخفين، ح:٢٧٤ عن علي بن خشرم، والبخاري، الصلاة، باب الصلوة في الجبة الشامية، ح:٣٦٣ من حديث الأعمش به * قوله "بنا" خطأ لأن الرسول ﷺ كان مقتديًا بعبدالرحمن بن عوف، ولعل الخطأ جاء من تدليس الأعمش، والله أعلم.

124. It was narrated from Al-Mughîrah bin Shu'bah that the Messenger of Allâh ﷺ went out to relieve himself, and Al-Mughîrah followed him, (carrying) a vessel of water. He poured water for him when he had finished relieving himself, and he performed *Wuḍû'* and wiped over his *Khuffs*. (*Ṣaḥîḥ*)

١٢٤ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَحْيَى - وهو ابنُ سَعِيدٍ - عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ الْمُغِيرَةِ بنِ شُعْبَةَ عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ خَرَجَ لِحَاجَتِهِ فَاتَّبَعَهُ الْمُغِيرَةُ، بِإِدَاوَةٍ فِيهَا مَاءٌ فَصَبَّ عَلَيْهِ حَتَّى فَرَغَ مِنْ حَاجَتِهِ، فَتَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ.

تخريج: [إسناده صحيح] انظر الحديث السابق، ح:٧٩، وهو في الكبرٰى، ح:١٢٢.

Chapter 97. Wiping Over The *Khuff* When Traveling

(المعجم ٩٧) - بَابُ الْمَسْحِ عَلَى الْخُفَّيْنِ فِي السَّفَرِ (التحفة ٩٧)

125. Ḥamzah bin Al-Mughîrah bin Shu'bah (narrated) that his father said: "I was with the Prophet ﷺ on a journey, and he said: 'Stay back O Mughîrah! Go ahead, O people!' So I went back, and I had with me a vessel of water. The people went ahead, and there the Messenger of Allâh ﷺ relieved himself. When he came back I went and poured water for him. He was wearing a Roman *Jubbah* with narrow sleeves, and he wanted to expose his hands (to wash them) but the sleeves were too tight, so he brought his hands out from beneath the *Jubbah* and washed his face and hands, and wiped his head, and wiped over his *Khuffs*." (*Ṣaḥîḥ*)

١٢٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ إِسْمَاعِيلَ بْنَ مُحَمَّدِ بْنِ سَعْدٍ قَالَ: سَمِعْتُ حَمْزَةَ بْنَ الْمُغِيرَةِ بْنِ شُعْبَةَ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَقَالَ: «تَخَلَّفْ يَا مُغِيرَةُ! وَامْضُوا أَيُّهَا النَّاسُ!» فَتَخَلَّفْتُ وَمَعِيَ إِدَاوَةٌ مِنْ مَاءٍ وَمَضَى النَّاسُ، فَذَهَبَ رَسُولُ اللهِ ﷺ لِحَاجَتِهِ فَلَمَّا رَجَعَ ذَهَبْتُ أَصُبُّ عَلَيْهِ وَعَلَيْهِ جُبَّةٌ رُومِيَّةٌ ضَيِّقَةُ الْكُمَّيْنِ، فَأَرَادَ أَنْ يُخْرِجَ يَدَهُ مِنْهَا فَضَاقَتْ عَلَيْهِ فَأَخْرَجَ يَدَهُ مِنْ تَحْتِ الْجُبَّةِ فَغَسَلَ وَجْهَهُ وَيَدَيْهِ، وَمَسَحَ بِرَأْسِهِ، وَمَسَحَ عَلَى خُفَّيْهِ.

تخريج: [إسناده صحيح] انظر الحديث الآتي، ح:١٠٨، وهو في الكبرٰى، ح:٨٢،١٠٩.

Chapter 98. Time Limit For Wiping Over The *Khuffs*

(المعجم ٩٨) - **بَابُ** التَّوْقِيتِ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ لِلْمُسَافِرِ (التحفة ٩٨)

126. It was narrated that Ṣafwân bin 'Assâl said: "The Prophet ﷺ granted us a dispensation when traveling, allowing us not to take off our *Khuffs* for three days and three nights." (***Ḥasan***)

١٢٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ: رَخَّصَ لَنَا النَّبِيُّ ﷺ إِذَا كُنَّا مُسَافِرِينَ أَنْ لَا نَنْزِعَ خِفَافَنَا ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ.

تخريج: [حسن] أخرجه الترمذي، الطهارة، باب المسح على الخفين للمسافر والمقيم، ح:٩٦، وابن ماجه، الطهارة، باب الوضوء من النوم، ح:٤٧٨ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:١٤٤، وقال الترمذي: "حسن صحيح".

127. It was narrated that Zirr said: "I asked Ṣafwân bin 'Assâl about wiping over the *Khuffs*, and he said: 'The Messenger of Allâh ﷺ used to tell us, when we were traveling, to wipe over our *Khuffs* and not take them off for three nights in the event of defecating, urinating or sleeping; only in the case of *Janâbah*.'" (***Ḥasan***)

١٢٧ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ الرَّهَاوِيُّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ وَمَالِكُ بْنُ مِغْوَلٍ وَزُهَيْرٌ وَأَبُو بَكْرِ بْنُ عَيَّاشٍ وَسُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَاصِمٍ، عَنْ زِرٍّ قَالَ: سَأَلْتُ صَفْوَانَ بْنَ عَسَّالٍ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، فَقَالَ: كَانَ رَسُولُ اللهِ ﷺ يَأْمُرُنَا إِذَا كُنَّا مُسَافِرِينَ أَنْ نَمْسَحَ عَلَى خِفَافِنَا، وَلَا نَنْزِعَهَا ثَلَاثَةَ أَيَّامٍ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ إِلَّا مِنْ جَنَابَةٍ.

تخريج: [حسن] انظر الحديث السابق، وهو في الكبرٰى، ح:١٤٥.

Comments:

1. Wiping over footgear is permissible both when one is traveling and when one is not traveling.
2. Since a traveler has to endure harsh circumstances while on a journey, the period allowed for wiping is longer than what the case is when one is in the comfort of one's home.
3. Wiping over footgear is legislated for ablution but not for the purificatory bath (*Ghusl*). If a state of major ritual impurity occurs during the period allowed for wiping over footgear, then one must take them off for the purificatory bath (*Ghusl*).

Chapter 99. Time Limit For Wiping Over The *Khuffs* For The Resident

(المعجم ٩٩) - التَّوْقِيتُ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ لِلْمُقِيمِ (التحفة ٩٩)

128. It was narrated that 'Alî (may Allâh be pleased with him) said: "The Messenger of Allâh ﷺ set a time limit of three days and three nights for the traveler, and one day and one night for the resident – meaning, with regard to wiping (over the *Khuffs*)." (*Ṣaḥîḥ*)

١٢٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ عَمْرِو بْنِ قَيْسٍ الْمُلَائِيِّ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ شُرَيْحِ ابْنِ هَانِيءٍ، عَنْ عَلِيٍّ [رَضِيَ اللهُ عَنْهُ] قَالَ: جَعَلَ رَسُولُ اللهِ ﷺ لِلْمُسَافِرِ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ وَيَوْمًا وَلَيْلَةً لِلْمُقِيمِ، يَعْنِي فِي الْمَسْحِ.

تخريج: أخرجه مسلم، الطهارة، باب التوقيت في المسح على الخفين، ح:٢٧٦ عن إسحاق ابن إبراهيم الحنظلي به.

129. It was narrated that Shuraiḥ bin Hâni' said: "I asked 'Âishah about wiping over the *Khuffs* and she said: 'Go to 'Alî, for he knows more about that than I do.' So I went to 'Alî and asked him about wiping (over the *Khuffs*) and he said: 'The Messenger of Allâh ﷺ used to tell us to wipe (over the *Khuffs*) for one day and one night for the resident, and three for the traveler.'" (*Ṣaḥîḥ*)

١٢٩ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِيءٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَتْ: ائْتِ عَلِيًّا فَإِنَّهُ أَعْلَمُ بِذَلِكَ مِنِّي فَأَتَيْتُ عَلِيًّا فَسَأَلْتُهُ عَنِ الْمَسْحِ فَقَالَ: كَانَ رَسُولُ اللهِ ﷺ يَأْمُرُنَا أَنْ يَمْسَحَ الْمُقِيمُ يَوْمًا وَلَيْلَةً وَالْمُسَافِرُ ثَلَاثًا.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:١٣١، وأخرجه مسلم، ح:٢٧٦ من حديث أبي معاوية به

Comments:

The resident denotes a person who is at home, or a person who, during an extended journey, makes an intention to take up residence in a certain place.

Chapter 100. Description Of *Wuḍû'* For One Who Has Not Committed *Ḥadath*

(المعجم ١٠٠) - صِفَةُ الْوُضُوءِ مِنْ غَيْرِ حَدَثٍ (التحفة ١٠٠)

130. An-Nazzâl bin Sabrah said: "I saw 'Alî (may Allâh be pleased with him) praying *Ẓuhr*, then he sat to tend to the people's needs, and when the time for *'Aṣr* came, a vessel of water was brought to him. He took a handful of it and wiped his face, forearms, head and feet with it, then he took what was left and drank standing up. He said: 'People dislike this, but I saw the Messenger of Allâh ﷺ doing it. This is the *Wuḍû'* of one who has not committed *Ḥadath*." (*Ṣaḥîḥ*)

١٣٠ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ قَالَ: سَمِعْتُ النَّزَّالَ ابْنَ سَبْرَةَ قَالَ: رَأَيْتُ عَلِيًّا [رَضِيَ اللهُ عَنْهُ] صَلَّى الظُّهْرَ، ثُمَّ قَعَدَ لِحَوائِجِ النَّاسِ فَلَمَّا حَضَرَتِ الْعَصْرُ أُتِيَ بِتَوْرٍ مِنْ مَاءٍ، فَأَخَذَ مِنْهُ كَفًّا فَمَسَحَ بِهِ وَجْهَهُ وَذِرَاعَيْهِ وَرَأْسَهُ وَرِجْلَيْهِ، ثُمَّ أَخَذَ فَضْلَهُ فَشَرِبَ قَائِمًا وَقَالَ: إِنَّ نَاسًا يَكْرَهُونَ هٰذَا وَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ يَفْعَلُهُ، وَهٰذَا وُضُوءُ مَنْ لَمْ يُحْدِثْ.

تخريج: أخرجه البخاري، الأشربة، باب الشرب قائمًا، ح:٥٦١٦ من حديث شعبة به، وهو في الكبرٰى، ح:١٣٣.

Comments:

If one has previously performed ablution and has not exited from a state of purity, one need not perform a new ablution. This is an agreed upon issue. But if someone desires to redo his ablution to achieve twofold rewards or for the sake of cleanliness, one may do so.

Chapter 101. *Wuḍû'* For Every *Ṣalâh*

(المعجم ١٠١) - الْوُضُوءُ لِكُلِّ صَلَاةٍ (التحفة ١٠١)

131. It was narrated from 'Amr bin 'Âmir that Anas mentioned: "The Messenger of Allâh ﷺ was brought a small vessel (of water) and he performed *Wuḍû'*." I said: "Did the Messenger of Allâh ﷺ perform *Wuḍû'* for every prayer?" He said: "Yes." He said: "What about you?" He said: "We used to pray all the prayers so long as we did not commit *Ḥadath*." He said: "And we used to

١٣١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ عَامِرٍ، عَنْ أَنَسٍ أَنَّهُ ذَكَرَ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِإِنَاءٍ صَغِيرٍ فَتَوَضَّأَ قُلْتُ: أَكَانَ النَّبِيُّ ﷺ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ؟ قَالَ: نَعَمْ. قَالَ: فَأَنْتُمْ؟ قَالَ: كُنَّا نُصَلِّي الصَّلَوَاتِ مَا لَمْ نُحْدِثْ قَالَ: وَقَدْ كُنَّا نُصَلِّي الصَّلَوَاتِ بِوُضُوءٍ.

pray all the prayers with (one) *Wuḍû'*." (*Ḥasan*)

تخريج: أخرجه البخاري، الوضوء، باب الوضوء من غير حدث، ح: ٢١٤ من حديث عمرو ابن عامر به.

Comments:

Allâh's Messenger ﷺ did not always perform a new ablution for every prayer. Occasionally, he performed several prayers with the same ablution - as will be mentioned in upcoming *Aḥâdith*. Generally, however, he would perform a fresh ablution for each prayer, and he ﷺ would do so, not just to become clean, but also to gain rewards from Allâh.

132. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ came out from the toilet and food was brought to him. They said: "Shall we not bring water for *Wuḍû'*?" He said: "I have only been commanded to perform *Wuḍû'* when I want to pray."

١٣٢ - أَخْبَرَنَا زِيادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا أَيُّوبُ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ مِنَ الْخَلَاءِ فَقُرِّبَ إِلَيْهِ طَعَامٌ فَقَالُوا: أَلَا نَأْتِيكَ بِوَضُوءٍ؟ فَقَالَ: «إِنَّمَا أُمِرْتُ بِالْوُضُوءِ إِذَا قُمْتُ إِلَى الصَّلَاةِ».

تخريج: [**إسناده صحيح**] أخرجه أبوداود، الأطعمة، باب في غسل اليدين عند الطعام، ح: ٣٧٦٠، والترمذي، الأطعمة، باب في ترك الوضوء قبل الطعام، ح: ١٨٤٧ من حديث إسماعيل ابن علية به، وقال الترمذي: "حسن [صحيح]"، وصححه ابن خزيمة، ح: ٣٥، وله طريق آخر عند مسلم وغيره * ابن أبي مليكة اسمه عبدالله.

Comments:

Ablution is commanded at the time of prayer for someone who is without ablution or this could be termed commendatory order.

133. It was narrated from Ibn Buraidah that his father said: "The Messenger of Allâh ﷺ used to perform *Wuḍû'* for every prayer. On the day of the Conquest (of Makkah), he offered all the prayers with one *Wuḍû'*. 'Umar said to him: 'You have done something that you never did before.' He said: 'I did that deliberately, O 'Umar.'" (*Ṣaḥîḥ*)

١٣٣ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنَا عَلْقَمَةُ بْنُ مَرْثَدٍ عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ، فَلَمَّا كَانَ يَوْمُ الْفَتْحِ صَلَّى الصَّلَوَاتِ بِوُضُوءٍ وَاحِدٍ، فَقَالَ لَهُ عُمَرُ: فَعَلْتَ شَيْئًا لَمْ تَكُنْ تَفْعَلُهُ. قَالَ: «عَمْدًا فَعَلْتُهُ يا عُمَرُ!».

تخريج: أخرجه مسلم، الطهارة، باب جواز الصلوات كلها بوضوء واحد، ح: ٢٧٧ من حديث يحي القطان به، وهو في الكبرٰى، ح: ١٣٤.

Comments:

"Which you did not do before": 'Umar ﷺ made this statement in view of the Prophet's ﷺ usual custom, or in view of what 'Umar ﷺ thought to be the consistent practice of the Prophet ﷺ. In reality, however, even before the Conquest of Makkah, there is evidence to show that the Prophet ﷺ acted similarly on other occasions as well. (*Sahîh Al-Bukhârî, Al-Wuḍû'* [ablution] - *Hadîth* 209]

Chapter 102. Sprinkling Water

(المعجم ١٠٢) - **بَابُ النَّضْحِ**

(التحفة ١٠٢)

134. It was narrated from Al-Ḥakam, from his father, that when the Messenger of Allâh ﷺ performed *Wuḍû'*, he would take a handful of water and do this with it. Shu'bah described it: "He would sprinkle his private parts with it."[1] (*Hasan*)

Shaikh Ibn As-Sunnî said: "Al-Ḥakam (one of the narrators) is Ibn Sufyân Ath-Thaqafî.

١٣٤ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ الْحَكَمِ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا تَوَضَّأَ أَخَذَ حَفْنَةً مِنْ مَاءٍ فَقَالَ بِهَا هٰكَذَا، - وَوَصَفَ شُعْبَةُ - نَضَحَ بِهِ فَرْجَهُ، فَذَكَرْتُهُ لِإِبْرَاهِيمَ فَأَعْجَبَهُ.

قَالَ الشَّيْخُ ابْنُ السُّنِّيِّ: الْحَكَمُ هُوَ ابْنُ سُفْيَانَ الثَّقَفِيُّ.

تخريج: [حسن] أخرجه أبوداود، الطهارة، باب في الإنتضاح، ح:١٦٦ من حديث منصور به، وهو في الكبرٰى، ح:١٣٥، وصححه الحاكم على شرط الشيخين:١/١٧١، ووافقه الذهبي، وانظر نيل المقصود للتحقيق إن شئت.

Comments:

1. Sprinkling water over one's private parts does not form a part of ablution.
2. The wisdom behind this practice is that sometimes, due to a urinary disease, doubts occur that drops of urine have exited. A person who suffers from such a disease is excusable. In view of this excuse or in order to dispel obsessive doubts, the said practice has been legislated: Water may be sprinkled over the private parts after cleansing oneself of filth (the *Istinja*) or after performing ablution. This will, Allâh willing, dispel obsessive doubts.

135. It was narrated that Al-Ḥakam bin Sufyân said: "I saw the

١٣٥ - أَخْبَرَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ

[1] The purpose is to ward off devilish whispers lest the person think any emission has taken place, and thus think that his *Wuḍû'* has been invalidated.

الدُّورِيُّ قَالَ: حَدَّثَنَا الْأَحْوَصُ بْنُ جَوَّابٍ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ مَنْصُورٍ ح وَأَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا قَاسِمٌ - وَهُوَ ابْنُ يَزِيدَ الْجَرْمِيُّ - قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ مُجَاهِدٍ، عَنِ الْحَكَمِ بْنِ سُفْيَانَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ وَنَضَحَ فَرْجَهُ، - قَالَ أَحْمَدُ: فَنَضَحَ فَرْجَهُ -.

تخريج: [حسن] انظر الحديث السابق.

Messenger of Allâh ﷺ performing *Wuḍû'* and sprinkling his private area (with water)." (***Ḥasan***)

(المعجم ١٠٣) - بَابُ الانْتِفَاعِ بِفَضْلِ الْوُضُوءِ (التحفة ١٠٣)

Chapter 103. Using Water Left Over From *Wuḍû'*

١٣٦ - أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفٍ قَالَ: حَدَّثَنَا أَبُو عَتَّابٍ [قَالَ]: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ قَالَ: رَأَيْتُ عَلِيًّا تَوَضَّأَ ثَلَاثًا ثَلَاثًا، ثُمَّ قَامَ فَشَرِبَ فَضْلَ وَضُوئِهِ وَقَالَ: صَنَعَ رَسُولُ اللهِ ﷺ كَمَا صَنَعْتُ.

تخريج: [إسناده حسن] أخرجه الترمذي، ح:٤٨، انظر، ح:١١٥ .

136. It was narrated that Abû Ḥayyah said: "I saw 'Alî performing *Wuḍû'*, washing each part twice. Then he stood up and drank the water that was left over from his *Wuḍû'* and said: 'The Messenger of Allâh ﷺ did as I have done.'" (***Ḥasan***)

Comments:

The objective of the chapter is to demonstrate that the water touched in the process of performing ablution does not become impure. One may use it, and one may even drink it.

١٣٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: شَهِدْتُ النَّبِيَّ ﷺ بِالْبَطْحَاءِ، فَأَخْرَجَ بِلَالٌ فَضْلَ وَضُوئِهِ فَابْتَدَرَهُ النَّاسُ فَنِلْتُ مِنْهُ شَيْئًا، وَرُكِزَتْ لَهُ الْعَنَزَةُ

137. It was narrated from 'Awn bin Abî Juḥaifah that his father said: "I saw the Prophet ﷺ in Al-Baṭḥâ'. Bilâl brought out the water left over from his *Wuḍû'* and the people rushed toward it and I got some of it. Then a short spear was planted in

the ground and he led the people in prayer, while donkeys, dogs and women were passing in front of him." (*Ṣaḥîḥ*)

فَصَلَّى بِالنَّاسِ وَالْحُمُرُ وَالْكِلَابُ وَالْمَرْأَةُ يَمُرُّونَ بَيْنَ يَدَيْهِ.

تخريج: أخرجه مسلم، الصلوة، باب سترة المصلي ... الخ، ح:٥٠٣/٢٥١، والبخاري، المناقب، باب صفة النبي ﷺ، ح:٣٥٦٦ من حديث مالك بن مغول به، وهو في الكبرٰى، ح:١٣٦.

Comments:

Passing of anything in front of a barrier is not detrimental to prayer. Passing in front of a person without a barrier is!

138. Ibn Al-Munkadir said: "I heard Jâbir say: 'I fell sick, and the Messenger of Allâh ﷺ and Abû Bakr came to visit me. They found me unconscious, so the Messenger of Allâh ﷺ performed *Wuḍû'* and poured his *Wuḍû'* water over me.'" (*Ṣaḥîḥ*)

١٣٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ: قَالَ: سَمِعْتُ ابْنَ الْمُنْكَدِرِ يَقُولُ: سَمِعْتُ جَابِرًا يَقُولُ: مَرِضْتُ، فَأَتَانِي رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ يَعُودَانِّي، فَوَجَدَانِي قَدْ أُغْمِيَ عَلَيَّ فَتَوَضَّأَ رَسُولُ اللهِ ﷺ فَصَبَّ عَلَيَّ وَضُوءَهُ.

تخريج: أخرجه البخاري، الفرائض، باب قول الله تعالى: "يوصيكم الله في أولادكم ... الخ"، ح:٦٧٢٣، الإعتصام بالكتاب والسنة، ح:٧٣٠٩، ومسلم، الفرائض، باب ميراث الكلالة، ح:١٦١٦ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:١١١٣٤.

Comments:

The water described in this narration seems to refer to the water with which the Messenger of Allâh ﷺ performed ablution. That is to say that the used water of ablution is pure. Nonetheless, it is possible that the water referred to in this narration was the unused water of the container from which the Prophet ﷺ was performing ablution.

Chapter 104. The Obligation Of *Wuḍû'*

(المعجم ١٠٤) - **بَابُ** فَرْضِ الْوُضُوءِ (التحفة ١٠٤)

139. It was narrated from Abû Al-Malîḥ, that his father said: "The Messenger of Allâh ﷺ said: 'Allâh does not accept *Ṣalâh* without purification, nor charity from *Ghulûl*.'"[1]

١٣٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَقْبَلُ اللهُ صَلَاةً بِغَيْرِ طُهُورٍ وَلَا صَدَقَةً مِنْ غُلُولٍ».

[1] That which is taken from the spoils of war prior to their distribution.

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب فرض الوضوء، ح:٥٩، وابن ماجه، الطهارة، باب لا يقبل الله صلاة بغير طهور، ح:٢٧١ من حديث قتادة به، وهو في الكبرٰى، ح:١٧٢، وصححه ابن حبان، ح:١٤٥، رواه شعبة عن قتادة به.

Comments:

The term *Ghulul* denotes deception. Here, it refers to everything that is prohibited since deception to some extent always comes to play in the procurement of forbidden things.

Chapter 105. Going To Extremes In *Wuḍû'*

(المعجم ١٠٥) - الاعْتِدَاءُ فِي الْوُضُوءِ

(التحفة ١٠٥)

140. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "A Bedouin came to the Prophet ﷺ to ask him about *Wuḍû'*, so he showed him how to perform *Wuḍû'*, washing each part three times, then he said: 'This is *Wuḍû'*. Whoever does more than that has done badly, gone to extremes and done wrong.'" (*Ḥasan*)

١٤٠ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا يَعْلَى: حَدَّثَنَا سُفْيَانُ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ يَسْأَلُهُ عَنِ الْوُضُوءِ، فَأَرَاهُ الْوُضُوءَ ثَلَاثًا ثَلَاثًا ثُمَّ قَالَ: «هٰكَذَا الْوُضُوءُ، فَمَنْ زَادَ عَلَى هٰذَا فَقَدْ أَسَاءَ وَتَعَدَّى وَظَلَمَ».

تخريج: [حسن] أخرجه أبوداود، الطهارة، باب الوضوء ثلاثًا ثلاثًا، ح:١٣٥، وابن ماجه، الطهارة، باب ما جاء في القصد في الوضوء، ح:٤٢٢ من حديث موسى بن أبي عائشة به، وهو في الكبرٰى، ح:١٧٣، وصححه ابن خزيمة، وابن الجارود، والعسقلاني وغيرهم.

Comments:

But if the ablution limbs are contaminated with a filth which is stubborn and is not cleansed by washing it thrice, it is then necessary to obliterate it. This circumstance, however, is rare and is considered an exception to the rule.

Chapter 106. The Command To Do *Wuḍû'* Properly[1]

(المعجم ١٠٦) - الأَمْرُ بِإِسْبَاغِ الْوُضُوءِ

(التحفة ١٠٦)

141. 'Abdullâh bin 'Ubaidullâh bin 'Abbâs said: "We were sitting with 'Abdullâh bin 'Abbâs and he said: 'By Allâh, the Messenger of Allâh ﷺ did not say specifically anything

١٤١ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَبُو جَهْضَمٍ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ عُبَيْدِ اللهِ بْنِ عَبَّاسٍ قَالَ: كُنَّا جُلُوسًا إِلَى عَبْدِ اللهِ بْنِ عَبَّاسٍ فَقَالَ: وَاللّٰهِ! مَا خَصَّنَا

[1] *Isbâgh Al-Wuḍû'*

for us above the people, except for three things: He commanded us to do *Wuḍû'* properly,[1] not to consume charity, and not to mate donkeys with horses.'" (*Ḥasan*)

رَسُولُ اللهِ ﷺ بِشَيْءٍ دُونَ النَّاسِ إِلَّا بِثَلَاثَةِ أَشْيَاءَ: فَإِنَّهُ أَمَرَنَا أَنْ نُسْبِغَ الْوُضُوءَ، وَلَا نَأْكُلَ الصَّدَقَةَ، وَلَا نُنْزِيَ الْحُمُرَ عَلَى الْخَيْلِ.

تخريج: [إسناده حسن] أخرجه ابن ماجه، الطهارة، باب ماجاء في إسباغ الوضوء، ح:٤٢٦ من حديث حماد بن زيد، وأبوداود، الصلوة، باب قدر القراءة في صلوة الظهر والعصر، ح:٨٠٨، والترمذي، الجهاد، باب ماجاء في كراهية أن ينزى الحمر على الخيل، ح:١٧٠١ من حديث أبي جهضم موسى بن سالم به، وقال الترمذي: "حسن صحيح"، وهو في الكبرٰى، ح:١٣٨، وله طرق عند الطحاوي وغيره

Comments:

1. The three things mentioned herein are not specific to the people of the Prophet's ﷺ household except for the prohibition of *Zakât*, which must not be taken by any member of the Prophet's household; or in other words, the prohibition of taking *Zakât* is specific to the people of the Prophet's household.
2. Cross-breeding of donkeys and horses is not forbidden but is nonetheless an inappropriate practice. Such cross-breeding results in a decrease of the number of horses, which was harmful to Muslim armies - armies that gained strength through horses during times of battle. In modern times, the cavalry does not hold the same significance that it used to hold during the time of the Prophet ﷺ. The said practice, therefore, may not at all be considered blameworthy, particularly so considering that the Prophet ﷺ is reported to have accepted the gift of a mule, and would often ride on a mule. Therefore, it seems that the practice of cross-breeding between donkeys and horses is inappropriate only under certain circumstances, namely, when Muslim soldiers are in need of horses during times of war.

142. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said: 'Do *Wuḍû'* properly.'"[2] (*Ṣaḥîḥ*)

١٤٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي يَحْيَى، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَسْبِغُوا الْوُضُوءَ».

تخريج: [صحيح] تقدم، ح:١١١، وهو في الكبرٰى، ح:١٣٧.

Comments:

Asbâgh denotes that the ablution limbs be washed completely, thrice in their entirety. One should wash a little more than is obligatory; for instance, when washing the arms and feet, one should also wash one's elbows and ankles, so that no part of the washable limbs remains dry.

[1] *An Nusbig Al-Wuḍû'.*

[2] *Isbighû Al-Wuḍû'.* And this narration supports the claim that some of them used this expression to mean "three times" for each limb, rather than "properly."

Chapter 107. The Virtue Of That

(المعجم ١٠٧) - **بَابُ** الفَضْلِ فِي ذَلِكَ

(التحفة ١٠٧)

143. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Shall I not tell you of that by means of which Allâh erases sins and raises (people) in status? Doing *Wuḍû'* properly[1] even when it is inconvenient, taking a lot of steps to the *Masjid*, and waiting for one *Ṣalâh* after another. That is the *Ribâṭ*[2] for you, that is the *Ribâṭ* for you, that is the *Ribâṭ* for you." (*Ṣaḥîḥ*)

١٤٣ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ الْعَلَاءِ ابْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ بِمَا يَمْحُو اللهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ: إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذٰلِكُمُ الرِّبَاطُ، فَذٰلِكُمُ الرِّبَاطُ، فَذٰلِكُمُ الرِّبَاطُ».

تخريج: أخرجه مسلم، الطهارة، باب فضل إسباغ الوضوء على المكاره، ح: ٢٥١ من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ١٦١، والكبرىٰ، ح: ١٣٩ .

Comments:

The term *Ribât* signifies holding in readiness mounted troops at all border points open to enemy invasion, with a view to deterring the enemy and shielding against their attacks. Hence the term means over-all military preparedness. In the above-recorded *Ḥadîth*, sitting in the mosque and waiting for prayer after a previous prayer is called *Ribât*. This is because Satan is also an enemy to man. In regard to defending oneself against Satan, the mosque is like an actual garrison.

Chapter 108. The Reward For The One Who Performs *Wuḍû'* As Commanded

(المعجم ١٠٨) - ثَوَابُ مِنْ تَوَضَّأَ كَمَا أُمِرَ

(التحفة ١٠٨)

144. It was narrated from 'Âṣim bin Sufyân Ath-Thaqafî that they went out for the battle of As-Salâsil, but they missed the fighting, so they kept watch, then they went back to Mu'âwiyah, and Abû Ayyûb and 'Uqbah bin 'Âmir were with him. 'Âṣim said: "O Abû Ayyûb, we

١٤٤ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ سُفْيَانَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَاصِمِ بْنِ سُفْيَانَ الثَّقَفِيِّ: أَنَّهُمْ غَزَوْا غَزْوَةَ السَّلَاسِلِ فَفَاتَهُمُ الْغَزْوُ فَرَابَطُوا، ثُمَّ رَجَعُوا إِلَى مُعَاوِيَةَ وَعِنْدَهُ أَبُو أَيُّوبَ!

[1] *Isbâgh Al-Wuḍû'*

[2] For the meaning of *Ar-Ribâṭ*, see the *Tafsîr* of Ibn Kathîr; *Sûrah Âl-'Imrân* 3:200, published by Darussalam.

وَعُقْبَةُ بْنُ عَامِرٍ فَقَال عَاصِمٌ: يَا أَبَا أَيُّوبَ! فَاتَنَا الْغَزْوُ الْعَامَ وَقَدْ أُخْبِرْنَا أَنَّهُ مَنْ صَلَّى فِي الْمَسَاجِدِ الْأَرْبَعَةِ غُفِرَ لَهُ ذَنْبُهُ، فَقَالَ: يَا ابْنَ أَخِي! أَدُلُّكَ عَلَى أَيْسَرَ مِنْ ذٰلِكَ إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ كَمَا أُمِرَ وَصَلَّى كَمَا أُمِرَ غُفِرَ لَهُ مَا قَدَّمَ مِنْ عَمَلٍ». أَكَذٰلِكَ يَا عُقْبَةُ؟ قَالَ: نَعَمْ!.

missed the general mobilization, but we have been told that whoever prays in the four *Masjids* will be forgiven his sins." He said: "O son of my brother! I will tell you of something easier than that. I heard the Messenger of Allâh ﷺ say: 'Whoever performs *Wuḍû'* as commanded and prays as commanded, will be forgiven for his previous actions.' Is it not so, O 'Uqbah?" He said: "Yes." (***Hasan***)

تخريج: [حسن] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في أن الصلٰوة كفارة، ح:١٣٩٦ من حديث الليث بن سعد به، وهو في الكبرٰى، ح:١٤٠، وصححه ابن حبان، ح:١٦٦، وله شواهد.

١٤٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنْ جَامِعِ بْنِ شَدَّادٍ قَالَ: سَمِعْتُ حُمْرَانَ بْنَ أَبَانٍ أَخْبَرَ أَبَا بُرْدَةَ فِي الْمَسْجِدِ، أَنَّهُ سَمِعَ عُثْمَانَ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ يَقُولُ: «مَنْ أَتَمَّ الْوُضُوءَ كَما أَمَرَهُ اللهُ عَزَّ وَجَلَّ، فَالصَّلَوَاتُ الْخَمْسُ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ».

145. It was narrated that Jâmi' bin Shaddâd said: "I heard Ḥumrân bin Abân tell Abû Burdah in the *Masjid* that he heard 'Uthmân narrating that the Messenger of Allâh ﷺ said: 'Whoever performs *Wuḍû'* completely as commanded by Allâh, the five daily prayers will be an expiation for whatever comes in between them.'" (***Ṣaḥîḥ***)

تخريج: أخرجه مسلم، الطهارة، باب فضل الوضوء والصلٰوة عقبه، ح:٢٣١، من حديث شعبة به.

١٤٦ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ، أَنَّ عُثْمَانَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنِ امْرِىءٍ يَتَوَضَّأُ فَيُحْسِنُ وُضُوءَهُ، ثُمَّ يُصَلِّي الصَّلَاةَ، إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلَاةِ الْأُخْرَى حَتَّى يُصَلِّيَهَا».

146. 'Uthmân said: "I heard the Messenger of Allâh ﷺ say: 'There is no man who performs *Wuḍû'* and does it well, then prays, but he when he prays it, he will be forgiven whatever (sins he commits) between that and the next prayer." (***Ṣaḥîḥ***)

تخريج: أخرجه البخاري، الوضوء، باب الوضوء ثلاثًا ثلاثًا، ح:١٦٠، ومسلم، الطهارة، باب فضل الوضوء والصلٰوة عقبه، ح:٢٢٧ من حديث عروة به، وهو في الموطأ (يحيىٰ):١/٣٠، والكبرٰى، ح: ١٧٤.

Comments:

As has preceded, sins here refers to *minor sins only*. For the forgiveness of major sins (*Al-Kabâir*) one must fulfill the conditions of a sincere repentance.

147. 'Amr bin 'Abasah said: "I said: 'O Messenger of Allâh! How is *Wuḍû'* done?' He said: 'As for *Wuḍû'*, when you perform *Wuḍû'*, and you wash your hands to clean them, your sins come out from between your fingers and fingertips. When you rinse your mouth and nostrils, and wash your face and hands up to the elbows, and wipe your head, and wash your feet up to the ankles, you are cleansed of all your sins. When you prostrate your face to Allâh, may He be exalted, you emerge from your sins like the day your mother bore you.'" Abû Umâmah said: "I said: 'O 'Amr bin 'Abasah! Look at what you are saying! Was all of that given in one sitting?' He said: 'By Allâh, I have grown old, my appointed time is near and I am not so poor that I should tell lies about the Messenger of Allâh ﷺ. I heard it with my own ears and understood it in my heart from the Messenger of Allâh ﷺ.'" (*Ṣaḥîḥ*)

١٤٧ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ: حَدَّثَنَا آدَمُ ابْنُ أَبِي إِيَاسٍ قَالَ: حَدَّثَنَا اللَّيْثُ -هُوَ ابْنُ سَعْدٍ -: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: أَخْبَرَنِي أَبُو يَحْيَى سُلَيْمُ بْنُ عَامِرٍ وَضَمْرَةُ ابْنُ حَبِيبٍ وَأَبُو طَلْحَةَ نُعَيْمُ بْنُ زِيَادٍ قَالُوا: سَمِعْنَا أَبَا أُمَامَةَ الْبَاهِلِيَّ يَقُولُ: سَمِعْتُ عَمْرَو بْنَ عَبَسَةَ يَقُولُ: قُلْتُ: يَا رَسُولَ اللهِ! كَيْفَ الْوُضُوءُ؟ قَالَ: «أَمَّا الْوُضُوءُ فَإِنَّكَ إِذَا تَوَضَّأْتَ فَغَسَلْتَ كَفَّيْكَ فَأَنْقَيْتَهُمَا خَرَجَتْ خَطَايَاكَ مِنْ بَيْنِ أَظْفَارِكَ وَأَنَامِلِكَ، فَإِذَا مَضْمَضْتَ وَاسْتَنْشَقْتَ مَنْخِرَيْكَ وَغَسَلْتَ وَجْهَكَ وَيَدَيْكَ إِلَى الْمِرْفَقَيْنِ وَمَسَحْتَ رَأْسَكَ وَغَسَلْتَ رِجْلَيْكَ إِلَى الْكَعْبَيْنِ اغْتَسَلْتَ مِنْ عَامَّةِ خَطَايَاكَ، فَإِنْ أَنْتَ وَضَعْتَ وَجْهَكَ لِلَّهِ عَزَّ وَجَلَّ خَرَجْتَ مِنْ خَطَايَاكَ كَيَوْمِ وَلَدَتْكَ أُمُّكَ». قَالَ أَبُو أُمَامَةَ فَقُلْتُ: يَا عَمْرَو بْنَ عَبَسَةَ! انْظُرْ مَا تَقُولُ! أَكُلُّ هٰذَا يُعْطَى فِي مَجْلِسٍ وَاحِدٍ؟ قَالَ: أَمَا وَاللَّهِ! لَقَدْ كَبِرَتْ سِنِّي وَدَنَا أَجَلِي وَمَا بِي مِنْ فَقْرٍ فَأَكْذِبَ عَلَى رَسُولِ اللهِ ﷺ، وَلَقَدْ سَمِعَتْهُ أُذُنَايَ وَوَعَاهُ قَلْبِي مِنْ رَسُولِ اللهِ ﷺ.

تخريج: [إسناده صحيح] انظر، ح:٥٧٣، وهو في الكبرى، ح:١٧٧، وأصله في صحيح مسلم، ح:٢٩٤/٨٣٢.

Chapter 109. What To Say After Finishing *Wuḍû'*

(المعجم ١٠٩) - الْقَوْلُ بَعْدَ الْفَرَاغِ مِنَ الْوُضُوءِ (التحفة ١٠٩)

148. It was narrated that 'Umar bin Al-Khaṭṭâb said: "The Messenger of Allâh ﷺ said: 'Whoever performs *Wuḍû'* and does it well, then says: "*Ashhadu an lâ ilâha ill-Allâh wa ashhadu anna Muḥammadan 'abduhu wa rasûluh* (I bear witness that there is none worthy of worship except Allâh, and I bear witness that Muḥammad is His slave and Messenger)," eight gates of Paradise will be opened for him, and he may enter through whichever one he wishes.'" (*Ṣaḥîḥ*)

١٤٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ حَرْبٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ وَ أَبِي عُثْمَانَ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فُتِّحَتْ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ».

تخريج: أخرجه مسلم، الطهارة، باب الذكر المستحب عقب الوضوء، ح:٢٣٤ من حديث زيد به، وهو في الكبرى، ح:١٤١.

Comments:

Sunan At-Tirmidhi has recorded, after the word of Testification, these words: "*Allâhummaj-'alnî minat-Tawwâbîn waj-'alnî minal mutatahhirîn.*" (O Allâh! Let me be one of those who truly repent. And let me be one of those, who purify themselves). Hence, these words should also be appended to it.

Chapter 110. The Jewelry Of *Wuḍû'*

(المعجم ١١٠) - حِلْيَةُ الْوُضُوءِ (التحفة ١١٠)

149. It was narrated that Abû Ḥâzim said: "I was behind Abû Hurairah when he performed *Wuḍû'* for *Ṣalâh*. He washed his hand up to the armpit, and I said: 'O Abû Hurairah! What is this *Wuḍû'*?' He said to me: 'O Banu Farrûkh! You are here! If I had known that you were here I would not have performed *Wuḍû'* like this. I heard my close friend (i.e., the Prophet) ﷺ say: "The jewelry of the believer will reach as far as his *Wuḍû'* reached."' (*Ṣaḥîḥ*)

١٤٩ - أَخْبَرَنَا قُتَيْبَةُ بنُ سَعِيدٍ، عَنْ خَلَفٍ - وَهُوَ ابْنُ خَلِيفَةَ - عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ قَالَ: كُنْتُ خَلْفَ أَبِي هُرَيْرَةَ وَهُوَ يَتَوَضَّأُ لِلصَّلَاةِ وَكَانَ يَغْسِلُ يَدَيْهِ حَتَّى يَبْلُغَ إِبْطَيْهِ فَقُلْتُ: يَا أَبَا هُرَيْرَةَ! مَا هٰذَا الْوُضُوءُ؟ فَقَالَ لِي: يَا بَنِي فَرُّوخَ! أَنْتُمْ هٰهُنَا، لَوْ عَلِمْتُ أَنَّكُمْ هٰهُنَا مَا تَوَضَّأْتُ هٰذَا الْوُضُوءَ سَمِعْتُ خَلِيلِي ﷺ يَقُولُ: «تَبْلُغُ حِلْيَةُ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوُضُوءُ».

تخريج: أخرجه مسلم، الطهارة، باب تبلغ الحلية حيث يبلغ الوضوء، ح: ٢٥٠ عن قتيبة به، وهو في الكبرٰى، ح: ١٤٢.

Comments:

1. Here jewelry connotes light and adornment, which will be bestowed upon the people of this nation as a mark of distinction. This means their faces, hands, and feet will be radiant with light. These will be signs by which they will become known.
2. Farrukh is the name of one of the sons of Prophet Ibrâhîm ﷺ, most of whose descendants are Persian. In other words, Bani Farrukh signifies the Persians.

150. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ went out to the graveyard and said: "Peace be upon you, abode of believing people. If Allâh wills, we shall join you soon. Would that I had seen our brothers." They said: "O Messenger of Allâh, are we not your brothers?" He said: "You are my Companions. My brothers are those who have not come yet. And I will reach the *Ḥawḍ* before you." They said: "O Messenger of Allâh, how will you know those of your *Ummah* who come after you?" He said: "Don't you think that if a man has a horse with a white blaze and white feet among horses that are solid black, he will recognize his horse?" They said: "Of course." He said: "They will come on the Day of Resurrection with glittering white faces and glittering white hands and feet because of *Wuḍû'*, and I will reach the *Ḥawḍ* before them." (*Ṣaḥîḥ*)

١٥٠ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ إِلَى الْمَقْبُرَةِ فَقَالَ: «السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَاحِقُونَ، وَدِدْتُ أَنِّي قَدْ رَأَيْتُ إِخْوَانَنَا» قَالُوا يَا رَسُولَ اللّٰهِ! أَلَسْنَا إِخْوَانَكَ؟ قَالَ: «بَلْ أَنْتُمْ أَصْحَابِي وَإِخْوَانِي الَّذِينَ لَمْ يَأْتُوا بَعْدُ، وَأَنَا فَرَطُهُمْ عَلَى الْحَوْضِ». قَالُوا: يَا رَسُولَ اللهِ! كَيْفَ تَعْرِفُ مَنْ يَأْتِي بَعْدَكَ مِنْ أُمَّتِكَ؟ قَالَ: «أَرَأَيْتَ لَوْ كَانَ لِرَجُلٍ خَيْلٌ غُرٌّ مُحَجَّلَةٌ فِي خَيْلٍ بُهْمٍ دُهْمٍ أَلَا يَعْرِفُ خَيْلَهُ؟» قَالُوا: بَلَى، قَالَ: «فَإِنَّهُمْ يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنَ الْوُضُوءِ وَأَنَا فَرَطُهُمْ عَلَى الْحَوْضِ».

تخريج: أخرجه مسلم، الطهارة، باب استحباب إطالة الغرة والتحجيل في الوضوء، ح: ٢٤٩ من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ٢٨، ٢٩، والكبرٰى، ح: ١٤٣.

Comments:

1. In the Arabic language, the preceder [or lit. fore-goer] is a person who goes before, or in advance of others, and makes preparation for the halt of the caravan and their needs.
2. The station of the Prophet's ﷺ Companions ﷺ is loftier than that of the Prophet's brothers in Faith. This is because all the people belonging to his

nation are his brothers, while the Companions are not just his brothers, but are also men and women who have been nurtured and trained by him.

Chapter 111. The Reward For One Who Performs *Wuḍû'* Well Then Prays Two *Rak'ahs*

(المعجم ١١١) - **بَابُ** ثَوَابِ مَنْ أَحْسَنَ الْوُضُوءَ ثُمَّ صَلَّى رَكْعَتَيْنِ (التحفة ١١١)

151. It was narrated that 'Uqbah bin 'Âmir Al-Juhanî said: "The Messenger of Allâh ﷺ said: 'Whoever performs *Wuḍû'* and does it well, then prays two *Rak'ahs* in which his heart and face are focused, Paradise will be his.'" (*Ṣaḥîḥ*)

١٥١ - **أَخْبَرَنَا** مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ الْمَسْرُوقِيُّ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا رَبِيعَةُ بْنُ يَزِيدَ الدِّمَشْقِيُّ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ وَأَبِي عُثْمَانَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ صَلَّى رَكْعَتَيْنِ يُقْبِلُ عَلَيْهِمَا بِقَلْبِهِ وَوَجْهِهِ، وَجَبَتْ لَهُ الْجَنَّةُ».

تخريج: أخرجه مسلم، الطهارة، باب الذكر المستحب عقب الوضوء، ح:٢٣٤ من حديث زيد به، وهو في الكبرٰى، ح:١٧٨ .

Comments:

This means that entry into paradise for such a person is a sure thing, unless he has done something that is unforgivable or something which might necessitate his entry into Hell.

Chapter 112. What Invalidates *Wuḍû'* And What Does Not Invalidate *Wuḍû'* Of *Madhî* (Prostatic Fluid)

(المعجم ١١٢) - **بَابُ** مَا يَنْقُضُ الْوُضُوءَ وَمَا لَا يَنْقُضُ الْوُضُوءَ مِنَ الْمَذْيِ (التحفة ١١٢)

152. 'Alî said: "I was a man who had a lot of prostatic discharge, and the daughter of the Prophet ﷺ was married to me, so I felt shy to ask him (about that). I said to a man who was sitting beside me: 'Ask him,' so he asked him and he said: 'Perform *Wuḍû'* for that.'" (*Ṣaḥîḥ*)

١٥٢ - **أَخْبَرَنَا** هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ قَالَ: قَالَ عَلِيٌّ: كُنْتُ رَجُلًا مَذَّاءً وَكَانَتِ ابْنَةُ النَّبِيِّ ﷺ تَحْتِي فَاسْتَحْيَيْتُ أَنْ أَسْأَلَهُ، فَقُلْتُ لِرَجُلٍ جَالِسٍ إِلَى جَنْبِي: سَلْهُ، فَسَأَلَهُ فَقَالَ: «فِيهِ الْوُضُوءُ».

تخريج: أخرجه البخاري، الوضوء، باب غسل المذي والوضوء منه، ح:٢٦٩ من حديث أبي حصين به، وهو في الكبرٰى، ح:١٤٧.

Comments:

Madhi is the sticky, white, thin fluid which discharges from the female and male private parts during a moment of sexual arousal or excitement. The discharge of this sexual fluid is more pronounced for women than it is for men. The discharge of such fluid does not end sexual desire, and it does not result in one having to take a purificatory bath [*Ghusl*].

153. It was narrated that 'Alî said: "I said to Al-Miqdâd: 'If a man is intimate with his wife and excretes prostatic fluid but does not have intercourse – ask the Prophet ﷺ about that, for I am too shy to ask him about it since his daughter is married to me.' So he asked him, and he said: 'Let him wash his male member and perform *Wuḍû'* as for *Ṣalâh*.'" (*Ḍa'îf*)

١٥٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: قُلْتُ لِلْمِقْدَادِ: إِذَا بَنَى الرَّجُلُ بِأَهْلِهِ فَأَمْذَى وَلَمْ يُجَامِعْ، فَسَلِ النَّبِيَّ ﷺ عَنْ ذٰلِكَ فَإِنِّي أَسْتَحِي أَنْ أَسْأَلَهُ عَنْ ذٰلِكَ وَابْنَتُهُ تَحْتِي، فَسَأَلَهُ فَقَالَ: «يَغْسِلُ مَذَاكِيرَهُ وَيَتَوَضَّأُ وُضُوءَهُ لِلصَّلَاةِ».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطهارة، باب في المذي، ح:٢٠٨ من حديث هشام به، وهو في الكبرى، ح:١٤٨ * جرير هو ابن عبد الحميد رحمه الله، والسند منقطع.

Comments:

The term *Mazâkir* signifies the private organ, the scrotums and the region around it. Since there is a strong possibility that the sexual fluid that exits from the organ will soil the area adjacent to one's private part, it is appropriate to wash not just one's private part, but surrounding areas as well, so that no possibility of any doubt remains.

154. It was narrated from 'Â'ish bin Anas that 'Alî said: "I was a man who had a lot of prostatic discharge, so I told 'Ammâr bin Yâsir to ask the Messenger of Allâh ﷺ (about it) because his daughter was married to me. He said: '*Wuḍû'* is sufficient for that.'" (***Ḥasan***)

١٥٤ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ عَائِشِ بْنِ أَنَسٍ أَنَّ عَلِيًّا قَالَ: كُنْتُ رَجُلًا مَذَّاءً فَأَمَرْتُ عَمَّارَ بْنَ يَاسِرٍ يَسْأَلُ رَسُولَ اللهِ ﷺ مِنْ أَجْلِ ابْنَتِهِ عِنْدِي فَقَالَ: «يَكْفِي مِنْ ذٰلِكَ الْوُضُوءُ».

تخريج: [حسن] أخرجه أحمد:٤/٣٢٠، والحميدي، ح:٣٩ عن سفيان بن عيينة به، وهو في الكبرى، ح:١٥٠، أخرجه المزي في تهذيب الكمال:٩/٣٩١ من حديث النسائي به * عمرو وهو ابن دينار، وعطاء هو ابن أبي رباح.

155. It was narrated from Râfi' bin Khadîj that 'Alî told 'Ammâr to

١٥٥ - أَخْبَرَنَا عُثْمَانُ بْنُ عَبْدِ اللهِ قَالَ:

ask the Messenger of Allâh ﷺ about prostatic fluid, and he said: 'Let him wash his male member and perform *Wuḍû'*.'" (*Ṣaḥîḥ*)

أَخْبَرَنَا أُمَيَّةُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ أَنَّ رَوْحَ ابْنَ الْقَاسِمِ حَدَّثَهُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءٍ، عَنْ إِيَاسِ بْنِ خَلِيفَةَ، عَنْ رَافِعِ بْنِ خَدِيجٍ: أَنَّ عَلِيًّا أَمَرَ عَمَّارًا أَنْ يَسْأَلَ رَسُولَ اللهِ ﷺ عَنِ الْمَذْيِ فَقَالَ: «يَغْسِلُ مَذَاكِيرَهُ وَيَتَوَضَّأُ».

تخريج: [**حسن**] وهو في الكبرى، ح:١٥١، والحديث السابق شاهد له.

156. It was narrated from Al-Miqdâd bin Al-Aswad that 'Alî told him to ask the Messenger of Allâh ﷺ about a man who comes close to his wife and prostatic fluid comes out of him – what should he do? ('Alî said:) For his daughter is married to me and I feel too shy to ask him. So I asked the Messenger of Allâh ﷺ about that and he said: "If any one of you experiences that, let him sprinkle water on his private part and perform *Wuḍû'* as for *Ṣalâh*." (*Ṣaḥîḥ*)

١٥٦ - **أَخْبَرَنَا** عُتْبَةُ بْنُ عَبْدِ اللهِ الْمَرْوَزِيُّ عَنْ مَالِكٍ وَهُوَ ابْنُ أَنَسٍ، عَنْ أَبِي النَّضْرِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ الْمِقْدَادِ بْنِ الْأَسْوَدِ: أَنَّ عَلِيًّا أَمَرَهُ أَنْ يَسْأَلَ رَسُولَ اللهِ ﷺ عَنِ الرَّجُلِ إِذَا دَنَا مِنْ أَهْلِهِ فَخَرَجَ مِنْهُ الْمَذْيُ مَاذَا عَلَيْهِ؟ فَإِنَّ عِنْدِي ابْنَتَهُ وَأَنَا أَسْتَحِي أَنْ أَسْأَلَهُ فَسَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ ذٰلِكَ فَقَالَ: «إِذَا وَجَدَ أَحَدُكُمْ ذٰلِكَ فَلْيَنْضَحْ فَرْجَهُ وَيَتَوَضَّأْ وُضُوءَهُ لِلصَّلَاةِ».

تخريج: [**صحيح**] أخرجه أبوداود، الطهارة، باب في المذي، ح:٢٠٧، وابن ماجه، الطهارة، باب الوضوء من المذي، ح:٥٠٥ من حديث مالك به، وهو في الموطأ(يحيىٰ):١/ ٤٠، وصححه ابن خزيمة، وابن حبان، وإسناده ليس بمتصل كما قال ابن عبدالبر وغيره، وله شاهد في صحيح مسلم ،ح:٣٠٣ وغيره، وبه صح الحديث.

157. It was narrated that 'Alî said: "I felt too shy to ask the Messenger of Allâh ﷺ about prostatic fluid because of Fâṭimah, so I told Al-Miqdâd bin Al-Aswad to ask about it, and he (the Prophet ﷺ) said: 'Perform *Wuḍû'* for that.'" (*Ṣaḥîḥ*)

١٥٧ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي سُلَيْمَانُ قَالَ: سَمِعْتُ مُنْذِرًا عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيٍّ قَالَ: اسْتَحْيَيْتُ أَنْ أَسْأَلَ رَسُولَ اللهِ ﷺ عَنِ الْمَذْيِ مِنْ أَجْلِ فَاطِمَةَ، فَأَمَرْتُ الْمِقْدَادَ بْنَ الْأَسْوَدِ فَسَأَلَهُ فَقَالَ: «فِيهِ الْوُضُوءُ».

تخريج: أخرجه البخاري، العلم، باب من استحيا فأمر غيره بالسؤال، ح:١٣٢، ومسلم، الحيض، باب المذي، ح:١٨/٣٠٣ من حديث سليمان الأعمش به، وهو في الكبرٰى، ح:١٤٩ .

Comments:

If a certain kind of sexual fluid (*Madhi*) soils the garment, the portion of clothes affected with it will have to be washed. This is because Allâh's Messenger ﷺ has commanded the washing of the private part when it is sullied by such fluid. Such fluid, therefore, is an impurity. Otherwise, there would not have been a need to wash the private part that is sullied by it. Imâm Aḥmad's view is that it will suffice if water is poured over the affected portion of the garment. It does not need washing or wringing. This is because in one narration the term *Nadhah* occurs. *Nadhah* signifies to pour water. By inference, it could be stated that if the mark of the sexual fluid is discernible on the garment, it should be washed. If the fluid has dried, after an objective assessment of the situation, water should be poured on it. It need not be washed. This way, all relevant *Aḥâdith* will be put into practice.

Chapter 113. *Wuḍû'* After Defecating And Urinating

(المعجم ١١٣) - **بَابُ** الْوُضُوءِ مِنَ الْغَائِطِ وَالْبَوْلِ (التحفة ١١٣)

158. Zirr bin Ḥubaish narrated: "I came to a man called Ṣafwân bin 'Assâl and sat at his door. He came out and said: 'What do you want?' I said: 'I am seeking knowledge.' He said: 'The angels lower their wings for the seeker of knowledge out of pleasure at what he is seeking.' He said: 'What do you want to know about?' I said: 'About the *Khuffs*.' He said: 'When we were with the Messenger of Allâh ﷺ on a journey, he told us not to take them off for three days except in the case of *Janâbah*, but not in the case of defecation, urinating or sleep.'" (***Ḥasan***)

١٥٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ أَنَّهُ سَمِعَ زِرَّ بْنَ حُبَيْشٍ يُحَدِّثُ قَالَ: أَتَيْتُ رَجُلًا يُدْعَى صَفْوَانَ بْنَ عَسَّالٍ فَقَعَدْتُ عَلَى بَابِهِ فَخَرَجَ فَقَالَ: مَا شَأْنُكَ؟ قُلْتُ: أَطْلُبُ الْعِلْمَ، قَالَ: إِنَّ الْمَلَائِكَةَ تَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضًا بِمَا يَطْلُبُ فَقَالَ: عَنْ أَيِّ شَيْءٍ تَسْأَلُ؟ قُلْتُ: عَنِ الْخُفَّيْنِ، قَالَ: كُنَّا إِذَا كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ أَمَرَنَا أَنْ لَا نَنْزِعَهُ ثَلَاثًا إِلَّا مِنْ جَنَابَةٍ وَلٰكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ.

تخريج: [حسن] تقدم، ح:١٢٧ وغيره، وهو في الكبرٰى، ح:١٤٦.

Comments:

1. This *Ḥadîth* proves that urine, feces, and sleep nullify one's ablution. Therefore, if one urinates, defecates, or enters into a state of sleep, one must

perform a fresh ablution; otherwise, the mention of removing one's *Khuffs* in this *Hadîth* is of no benefit.

2. By "the angels lowering their wings," esteem and respect are meant.

Chapter 114. *Wuḍû'* After Defecating

(المعجم ١١٤) - الْوُضُوءُ مِنَ الْغَائِطِ

(التحفة ١١٤)

159. Ṣafwân bin 'Assâl said: "When we were with the Messenger of Allâh ﷺ on a journey, he told us not to take them off for three days except in the case of *Janâbah*, but not in the case of defecation, urinating or sleep." (*Hasan*)

١٥٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَإِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ، عَنْ زِرٍّ قَالَ: قَالَ صَفْوَانُ بْنُ عَسَّالٍ: كُنَّا إِذَا كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ أَمَرَنَا أَنْ لَا نَنْزِعَهُ ثَلَاثًا إِلَّا مِنْ جَنَابَةٍ وَلٰكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ.

تخريج: [إسناده حسن] انظر الحديث السابق.

Chapter 115. *Wuḍû'* After Passing Wind

(المعجم ١١٥) - الْوُضُوءُ مِنَ الرِّيحِ

(التحفة ١١٥)

160. Sa'eed – meaning Ibn Al-Musayyab – and 'Abbâd bin Tamîm narrated that his uncle – 'Abdullâh bin Zaid – said: "A man who felt something during *Salâh* complained to the Prophet ﷺ. He said: 'Do not stop praying unless you notice a smell or hear a sound.'" (*Sahîh*)

١٦٠ - أَخْبَرَنَا قُتَيْبَةُ عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ ح وَأَخْبَرَنِي مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا الزُّهْرِيُّ قَالَ: أَخْبَرَنِي سَعِيدٌ - يَعْنِي ابْنَ الْمُسَيَّبِ - وَ عَبَّادُ بْنُ تَمِيمٍ عَنْ عَمِّهِ - وَهُوَ عَبْدُ اللهِ بْنُ زَيْدٍ - قَالَ: شُكِيَ إِلَى النَّبِيِّ ﷺ الرَّجُلُ يَجِدُ الشَّيْءَ فِي الصَّلَاةِ قَالَ: «لَا يَنْصَرِفْ حَتَّى يَجِدَ رِيحًا أَوْ يَسْمَعَ صَوْتًا».

تخريج: أخرجه البخاري، الوضوء، باب لا يتوضأ من الشك حتى يستيقن، ح: ١٣٧، ومسلم، الحيض، باب الدليل على أن من تيقن الطهارة ثم شك . . . الخ، ح: ٣٦١ من حديث سفيان بن عيينة به، وهو في الكبرى، ح: ١٥٢ رواية محمد بن منصور فقط.

Comments:

During prayer, if one is uncertain as to whether or not one has broken wind, but if one's suspicions are corroborated through hearing the sound of wind being released or smelling the foul odor of released gas, then one should exit from the state of prayer and redo one's ablution. Based on this ruling, it becomes clear that breaking wind nullifies one's ablution.

Chapter 116. *Wuḍû'* After Sleeping

(المعجم ١١٦) - الْوُضُوءُ مِنَ النَّوْمِ

(التحفة ١١٦)

161. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When any one of you wakes from sleep, let him not put his hand into the vessel until he has washed it three times, because he does not know where his hand spent the night." (*Ṣaḥîḥ*)

١٦١ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ وَحُمَيْدُ بْنُ مَسْعَدَةَ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَلَا يُدْخِلْ يَدَهُ فِي الْإِنَاءِ حَتَّى يُفْرِغَ عَلَيْهَا ثَلَاثَ مَرَّاتٍ، فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ».

تخريج: [صحيح] تقدم، ح:١ وهو في الكبرى، ح:١٥٣ رواية إسماعيل بن مسعود فقط.

Chapter 117. Drowsiness

(المعجم ١١٧) - **بَابُ النُّعَاسِ**

(التحفة ١١٧)

162 It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'If a man feels drowsy when he is praying, let him stop, lest he supplicate against himself without realizing.'" (*Ṣaḥîḥ*)

١٦٢ - أَخْبَرَنَا بِشْرُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَيُّوبَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا نَعَسَ الرَّجُلُ وَهُوَ يُصَلِّي فَلْيَنْصَرِفْ، لَعَلَّهُ يَدْعُو عَلَى نَفْسِهِ وَهُوَ لَا يَدْرِي».

تخريج: أخرجه البخاري، الوضوء، باب الوضوء من النوم ومن لم ير ... الخ، ح:٢١٢، ومسلم، صلوة المسافرين، باب أمر من نعس في صلوته ... الخ، ح:٧٨٦ من حديث هشام به مطولاً، وهو في الكبرى، ح:١٥٤، وأخرجه ابن خزيمة، ح:٩٠٧ عن بشر بن هلال به.

Comments:

This *Hadîth* reveals that drowsiness does not nullify ablution, because the reason Allâh's Messenger ﷺ stated for quitting the prayer is, not the loss of one's ablution, but the possibility of supplicating against oneself while in a state of drowsiness. Besides, it is necessary to realize that the report does not signify that one should exit from the state of prayer the moment one feels drowsy. On the contrary, one should shorten the length of one's prayer, perform it quicker than one would do otherwise, and lie down upon finishing it. And Allâh knows best!

Chapter 118. *Wuḍû'* After Touching One's Penis

(المعجم ١١٨) - الْوُضُوءُ مِنَ مَسِّ الذَّكَرِ (التحفة ١١٨)

163. 'Urwah bin Az-Zubair said: "I entered upon Marwân bin Al-Hakam and we mentioned the things for which *Wuḍû'* is done. Marwân said: '*Wuḍû'* should be done after touching the penis.' 'Urwah said: 'I did not know that.' Marwân said: 'Busrah bint Ṣafwân told me that she heard the Messenger of Allâh ﷺ say: "And if any one of you touches his penis, let him do *Wuḍû'*."' (*Ṣaḥîḥ*)

١٦٣ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ ح وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرِ [ابْنِ مُحَمَّدِ] بْنِ عَمْرِو بْنِ حَزْمٍ أَنَّهُ سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ يَقُولُ: دَخَلْتُ عَلَى مَرْوَانَ بْنِ الْحَكَمِ فَذَكَرْنَا مَا يَكُونُ مِنْهُ الْوُضُوءُ، فَقَالَ مَرْوَانُ: مِنْ مَسِّ الذَّكَرِ الْوُضُوءُ، فَقَالَ عُرْوَةُ: مَا عَلِمْتُ ذَلِكَ، فَقَالَ مَرْوَانُ: أَخْبَرَتْنِي بُسْرَةُ بِنْتُ صَفْوَانَ أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا مَسَّ أَحَدُكُمْ ذَكَرَهُ فَلْيَتَوَضَّأْ».

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب الوضوء من مس الذكر، ح:١٨١ من حديث مالك به، وهو في الموطأ(يحيىٰ): ١/ ٤٢، والكبرٰى، ح:١٥٩ رواية هارون فقط، وله طرق عند الترمذي، ح:٨٢، ٨٤، وابن ماجه، ح:٤٧٩ وغيرهما، وقال الترمذي: "حسن صحيح".

Comments:

When one touches one's private part with one's hand, one should definitely not use that same hand to eat or to touch the Qur'ân - this is only common sense. Therefore, if one touches one's private part with one's hand, it becomes necessary for one to then perform ablution.

164. 'Urwah bin Az-Zubair said: "When he was the governor of Al-

١٦٤ - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ سَعِيدٍ عَنْ

شُعَيْبٍ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ أَبِي بَكْرِ بْنِ عَمْرِو بْنِ حَزْمٍ أَنَّهُ سَمِعَ عُرْوَةَ ابْنَ الزُّبَيْرِ يَقُولُ: ذَكَرَ مَرْوَانُ فِي إِمَارَتِهِ عَلَى الْمَدِينَةِ أَنَّهُ يَتَوَضَّأُ مِنْ مَسِّ الذَّكَرِ إِذَا أَفْضَى إِلَيْهِ الرَّجُلُ بِيَدِهِ، فَأَنْكَرْتُ ذٰلِكَ وَقُلْتُ: لَا وُضُوءَ عَلَى مَنْ مَسَّهُ، فَقَالَ مَرْوَانُ: أَخْبَرَتْنِي بُسْرَةُ بِنْتُ صَفْوَانَ أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ ذَكَرَ مَا يُتَوَضَّأُ مِنْهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «وَيُتَوَضَّأُ مِنْ مَسِّ الذَّكَرِ» قَالَ عُرْوَةُ: فَلَمْ أَزَلْ أُمَارِي مَرْوَانَ حَتَّى دَعَا رَجُلًا مِنْ حَرَسِهِ فَأَرْسَلَهُ إِلَى بُسْرَةَ فَسَأَلَهَا عَمَّا حَدَّثَتْ مَرْوَانَ، فَأَرْسَلَتْ إِلَيْهِ بُسْرَةُ بِمِثْلِ الَّذِي حَدَّثَنِي عَنْهَا مَرْوَانُ.

Madînah, Marwân mentioned that a man should perform *Wuḍû'* after touching his penis, if he touches it with his hand. I did not like that and I said: 'The one who touches it does not have to perform *Wuḍû'*.' Marwân said: 'Busrah bint Ṣafwân told me that she heard the Messenger of Allâh ﷺ mention the things for which *Wuḍû'* should be performed, and the Messenger of Allâh ﷺ said: '*Wuḍû'* should be performed after touching the penis.' 'Urwah said: 'I continued to argue with Marwân until he called one of his guards and sent him to Busrah to ask her about what Marwân had narrated, and Busrah sent word saying something like that which Marwân had narrated to me from her." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] انظر الحديث السابق.

Comments:

The phrase "touches it with his hand" signifies that touching one's organ nullifies one's ablution provided that both one's hand and the organ are bare (for instance, one is not wearing gloves, or one does not scratch one's organ from the outside of one's clothing).

Chapter 119. Not Performing *Wuḍû'* For That

(المعجم ١١٩) - بَابُ تَرْكِ الْوُضُوءِ مِنْ ذٰلِكَ (التحفة ١١٩)

١٦٥ - أَخْبَرَنَا هَنَّادٌ عَنْ مُلَازِمِ بْنِ عَمْرٍو قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بَدْرٍ عَنْ قَيْسِ بْنِ طَلْقِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ طَلْقِ بْنِ عَلِيٍّ قَالَ: خَرَجْنَا وَفْدًا حَتَّى قَدِمْنَا عَلَى رَسُولِ اللهِ ﷺ فَبَايَعْنَاهُ وَصَلَّيْنَا مَعَهُ فَلَمَّا قَضَى الصَّلَاةَ جَاءَ رَجُلٌ كَأَنَّهُ بَدَوِيٌّ فَقَالَ: يَا رَسُولَ اللهِ! مَا تَرَى فِي رَجُلٍ مَسَّ ذَكَرَهُ فِي الصَّلَاةِ؟ قَالَ:

165. It was narrated that Ṭalq bin 'Alî said: "We went out as a delegation and when we arrived with the Messenger of Allâh ﷺ he accepted our oath of allegiance and we prayed with him. When he had finished the prayer, a man who looked like a Bedouin came to him and said: 'O Messenger of Allâh, what do you think about a man who touched his penis during the

Salâh?' He said: 'It is just a part of you,' or 'a piece of you."' (*Sahîh*)

«وَهَلْ هُوَ إِلَّا مُضْغَةٌ مِنْكَ أَوْ بَضْعَةٌ مِنْكَ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الطهارة، باب [ماجاء في] ترك الوضوء من مس الذكر، ح:٨٥ عن هناد، وأبوداود، الطهارة، باب الرخصة في ذلك، ح:١٨٢ من حديث ملازم ابن عمرو به، وهو في الكبرى، ح:١٦٠، وصححه الفلاس، وابن حبان، والطبراني وغيرهم، هذا الحديث منسوخ كما حققه الإمام ابن حبان لأن طلق بن علي كان قدومه على النبي ﷺ أول سنة من سني الهجرة، انظر الإحسان بترتيب صحيح ابن حبان:٢/ ٢٢٤، ح:١١١٩.

Comments:

One's touching the bare organ while praying is far removed from reality. Therefore, what is likely meant in this narration is touching the organ from above the garment.

Chapter 120. Not Performing *Wudû'* When A Man Touches His Wife Without Desire

(المعجم ١٢٠) - تَرْكُ الْوُضُوءِ مِنَ مَسِّ الرَّجُلِ امْرَأَتَهُ مِنْ غَيْرِ شَهْوَةٍ (التحفة ١٢٠)

166. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to pray when I was lying in front of him as the bier is placed (in front of the *Imâm*), and when he wanted to pray *Witr* he would nudge me with his foot." (*Sahîh*)

١٦٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ، عَنِ اللَّيْثِ قَالَ: أَخْبَرَنَا ابْنُ الْهَادِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللهِ ﷺ لَيُصَلِّي وَإِنِّي لَمُعْتَرِضَةٌ بَيْنَ يَدَيْهِ اعْتِرَاضَ الْجَنَازَةِ، حَتَّى إِذَا أَرَادَ أَنْ يُوتِرَ مَسَّنِي بِرِجْلِهِ.

تخريج: [إسناده صحيح] أخرجه أحمد:٦/ ٢٥٩ من حديث الليث بن سعد به، وأخرجه مسلم، ح:٧٤٤/ ١٣٥ من حديث القاسم بن محمد به، وانظر الحديث الآتي.

167. It was narrated that 'Âishah said: "I remember lying in front of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ was praying. When he wanted to prostate he would nudge my foot and I would draw it up (out of the way) until he had finished prostrating." (*Sahîh*)

١٦٧ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ قَالَ: سَمِعْتُ الْقَاسِمَ ابْنَ مُحَمَّدٍ يُحَدِّثُ عَنْ عَائِشَةَ [قَالَتْ]: لَقَدْ رَأَيْتُمُونِي مُعْتَرِضَةً بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ ورَسُولُ اللهِ ﷺ يُصَلِّي، فَإِذَا أَرَادَ أَنْ يَسْجُدَ غَمَزَ رِجْلِي فَضَمَمْتُهَا إِلَيَّ ثُمَّ يَسْجُدُ.

تخريج: أخرجه البخاري، الصلوة، باب هل يغمز الرجل امرأته عند السجود لكي يسجد؟، ح:٥١٩ من حديث يحيىٰ القطان به، وهو في الكبرىٰ، ح:١٥٧ .

168. It was narrated that 'Âishah said: "I used to sleep in front of the Messenger of Allâh ﷺ and my feet were in the direction of his *Qiblah*. When he prostrated he nudged me and I drew up my feet, then when he stood up I stretched them out again. And there were no lamps in the houses at that time." (*Ṣaḥîḥ*)

١٦٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَنَامُ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ وَرِجْلَايَ فِي قِبْلَتِهِ فَإِذَا سَجَدَ غَمَزَنِي، فَقَبَضْتُ رِجْلَيَّ فَإِذَا قَامَ بَسَطْتُهُمَا وَالْبُيُوتُ يَوْمَئِذٍ لَيْسَ فِيهَا مَصَابِيحُ.

تخريج: أخرجه البخاري، الصلوة، باب الصلوة على الفراش، ح:٣٨٢، ومسلم، الصلوة، باب الاعتراض بين يدي المصلي، ح:٥١٢/٢٧٢ من حديث مالك به، وهو في الموطأ (يحيىٰ):١/١١٧، والكبرىٰ، ح:١٥٦.

169. It was narrated from Abû Hurairah that 'Âishah said: "I noticed the Prophet ﷺ was not there one night, so I started looking for him with my hand. My hand touched his feet and they were held upright, and he was prostrating and saying: 'I seek refuge in Your pleasure from Your anger, in Your forgiveness from Your punishment, and I seek refuge in You from You. I cannot praise You enough, You are as You have praised yourself.'" (*Ṣaḥîḥ*)

١٦٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ وَنُصَيْرُ بْنُ الْفَرَجِ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُ النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ فَجَعَلْتُ أَطْلُبُهُ بِيَدِي فَوَقَعَتْ يَدِي عَلَى قَدَمَيْهِ وَهُمَا مَنْصُوبَتَانِ وَهُوَ سَاجِدٌ يَقُولُ: «أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ».

تخريج: أخرجه مسلم، الصلوة، باب ما يقال في الركوع والسجود، ح:٤٨٦ من حديث أبي أسامة به، وهو في الكبرىٰ، ح:١٥٨.

Comments:

1. All of the above-mentioned *Aḥâdîth* deal with the theme of the chapter. They make it clear that, while praying, the Messenger of Allâh ﷺ touched 'Âishah ﷺ out of necessity and continued offering his prayer. Thus, when the Prophet ﷺ touched 'Âishah ﷺ or vice versa, the Prophet's ablution did not break, and his prayer did not become nullified.

2. 'Âishah ﵂ lying down in front of the Prophet ﷺ while he offered prayer was merely due to a lack of space. The place for sleeping was the place for offering prayer also. Because of a lack of space, because it was dark, and because he had no lamp, the Prophet ﷺ was forced to touch the person of 'Âishah ﵂ during his prayer.

Chapter 121. Not Performing *Wuḍû'* After Kissing

(المعجم ١٢١) - **بَابُ** تَرْكِ الْوُضُوءِ مِنَ الْقُبْلَةِ (التحفة ١٢١)

170. It was narrated from 'Âishah that the Prophet ﷺ used to kiss one of his wives then pray without performing *Wuḍû'*. (***Ḥasan***)

Abû 'Abdur-Raḥmân said: "There is nothing for this chapter which is better than this *Ḥadîth*, even though it is *Mursal*. And Al-A'mash reported this *Ḥadîth* from Ḥabîb bin Abî Thâbit, from 'Urwah, from 'Âishah.

Yaḥya Al-Qaṭṭân said: "This is the *Ḥadîth* of Ḥabîb from 'Urwah, from 'Âishah. And the *Ḥadîth* of Ḥabîb from 'Urwah, from 'Âishah: "She prays even if blood drips on the mat" is nothing.

١٧٠ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سُفْيَانَ قَالَ: أَخْبَرَنِي أَبُو رَوْقٍ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُقَبِّلُ بَعْضَ أَزْوَاجِهِ ثُمَّ يُصَلِّي وَلَا يَتَوَضَّأُ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لَيْسَ فِي هٰذَا الْبَابِ حَدِيثٌ أَحْسَنُ مِنْ هٰذَا الْحَدِيثِ وَإِنْ كَانَ مُرْسَلًا، وَقَدْ رَوَى هٰذَا الْحَدِيثَ الْأَعْمَشُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ.

قَالَ يَحْيَى الْقَطَّانُ: حَدِيثُ حَبِيبٍ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ هٰذَا وَحَدِيثُ حَبِيبٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: تُصَلِّي وَإِنْ قَطَرَ الدَّمُ عَلَى الْحَصِيرِ لَا شَيْءَ.

تخريج: [**حسن**] أخرجه أبوداود، الطهارة، باب الوضوء من القبلة، ح:١٧٨ من حديث يحيىٰ القطان به، وهو في الكبرىٰ، ح:١٥٥، وله شاهد عند البزار، وإسناده حسن، وله طرق أخرى عند الترمذي، ح:٨٦، وابن ماجه، ح:٥٠٢ وغيرهما.

Comments:

a. Imâm Abû Abdur Rahmân An-Nasâ'î states that there is no better report than this on this issue, though its chain has broken or missing links (because Ibrâhîm Taymi's hearing from 'Âishah ﵂ does not exist). A'amash has narrated this *Ḥadîth*: Habib bin Thâbit on the authority of 'Âishah ﵂ chain. But Yahya bin Sa'eed Qattan says this narration and one other similar narration - reported with the same chain (Habib on the authority of 'Âishah's ﵂) concerning woman having bleeding outside of the menses (called

matrorrhagia) or flow of blood called menorrhagia (*Istihâdha*) and that she should continue with her prayer even if the blood drips on to her prayer mat - are both unauthentic.

b. Imâm An-Nasâ'î has categorized this *Ḥadîth* as having a broken chain, but a narration of Ad-Dâraquṭnî has also been narrated with the chain traced all the way back to its source, without the names of any narrators missing from it (lit. *Muttasil*). Hence, this *Ḥadîth* is a conclusive proof.

c. This report indicates that even touching one's wife with sexual desire does not nullify one's ablution.

Chapter 122. *Wuḍû'* From (Eating) That Which Has Been Altered By Fire

(المعجم ١٢٢) - **بَابُ** الوُضُوءُ مِمَّا غَيَّرَتِ النَّارُ (التحفة ١٢٢)

171. It was narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Perform *Wuḍû'* from that which has been touched by fire.'" (*Ṣaḥîḥ*)

١٧١ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أخبرنا إِسْمَاعِيلُ وَعَبْدُ الرَّزَّاقِ قَالَا: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ قَارِظٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تَوَضَّؤُوا مِمَّا مَسَّتِ النَّارُ».

تخريج: أخرجه مسلم، الحيض، باب الوضوء مما مست النار، ح:٣٥٢ من حديث الزهري به، وهو في الكبرى، ح:١٨٠.

172. Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Perform *Wuḍû'* from that which has been touched by fire.'" (*Ṣaḥîḥ*)

١٧٢ - حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا مُحَمَّدٌ - يَعْنِي ابْنَ حَرْبٍ - قَالَ: حَدَّثَنَا الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْبَرَهُ، أَنَّ عَبْدَ اللهِ بْنَ قَارِظٍ أَخْبَرَهُ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تَوَضَّؤُوا مِمَّا مَسَّتِ النَّارُ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:١٧٩.

173. It was narrated that 'Abdullâh bin Ibrâhîm bin Qâriẓ said: "I saw Abû Hurairah performing *Wuḍû'* on the roof of the *Masjid* and he said: 'I ate some tough cheese, so I performed *Wuḍû'* because of that. I heard the Messenger of Allâh ﷺ

١٧٣ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بنِ دَاوُدَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرٍ - وَهُوَ ابْنُ مُضَرَ - قَالَ: حَدَّثَنِي أَبِي عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَبْدِ اللهِ بْنِ إِبْرَاهِيمَ

ابْنِ قَارِظٍ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يَتَوَضَّأُ عَلَى ظَهْرِ الْمَسْجِدِ فَقَالَ: أَكَلْتُ أَثْوَارَ أَقِطٍ فَتَوَضَّأْتُ مِنْهَا، إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَأْمُرُ بِالْوُضُوءِ مِمَّا مَسَّتِ النَّارُ.

تخريج: [صحيح] انظر الحديثين السابقين.

commanding us to do *Wuḍû'* from that which has been touched by fire.'" **(*Ṣaḥîḥ*)**

١٧٤ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا أَبِي عَنْ حُسَيْنٍ الْمُعَلِّمِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَمْرٍو الْأَوْزَاعِيِّ أَنَّهُ سَمِعَ الْمُطَّلِبَ بْنَ عَبْدِ اللهِ بْنِ حَنْطَبٍ يَقُولُ: قَالَ ابْنُ عَبَّاسٍ: أَأَتَوَضَّأُ مِنْ طَعَامٍ أَجِدُهُ فِي كِتَابِ اللهِ حَلَالًا لِأَنَّ النَّارَ مَسَّتْهُ؟ فَجَمَعَ أَبُو هُرَيْرَةَ حَصًى فَقَالَ: أَشْهَدُ عَدَدَ هٰذَا الْحَصَى أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تَوَضَّؤُوا مِمَّا مَسَّتِ النَّارُ».

174. Ibn 'Abbâs said: "Should I perform *Wuḍû'* after eating food that I see in the Book of Allâh is permissible because fire has touched it?" Abû Hurairah gathered some pebbles and said: "I bear witness (as many times as) the number of these pebbles, that the Messenger of Allâh ﷺ said: 'Perform *Wuḍû'* from that which has been touched by fire.'" **(*Ṣaḥîḥ*)**

تخريج: [صحيح] أخرجه أحمد: ٢/ ٥٢٩ عن عبدالصمد به، والسند منقطع، وله شواهد عند ابن ماجه، ح: ٤٨٥، والترمذي وغيرهما، وأخرج أحمد: ١/ ٣٦٦ بإسناد صحيح عن ابن عباس قال لأبي هريرة: "ما أبالي مما توضأت، أشهد لرأيت رسول الله ﷺ أكل كتف لحم ثم قام إلى الصلوة وما توضأ" فالكل عند حجة والكل معذور.

١٧٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ عَمْرِو ابْنِ دِينَارٍ، عَنْ يَحْيَى بْنِ جَعْدَةَ، عَنْ عَبْدِ اللهِ ابْنِ عَبْدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تَوَضَّؤُوا مِمَّا مَسَّتِ النَّارُ».

175. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: 'Perform *Wuḍû'* from that which has been touched by fire.'" **(*Ṣaḥîḥ*)**

تخريج: [صحيح] وهو في الكبرى، ح: ١٨٣، وللحديث شواهد كثيرة.

١٧٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ يَحْيَى بْنِ جَعْدَةَ،

176. It was narrated that Abû Ayyûb said: "The Messenger of Allâh ﷺ said: 'Perform *Wuḍû'* from that which has been altered by fire.'" **(*Ṣaḥîḥ*)**

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، قَالَ مُحَمَّدٌ: الْقَارِيُّ
عَنْ أَبِي أَيُّوبَ قَالَ: قَالَ النَّبِيُّ ﷺ:
«تَوَضَّؤُوا مِمَّا غَيَّرَتِ النَّارُ».

تخريج: [صحيح] أخرجه أحمد: ٤/٢٨ من حديث شعبة به مختصرًا، وهو في الكبرٰى، ح: ١٨٢، وانظر الحديث السابق لأنه شاهد له.

177. It was narrated from Abû Ṭalḥah that the Messenger of Allâh ﷺ said: "Perform *Wuḍû'* from that which has been altered by fire." (*Ṣaḥîḥ*)

١٧٧ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ وَهَارُونُ ابْنُ عَبْدِ اللهِ قَالَا: حَدَّثَنَا حَرَمِيٌّ - وَهُوَ ابْنُ عُمَارَةَ بْنِ أَبِي حَفْصَةَ - قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ يَحْيَى بْنَ جَعْدَةَ يُحَدِّثُ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو الْقَارِيِّ عَنْ أَبِي طَلْحَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تَوَضَّؤُوا مِمَّا غَيَّرَتِ النَّارُ».

تخريج: [صحيح] وهو في الكبرٰى، ح: ١٨١ من حديث عبيدالله بن سعيد فقط.

178. It was narrated from Abû Ṭalḥah that the Prophet ﷺ said: "Perform *Wuḍû'* from that which has been heated with fire." (*Ṣaḥîḥ*)

١٧٨ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ أَبِي طَلْحَةَ، عَنْ أَبِي طَلْحَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «تَوَضَّؤُوا مِمَّا أَنْضَجَتِ النَّارُ».

تخريج: [صحيح] أخرجه أحمد: ٤/٢٨ من حديث شعبة به * ابن أبي طلحة لعله عبدالله، ولد في عهد النبي ﷺ ووثقة ابن سعد.

179. Zaid bin Thâbit said: "I heard the Messenger of Allâh ﷺ say: 'Perform *Wuḍû'* from that which has been touched by fire.'" (*Ṣaḥîḥ*)

١٧٩ - أَخْبَرَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا الزُّبَيْدِيُّ قَالَ: أَخْبَرَنِي الزُّهْرِيُّ، أَنَّ عَبْدَ الْمَلِكِ بْنَ أَبِي بَكْرٍ أَخْبَرَهُ، أَنَّ خَارِجَةَ بْنَ زَيْدِ بْنِ ثَابِتٍ أَخْبَرَهُ، أَنَّ زَيْدَ بْنَ ثَابِتٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تَوَضَّؤُوا مِمَّا مَسَّتِ النَّارُ».

تخريج: أخرجه مسلم، الحيض، باب الوضوء مما مست النار، ح: ٣٥١ من حديث الزهري به، وهو في الكبرى، ح: ١٨٥.

180. It was narrated from Abû Sufyân bin Sa'eed bin Al-Akhnas bin Sharîq that he entered upon Umm Ḥabîbah, the wife of the Prophet ﷺ, who was his maternal aunt, and she made *Sawîq* for him, then she said to him: "Perform *Wuḍû'* O son of my sister! For the Messenger of Allâh ﷺ said: 'Perform *Wuḍû'* from that which has been touched by fire.'" (*Ṣaḥîḥ*)

١٨٠ - أَخْبَرَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا ابْنُ حَرْبٍ: حَدَّثَنَا الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ أَخْبَرَهُ عَنْ أَبِي سُفْيَانَ بْنِ سَعِيدِ بْنِ الْأَخْنَسِ بْنِ شَرِيقٍ أَنَّهُ أَخْبَرَهُ: أَنَّهُ دَخَلَ عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ، وَهِيَ خَالَتُهُ فَسَقَتْهُ سَوِيقًا ثُمَّ قَالَتْ لَهُ: تَوَضَّأْ يَا ابْنَ أُخْتِي! فَإِنَّ رَسُولَ اللهِ ﷺ قَالَ: تَوَضَّؤُوا مِمَّا مَسَّتِ النَّارُ.

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، باب التشديد في ذلك، ح: ١٩٥ من حديث أبي سلمة به، وأشار إلى حديث الزهري، وهو في الكبرى، ح: ١٨٦.

181. It was narrated from Abû Sufyân bin Sa'eed bin Al-Akhnas that Umm Ḥabîbah, the wife of the Prophet ﷺ, said to him, when he had drunk some *Sawîq*: "O son of my sister, perform *Wuḍû'*, for I heard the Messenger of Allâh ﷺ say: 'Perform *Wuḍû'* from that which has been touched by fire.'" (*Ṣaḥîḥ*)

١٨١ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرِ بْنِ مُضَرَ قَالَ: حَدَّثَنِي بَكْرُ بْنُ مُضَرَ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمِ بْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي سُفْيَانَ بْنِ سَعِيدِ بْنِ الْأَخْنَسِ: أَنَّ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ لَهُ: وَشَرِبَ سَوِيقًا يَا ابْنَ أُخْتِي! تَوَضَّأْ فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تَوَضَّؤُوا مِمَّا مَسَّتِ النَّارُ».

تخريج: [إسناده صحيح] انظر الحديث السابق..

Comments:

These *Aḥâdith* perhaps indicate that, after one eats food that has been touched by fire, it is recommended (*Mustahabb*) for one to perform ablution, or, as seems to be the case, the command to perform ablution after eating food that has been touched by fire has been abrogated. As is clear from the *Aḥâdith* of the upcoming chapter, the Prophet ﷺ in the beginning gave this

command, but later he himself did not put it into practice, which clearly indicates that the said command was abrogated. The Companions also abandoned following the same command, and so most jurists and *Ḥadîth* scholars agree that that command was in fact abrogated.

Chapter 123. Not Performing *Wuḍû'* From That Which Has Been Altered By Fire

(المعجم ١٢٣) - **بَابُ** تَرْكِ الْوُضُوءِ مِمَّا غَيَّرَتِ النَّارُ (التحفة ١٢٣)

182. It was narrated from Umm Salamah that the Messenger of Allâh ﷺ ate (meat from) a shoulder, then Bilâl came to him and he went out to pray, and he did not touch water. (*Ṣaḥîḥ*)

١٨٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ: أَنَّ رَسُولَ اللهِ ﷺ أَكَلَ كَتِفًا [فَجَاءَهُ بِلَالٌ] فَخَرَجَ إِلَى الصَّلَاةِ وَلَمْ يَمَسَّ مَاءً.

تخريج: [**إسناده صحيح**] أخرجه ابن ماجه، الطهارة، باب الرخصة في ذلك، ح:٤٩١ من حديث جعفر به، وهو في الكبرٰى، ح:١٨٧.

183. It was narrated that Sulaimân bin Yasâr said: "I entered upon Umm Salamah and she told me that the Messenger of Allâh ﷺ used to wake up in a state of *Janâbah* without having had a wet dream, then he would fast." And she told him that she brought the Prophet ﷺ some grilled ribs and he ate from that, then he got up and prayed, and did not perform *Wuḍû'*. (*Ṣaḥîḥ*)

١٨٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: دَخَلْتُ عَلَى أُمِّ سَلَمَةَ فَحَدَّثَتْنِي أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصْبِحُ جُنُبًا مِنْ غَيْرِ احْتِلَامٍ ثُمَّ يَصُومُ، وحَدَّثَنَا مَعَ هٰذَا الْحَدِيثِ أَنَّهَا حَدَّثَتْهُ: أَنَّهَا قَرَّبَتْ إِلَى النَّبِيِّ ﷺ جَنْبًا مَشْوِيًّا فَأَكَلَ مِنْهُ، ثُمَّ قَامَ إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأْ.

تخريج: أخرجه مسلم، الصيام، باب صحة صوم من طلع عليه الفجر وهو جنب، ح:١١٠٩ من حديث ابن جريج به، وهو في الكبرٰى، ح:١٨٩.

Comments:

Major ritual impurity may occur without preplanning due to sexual intercourse or wet dreams. Islamic law has mercifully kept provisions for such situations. If one enters into such a state, if one then wants to fast, and if one does not, then have enough time for the purificatory bath - such that one has

Mentioning When *Ghusl* (A Purifying Bath) Is Obligatory And When It Is Not

ذكر ما يوجب الغسل وما لا يوجبه

Chapter 126. The *Ghusl* Of The Disbeliever When He Accepts Islâm

(المعجم ١٢٦) - غُسْلُ الكَافِرِ إِذَا أَسْلَمَ (التحفة ١٢٦)

188. It was narrated from Qais bin 'Âṣim that he accepted Islâm, and the Prophet commanded him to perform *Ghusl* with water and lotus leaves. (*Ṣaḥîḥ*)

١٨٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفْيَانُ عَنِ الأَغَرِّ - وَهُوَ ابْنُ الصَّبَّاحِ - عَنْ خَلِيفَةَ بْنِ حُصَيْنٍ، عَنْ قَيْسِ بْنِ عَاصِمٍ: أَنَّهُ أَسْلَمَ فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَغْتَسِلَ بِمَاءٍ وَسِدْرٍ.

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب الرجل يسلم فيؤمر بالغسل، ح:٣٥٥، والترمذي، الجمعة، باب ما ذكر في الاغتسال عندما يسلم الرجل، ح:٦٠٥ من حديث سفيان الثوري به، وقال الترمذي: "حسن"، وصححه ابن خزيمة، ح:٢٥٤، ٢٥٥، وابن حبان، ح:٢٣٤، وابن الجارود، ح:١٤ وغيرهم، وهو في الكبرى، ح:١٩٣، وله شواهد عند البخاري، ومسلم وغيرهما.

Comments:

To take a bath upon accepting Islam is deemed desirable according to the majority of scholars. According to Imâm Aḥmad, however, taking that bath is compulsory, because disbelievers generally do not take a bath after engaging in sexual intercourse. Even if they do so, they do not perform it thoroughly. Hence they stay ritually impure. Therefore, the purificatory bath is compulsory in order to take them out of a state of impurity. The phrasing of the *Ḥadîth* supports this conclusion.

Chapter 127. The Disbeliever Performing *Ghusl* First When He Wants To Accept Islâm

(المعجم ١٢٧) - تَقْدِيمُ غُسْلِ الكَافِرِ إِذَا أَرَادَ أَنْ يُسْلِمَ (التحفة ١٢٧)

189. Abû Hurairah said: "Thumâmah bin Uthâl Al-Ḥanafî went to fetch some water that was near the *Masjid* and performed *Ghusl*, then he entered the *Masjid* and said: '*Ashhadu an lâ ilâ ha ill-*

١٨٩ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّ ثُمَامَةَ بْنَ أُثَالٍ الْحَنَفِيَّ انْطَلَقَ إِلَى نَجْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ، فَاغْتَسَلَ ثُمَّ دَخَلَ

Allâh wa ashhadu anna Muḥammadan 'abduhu wa rasûluh (I bear witness that there is none worthy of worship except Allâh and I bear witness that Muḥammad is His slave and Messenger), O Muḥammad, by Allâh! There was no face on the face of the Earth that was more hateful to me than your face, but now your face has become the most beloved of all faces to me. Your cavalry captured me and I want to perform *'Umrah*. What do you think? The Prophet ﷺ gave him glad tidings and told him to perform *'Umrah*." (*Ṣaḥîḥ*)

الْمَسْجِدَ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، يَا مُحَمَّدُ! وَاللَّهِ مَا كَانَ عَلَى وَجْهِ الْأَرْضِ وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ فَقَدْ أَصْبَحَ وَجْهُكَ أَحَبَّ الْوُجُوهِ كُلِّهَا إِلَيَّ، وَإِنَّ خَيْلَكَ أَخَذَتْنِي وَأَنَا أُرِيدُ الْعُمْرَةَ فَمَاذَا تَرَى؟ فَبَشَّرَهُ النَّبِيُّ ﷺ وَأَمَرَهُ أَنْ يَعْتَمِرَ. مُخْتَصَرٌ.

تخريج: أخرجه البخاري، الصلوة، باب الاغتسال إذا أسلم وربط الأسير أيضًا في المسجد، ح: ٤٦٢، ومسلم، الجهاد، باب ربط الأسير وحبسه وجواز المن عليه، ح: ١٧٦٤ عن قتيبة به، وهو في الكبرى، ح: ١٩٤.

Comments:

The purifying bath should be performed after one's embracing Islam. This is because the washing of a disbeliever himself holds no significance. But it is significant to realize that when one intends to enter Islam, he, in fact, becomes in his heart a Muslim, only its declaration remains. Hence, this purifying bath too is on entering Islam. Only its pronouncement is made that he is now Muslim. The pronouncement is for the knowledge of the people.

Chapter 128. Performing *Ghusl* After Burying An Idolater

(المعجم ١٢٨) - الْغُسْلُ مِنْ مُوَارَاةِ الْمُشْرِكِ (التحفة ١٢٨)

190. It was narrated that Abû Isḥâq said: "I heard Nâjiyah bin Ka'b narrating from 'Alî that he came to the Prophet ﷺ and said: 'Abû Ṭâlib has died.' He said: 'Go and bury him.' He said: 'He died as an idolator.' He said: 'Go and bury him.' ('Alî said:) 'When I had buried him I went back to him and he said to me: 'Perform *Ghusl*.'" (*Ḥasan*)

١٩٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ نَاجِيَةَ بْنَ كَعْبٍ عَنْ عَلِيٍّ: أَنَّهُ أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ أَبَا طَالِبٍ مَاتَ فَقَالَ: «اذْهَبْ فَوَارِهِ» قَالَ: إِنَّهُ مَاتَ مُشْرِكًا. قَالَ: «اذْهَبْ فَوَارِهِ»، فَلَمَّا وَارَيْتُهُ رَجَعْتُ إِلَيْهِ فَقَالَ لِي: «اغْتَسِلْ».

تخريج: [إسناده حسن] أخرجه أبوداود، الجنائز، باب الرجل يموت له قرابة مشرك، ح:٣٢١٤ من حديث أبي إسحاق به، وهو في الكبرٰى، ح:١٩٥.

Comments:

1. This report categorically proves that Abû Tâlib died in the state of disbelief. After all, whose testimony is stronger than that of a son and of a nephew?
2. If someone dies in a state of disbelief, in a state of still associating partners with Allâh, it is incumbent on his kin to bury his corpse. But in his shrouding and burial, Islamic practice should not be employed. Simply after being washed and covered - but not with the same rituals with which a Muslim is washed - the corpse of a disbeliever should be put deeply into the ground and covered with soil.

Chapter 129. The Obligation Of *Ghusl* When The Two Circumcised Parts Meet

(المعجم ١٢٩) - **بَابُ** وُجُوبِ الْغُسْلِ إِذَا الْتَقَى الْخِتَانَانِ (التحفة ١٢٩)

191. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When (a man) sits between the four parts of his wife's body and exerts himself, then *Ghusl* becomes obligatory." (***Sahîh***)

١٩١ - أَخْبَرَنَا مُحمدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ الْحَسَنَ يُحَدِّثُ عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا جَلَسَ بَيْنَ شُعَبِهَا الْأَرْبَعِ ثُمَّ اجْتَهَدَ، فَقَدْ وَجَبَ الْغُسْلُ».

تخريج: أخرجه البخاري، الغسل، باب إذا التقى الختانان، ح:٢٩١، ومسلم، الحيض، باب نسخ: "الماء من الماء" ووجوب الغسل بالتقاء الختانين، ح:٣٤٨ من حديث قتادة به، وهو في الكبرٰى، ح:١٩٧.

Comments:

"When any of you sits...": these words symbolize the act of sexual intercourse. This applies to an act when a man begins the act of sexual intercourse and when penetration takes place. Upon the meeting of the two sexual organs, the purificatory bath becomes obligatory on both husband and wife - irrespective of whether semen comes out or not. This is because, according to Islamic law, sexual intercourse signifies penetration and not ejaculation. The prescribed legal penalty (*Hadd*) for fornication and adultery similarly hinge upon penetration and not ejaculation.

192. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When (a man) sits between the four parts of his wife's body and exerts himself, then *Ghusl* becomes obligatory." (***Sahîh***)

١٩٢ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ الْجُوزَجَانِيُّ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا أَشْعَثُ بْنُ عَبْدِ الْمَلِكِ عَنِ ابْنِ سِيرِينَ،

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا قَعَدَ بَيْنَ شُعَبِهَا الْأَرْبَعِ ثُمَّ اجْتَهَدَ، فَقَدْ وَجَبَ الْغُسْلُ».

قالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ وَالصَّوَابُ أَشْعَثُ عَنِ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ، وَقَدْ رَوَى الْحَدِيثَ عَنْ شُعْبَةَ، النَّضْرُ ابْنُ شُمَيْلٍ وَغَيْرُهُ كَمَا رَوَاهُ خَالِدٌ.

Abû 'Abdur-Raḥmân said: "This is a mistake what is correct is; 'Ash'ath from Al-Ḥasan, from Abû Hurairah.' An-Naḍr bin Shumail, and others, reported the *Ḥadîth* from Shu'bah just as Khâlid reported it."

تخريج: [إسناده صحيح] وهو في الكبرى، ح:١٩٨، والحديث السابق شاهد له، وقال النسائي: "الحسن لم يسمع من أبي هريرة"، وذكر العلة، وهي غير قادحة.

Comments:

a. Abû 'Abdur-Raḥmân An-Nasâ'î states that this chain is erroneous. The correct chain is: ('Ash'ath on the authority of Al-Ḥasan on the authority of Abû Hurairah). Nadr bin Shumail and others have narrated *this Ḥadîth* on the authority of Shu'bah as Khâlid has narrated.

b. In Khâlid's narration there is the mention of Hasan Basrî, while in this *Ḥadîth*, instead of him, Ibn Sirin has been mentioned. Imam An-Nasâ'î cautions that the mention of Ibn Sirin in this *Ḥadîth* is not accurate. Hasan should be mentioned instead, because *Ḥadîth* No. 191 possesses consecutive links.

Chapter 130. *Ghusl* From (The Emission Of) Semen

(المعجم ١٣٠) - الْغُسْلُ مِنَ الْمَنِيِّ (التحفة ١٣٠)

١٩٣ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَ: حَدَّثَنَا عَبِيدَةُ ابْنُ حُمَيْدٍ عَنِ الرُّكَيْنِ بْنِ الرَّبِيعِ، عَنْ حُصَيْنِ ابْنِ قَبِيصَةَ، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً فَقَالَ لِي رَسُولُ اللهِ ﷺ: «إِذَا رَأَيْتَ الْمَذْيَ فَاغْسِلْ ذَكَرَكَ، وَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ، وَإِذَا فَضَخْتَ الْمَاءَ فَاغْتَسِلْ».

193. It was narrated that 'Alî said: "I was one who had a lot of prostatic discharge, and the Messenger of Allâh ﷺ said to me: 'If you see *Madhî* (prostatic fluid) then wash your penis and perform *Wuḍû'* like that for *Ṣalâh*, but if you ejaculate semen, then perform *Ghusl*.'" (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، باب في المذي، ح:٢٠٦ عن قتيبة به، وهو في الكبرى، ح:١٩٩، وصححه ابن خزيمة، وابن حبان، أمر علي بن أبي طالب عمارًا والمقداد فسألاه ﷺ ثم سأل هو بنفسه رضي الله عنهم راجع (الإحسان)، ح:١٠٩٩ وغيره فلا تناقض بين الأحاديث.

Comments:

The discharge of sperm (*Maniy*), regardless of whether it is due to sexual intercourse or a wet dream or merely lust, results in it being obligatory to perform the purificatory bath (*Ghusl*). However, if one's sperm or semen exits without lust or due to any medical disorder, or as a result of exerting oneself while defecating, then, according to the majority of scholars, the purificatory bath does not become obligatory. This is because none of those situations results in a person becoming sexually defiled. But in the circumstance of one's having a wet dream, in whatever form the sperm exits or in whatever quantity it exits, the purificatory bath (*Ghusl*) becomes compulsory. According to Imâm Ash-Shafi'î, whenever sperm exits from one's body, even if it be due to illness, the purificatory bath becomes obligatory.

194. It was narrated that 'Alî said: "I was one who had a lot of prostatic discharge, so I asked the Prophet ﷺ and he said: 'If you see *Madhî* (prostatic fluid) then perform *Wuḍû'* and wash your penis, but if you see semen ejaculated, then perform *Ghusl*.'" (*Ṣaḥîḥ*)

١٩٤ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ زَائِدَةَ ح قال: وَأَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا زَائِدَةُ عَنِ الرُّكَيْنِ بْنِ الرَّبِيعِ بْنِ عَمِيلَةَ الْفَزَارِيِّ، عَنْ حُصَيْنِ بْنِ قَبِيصَةَ، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً فَسَأَلْتُ النَّبِيَّ ﷺ فَقَالَ: «إِذَا رَأَيْتَ الْمَذْيَ فَتَوَضَّأْ، وَاغْسِلْ ذَكَرَكَ، وَإِذَا رَأَيْتَ فَضْخَ الْمَاءِ فَاغْتَسِلْ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٠٠.

Chapter 131. The *Ghusl* Of A Woman Who Sees Something In Her Dream Like A Man Sees

(المعجم ١٣١) - غُسْلُ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ (التحفة ١٣١)

195. It was narrated from Anas that Umm Sulaim asked the Messenger of Allâh ﷺ about a woman who sees in her dream something like a man sees. He said: "If water is released then let her perform *Ghusl*." (*Ṣaḥîḥ*)

١٩٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدَةُ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ أُمَّ سُلَيْمٍ سَأَلَتْ رَسُولَ اللهِ ﷺ عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ قَالَ: «إِذَا أَنْزَلَتِ الْمَاءَ فَلْتَغْتَسِلْ».

تخريج: أخرجه مسلم، الحيض، باب وجوب الغسل على المرأة بخروج المني منها، ح:٣١١ من حديث سعيد بن أبي عروبة به، وهو في الكبرٰى، ح:٢٠٢.

Comments:

Both men and women are prone to having dreams. The dream could be of sexual intercourse. But the purificatory bath becomes obligatory only when the sexual fluid comes out, whether it happens to a man or a woman. If the fluid does not exit, one is not obligated to take a bath, even if he/she has had complete sexual intercourse in a dream. Conversely, if the fluid exits without lust while one is asleep, and without one's having had a dream, one still has to perform the purificatory bath, regardless of whether one is a man or a woman. To conclude, the cause for the obligatory bath consequent upon a dream is the emission of sexual fluid.

196. It was narrated from 'Urwah that 'Âishah told him that Umm Sulaim spoke to the Messenger of Allâh ﷺ when 'Âishah was sitting there. She said to him: "O Messenger of Allâh! Allâh is not shy *to tell the truth*. Inform me: if a woman sees in a dream what men see should she perform *Ghusl* from that?" The Messenger of Allâh ﷺ said to her: "Yes." 'Âishah said: "I expressed my displeasure and said: 'Does a woman see that?' The Messenger of Allâh ﷺ turned to me and said: 'May your right hand be covered with dust! How else would (her child) resemble her?'" (*Sahîh*)

١٩٦ - أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ عَنْ مُحَمَّدِ ابْنِ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ سُلَيْمٍ كَلَّمَتْ رَسُولَ اللهِ ﷺ وَعَائِشَةُ جَالِسَةٌ فَقَالَتْ لَهُ: يَا رَسُولَ اللهِ! إِنَّ اللهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ، أَرَأَيْتَ الْمَرْأَةَ تَرَى فِي النَّوْمِ مَا يَرَى الرَّجُلُ أَفَتَغْتَسِلُ مِنْ ذٰلِكَ؟ فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «نَعَمْ»، قَالَتْ عَائِشَةُ: فَقُلْتُ لَهَا: أُفٍّ لَكِ أَوَتَرَى الْمَرْأَةُ ذٰلِكَ؟ فَالْتَفَتَ إِلَيَّ رَسُولُ اللهِ ﷺ فَقَالَ: «تَرِبَتْ يَمِينُكِ، فَمِنْ أَيْنَ يَكُونُ الشَّبَهُ».

تخريج: أخرجه مسلم، ح:٣١٤، انظر الحديث السابق من حديث الزهري به مختصرًا، وهو في الكبرٰى، ح:٢٠٣.

Comments:

1. 'Âishah ﷺ had perhaps no knowledge of this matter and she might not have experienced such a thing at all.
2. Where does the resemblance come from? This is the rational argument provided by the Prophet ﷺ. If the woman has no orgasm and she ejaculates no fluid, then from where does her resemblance appear in her child? While the fact is, many a child bear strong resemblance to their mothers.

197. It was narrated from Umm Salamah that a woman said: "O Messenger of Allâh, Allâh is not

١٩٧ - أَخْبَرَنَا شُعَيْبُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي

shy to tell the truth. Does a woman have to perform *Ghusl* if she has a wet dream?" He said: "Yes, if she sees water."[1] Umm Salamah laughed and said: "Do women really have wet dreams?" The Messenger of Allâh ﷺ said: "How else would her child resemble her?" (*Sahîh*)

عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ: أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللهِ! إِنَّ اللهَ لَا يَسْتَحِيي مِنَ الْحَقِّ هَلْ عَلَى الْمَرْأَةِ غُسْلٌ إِذَا هِيَ احْتَلَمَتْ؟ قَالَ: «نَعَمْ إِذَا رَأَتِ الْمَاءَ»، فَضَحِكَتْ أُمُّ سَلَمَةَ فَقَالَتْ: أَتَحْتَلِمُ الْمَرْأَةُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «فَفِيمَ يُشْبِهُهَا الْوَلَدُ».

تخريج: أخرجه البخاري، العلم، باب الحياء في العلم، ح:١٣٠/٣٣٢٨ من حديث يحيٰى القطان، ومسلم، الحيض، باب وجوب الغسل على المرأة بخروج المني منها، ح:٣١٣ من حديث هشام بن عروة به، وهو في الكبرٰى، ح:٢٠١.

198. It was narrated that Khawlah bint Hakîm said: "I asked the Messenger of Allâh ﷺ about a woman who has a wet dream and he said: 'If she sees water, let her perform *Ghusl*.'" (*Hasan*)

١٩٨ - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ شُعْبَةَ قَالَ: سَمِعْتُ عَطَاءً الْخُرَاسَانِيَّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ خَوْلَةَ بِنْتِ حَكِيمٍ قَالَتْ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الْمَرْأَةِ تَحْتَلِمُ فِي مَنَامِهَا، فَقَالَ: «إِذَا رَأَتِ الْمَاءَ فَلْتَغْتَسِلْ».

تخريج: [حسن] أخرجه ابن ماجه، الطهارة، باب في المرأة ترى في منامها ما يرى الرجل، ح:٦٠٢ من حديث سعيد بن المسيب به، وهو في الكبرٰى، ح:٢٠٤، وللحديث شواهد كثيرة منها الحديث السابق.

Chapter 132. The One Who Has A Wet Dream But Does Not See Water

(المعجم ١٣٢) - بَابُ الَّذِي يَحْتَلِمُ وَلَا يَرَى الْمَاءَ (التحفة ١٣٢)

199. It was narrated from Abû Ayyûb that the Prophet ﷺ said: "Water is for water."[2] (*Sahîh*)

١٩٩ - أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ بنِ عبدِ الْجَبَّارِ عَنْ سُفْيَانَ، عَنْ عَمْرٍو، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ السَّائِبِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سُعَادٍ، عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَاءُ مِنَ الْمَاءِ».

[1] That is, if she has an emission of the fluid of an orgasm.

[2] That is, water for peforming *Ghusl* is obligotary when the ejaculation of water (semen) occurs.

تخريج: [صحيح] أخرجه ابن ماجه، الطهارة، باب الماء من الماء، ح:٦٠٧ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٢٠٥، وله شواهد عند مسلم وغيره.

Comments:

This *Hadîth* alludes to wet dreams, and has nothing to do with sexual intercourse. Sexual intercourse always results in it becoming obligatory to perform a purificatory bath. Otherwise, this report will have to be designated as being abrogated. This is because many authentic *Ahâdith* make it clear that, during sexual intercourse, the touching of the sexual organs together, and not the release of sexual fluids, results in it becoming obligatory for one to perform the purificatory bath. And those narrations are supported by the consensus of the people of knowledge.

Chapter 133. The Difference Between A Man's Water And A Woman's

(المعجم ١٣٣) - **بَابُ** الفَصْلِ بَيْنَ مَاءِ الرَّجُلِ وَمَاءِ المَرْأَةِ (التحفة ١٣٣)

200. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'The man's water is thick and white, and the woman's water is thin and yellow. Whichever of them comes first, the child will resemble (that parent).'" (*Sahîh*)

٢٠٠ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدَةُ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَاءُ الرَّجُلِ غَلِيظٌ أَبْيَضُ وَمَاءُ الْمَرْأَةِ رَقِيقٌ أَصْفَرُ فَأَيُّهُمَا سَبَقَ كَانَ الشَّبَهُ».

تخريج: أخرجه مسلم، الحيض، باب وجوب الغسل على المرأة بخروج المني منها، ح:٣١١ من حديث سعيد بن أبي عروبة به، وهو في الكبرى، ح:٢٠٦ * عبدة هو ابن سليمان.

Comments:

The act of sexual intercourse combines the fluid of man and woman. The sperm, in fact, consists of a body of living cells. Whichever fluid cells are vigorous will prevail over or dominate the other fluid, and will influence the child's resemblance. Some scholars have held the term *"Sabaq"* to mean: whoever ejaculates first. And Allâh knows best!

Chapter 134. Mention Of *Ghusl* After Menstruation

(المعجم ١٣٤) - ذِكْرُ الاغْتِسَالِ مِنَ الحَيْضِ (التحفة ١٣٤)

201. It was narrated from Fâtimah bint Qais from Banu Asad Quraish that she came to the Prophet ﷺ and mentioned that she suffered from *Istihâdah* (non-menstrual vaginal bleeding). She said that he said to her: "That is (bleeding

٢٠١ - **أَخْبَرَنَا** عِمْرَانُ بْنُ يَزِيدَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ الْعَدَوِيُّ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي هِشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ، عَنْ فَاطِمَةَ

بِنْتِ قَيْسٍ مِنْ بَنِي أَسَدِ قُرَيْشٍ: أَنَّها أَتَتِ النَّبِيَّ ﷺ فَذَكَرَتْ أَنَّهَا تُسْتَحَاضُ فَزَعَمَتْ أَنَّهُ قَالَ لَهَا: «إِنَّمَا ذٰلِكِ عِرْقٌ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ، فَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ ثُمَّ صَلِّي».

from) a vein, so when the time of menstruation comes, stop praying, and when it goes, then wash the blood from yourself then pray." (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب في المرأة تستحاض ... الخ، ح:٢٨١ من حديث عروة به، وهو في الكبرى، ح:٢٠٩ * فاطمة بنت أبي حبيش هي فاطمة بنت قيس بن المطلب الأسدية رضي الله عنهما.

Comments:

1. When the menstruation ends - or in other words, when the flow of blood stops - the purificatory bath (*Ghusl*) becomes obligatory.
2. *Istihâdha* is bleeding outside of the menses called metrorrhagia, or a flow of blood called menorrhagia, coming out from the womb. Since it is a disorder, it does not obligate the bath. *'Irq* signifies a blood vessel; meaning the bleeding might be originating from a particular blood vessel.

٢٠٢ - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا سَهْلُ بْنُ هَاشِمٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَقْبَلَتِ الْحَيْضَةُ فَاتْرُكِي الصَّلَاةَ فَإِذَا أَدْبَرَتْ فَاغْتَسِلِي».

202. It was narrated from 'Âishah that the Prophet ﷺ said: "When the time of menstruation comes, stop praying, and when it goes, perform *Ghusl*." (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه ابن ماجه، الطهارة، باب ماجاء في المستحاضة إذا اختلط عليها ... الخ، ح:٦٢٦ من حديث الأوزاعي به، وهو في الكبرى، ح:٢١٠، وانظر الحديث السابق، وأخرجه البخاري، الحيض، باب:٢٦، ح:٣٢٧، ومسلم، الحيض، باب:١٤، ح:٣٣٤ من حديث الزهري به، انظر الحديث الآتي.

٢٠٣ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا الزُّهْرِيُّ عَنْ عُرْوَةَ وَعَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: اسْتُحِيضَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ سَبْعَ سِنِينَ فَاشْتَكَتْ ذٰلِكَ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ

203. It was narrated that 'Âishah said: "Umm Ḥabîbah bint Jaḥsh suffered *Istiḥâḍah* (non-menstrual vaginal bleeding) for seven years. She complained about that to the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ said: 'That is not menstruation; rather that is (bleeding from) a vein, so perform *Ghusl* then pray.'" (*Ṣaḥîḥ*)

هٰذِهِ لَيْسَتْ بِالْحَيْضَةِ، وَلٰكِنْ هٰذَا عِرْقٌ فَاغْتَسِلِي ثُمَّ صَلِّي».

تخريج: أخرجه البخاري، الحيض، باب عرق الاستحاضة، ح:٣٢٧، ومسلم، الحيض، باب الاستحاضة وغسلها وصلوتها، ح:٣٣٤ من حديث الزهري به، انظر الحديث السابق، وابن ماجه، ح:٦٢٦ من حديث الأوزاعي، وهو في الكبرٰى، ح:٢١١.

204. It was narrated that 'Âishah said: "Umm Ḥabîbah bint Jaḥsh – the wife of 'Abdur-Raḥmân bin 'Awf and the sister of Zainab bint Jaḥsh – suffered *Istiḥâḍah* (non-menstrual vaginal bleeding)." She said: "She consulted the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ said to her: 'That is not menstruation, rather that is a vein. When your period goes, perform *Ghusl* and pray, and when it comes, stop praying (for that period).'" 'Âishah said: "She used to perform *Ghusl* for every prayer and pray. Sometimes she would perform *Ghusl* in a wash tub in the room of her sister Zainab when she was with the Messenger of Allâh ﷺ and the water would turn red with blood, then she would go out and pray with the Messenger of Allâh ﷺ. That did not stop her from praying." (*Ṣaḥîḥ*)

٢٠٤ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ قَالَ: أَخْبَرَنِي النُّعْمَانُ وَالْأَوْزَاعِيُّ وَأَبُو مُعَيْدٍ - وَهُوَ حَفْصُ بْنُ غَيْلَانَ - عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ وَعَمْرَةُ بِنْتُ عَبْدِ الرَّحْمٰنِ عَنْ عَائِشَةَ قَالَتْ: اسْتُحِيضَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ، امْرَأَةُ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ - وَهِيَ أُخْتُ زَيْنَبَ بِنْتِ جَحْشٍ - قَالَتْ فَاسْتَفْتَتْ رَسُولَ اللهِ ﷺ فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «إِنَّ هٰذِهِ لَيْسَتْ بِالْحَيْضَةِ وَلٰكِنْ هٰذَا عِرْقٌ، فَإِذَا أَدْبَرَتِ الْحَيْضَةُ فَاغْتَسِلِي وَصَلِّي، وَإِذَا أَقْبَلَتْ فَاتْرُكِي لَهَا الصَّلَاةَ». قَالَتْ عَائِشَةُ: فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ وَتُصَلِّي وَكَانَتْ تَغْتَسِلُ أَحْيَانًا فِي مِرْكَنٍ فِي حُجْرَةِ أُخْتِهَا زَيْنَبَ وَهِيَ عِنْدَ رَسُولِ اللهِ ﷺ حَتَّى إِنَّ حُمْرَةَ الدَّمِ لَتَعْلُو الْمَاءَ وَتَخْرُجُ فَتُصَلِّي مَعَ رَسُولِ اللهِ ﷺ فَمَا يَمْنَعُهَا ذٰلِكَ مِنَ الصَّلَاةِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢١٢.

Comments:

1. Umm Habibah's taking a bath for every ritual prayer was due to her own

choice. Allâh's Messenger ﷺ had commanded her to take the purificatory bath at the end of her menstruation. It is possible she might have made a mistake in interpreting the command's meaning, or perhaps she used to take the bath thinking that doing so was, if not obligatory, at least recommended.

2. Umm Habibah's taking of a bath in a tub was in order to observe the blood's tinge in the water, so that she would be able to ascertain whether or not the menses had stopped; otherwise, taking a bath sitting in a tub is against the norm of purification.

205. It was narrated from 'Âishah (may Allâh be pleased with her) that Umm Ḥabîbah, an in-law of the Messenger of Allâh ﷺ, who was married to 'Abdur-Raḥmân bin 'Awf, suffered *Istiḥâḍah* (non-menstrual vaginal bleeding) for seven years. She consulted the Prophet ﷺ about that and the Messenger of Allâh ﷺ said: 'That is not menstruation, rather that is a vein, so perform *Ghusl* and pray.'" (*Ṣaḥîḥ*)

٢٠٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وَ عَمْرَةَ، عَنْ عَائِشَةَ [رضي الله عنها]: أَنَّ أُمَّ حَبِيبَةَ خَتَنَةَ رَسُولِ اللهِ ﷺ، وَتَحْتَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، اسْتُحِيضَتْ سَبْعَ سِنِينَ، اسْتَفْتَتِ النَّبِيَّ ﷺ فِي ذٰلِكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ هٰذِهِ لَيْسَتْ بِالْحَيْضَةِ وَلٰكِنْ هٰذَا عِرْقٌ، فَاغْتَسِلِي وَصَلِّي».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح: ٢١٣.

206. It was narrated that 'Âishah said: "Umm Ḥabîbah bint Jaḥsh consulted the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, I suffer from *Istiḥâḍah* (non-menstrual vaginal bleeding).' He said: 'That is a vein, so perform *Ghusl* and pray.' And she used to perform *Ghusl* for every prayer." (*Ṣaḥîḥ*)

٢٠٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: اسْتَفْتَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ رَسُولَ اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللّٰهِ! إِنِّي أُسْتَحَاضُ، فَقَالَ: «إِنَّمَا ذٰلِكِ عِرْقٌ فَاغْتَسِلِي وَصَلِّي» فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ.

تخريج: أخرجه مسلم، الحيض، باب المستحاضة وغسلها وصلاتها، ح: ٣٣٤/٦٣ عن قتيبة به، وهو في الكبرٰى، ح: ٢٠٧.

207. It was narrated from 'Âishah that Umm Ḥabîbah asked the Messenger of Allâh ﷺ about bleeding. 'Âishah said: "I saw her wash tub filled with blood. The Messenger

٢٠٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُرْوَةَ، عَنْ

عَائِشَةَ أَنَّ أُمَّ حَبِيبَةَ سَأَلَتْ رَسُولَ اللهِ ﷺ عَنِ الدَّمِ، قَالَتْ عَائِشَةُ: رَأَيْتُ مِرْكَنَهَا مَلْآنَ دَمًا فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «امْكُثِي قَدْرَ مَا كَانَتْ تَحْبِسُكِ حَيْضَتُكِ ثُمَّ اغْتَسِلِي».

of Allâh ﷺ said to her: 'Stop (praying) for as long as your period prevents you, then perform *Ghusl*.'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الحيض، باب الاستحاضة ....، ح:٣٣٤/٦٥ عن قتيبة به، انظر الحديث السابق، وهو في الكبرى، ح:٢٠٨.

Comments:

"The tub filled with blood" denotes water, which looked blood red, having been tinged with blood. Otherwise, it was nothing but water. This means she bled copiously (bleeding outside of menses).

٢٠٨ - أَخْبَرَنَا قُتَيْبَةُ مَرَّةً أُخْرَى وَلَمْ يَذْكُرْ جَعْفَرًا.

208. (Another chain) (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديثين السابقين.

٢٠٩ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أُمِّ سَلَمَةَ تَعْنِي: أَنَّ امْرَأَةً كَانَتْ تُهَرَاقُ الدَّمَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَاسْتَفْتَتْ لَهَا أُمُّ سَلَمَةَ النَّبِيَّ ﷺ، فَقَالَ: «لِتَنْظُرْ عَدَدَ اللَّيَالِي وَالْأَيَّامِ الَّتِي كَانَتْ تَحِيضُ مِنَ الشَّهْرِ قَبْلَ أَنْ يُصِيبَهَا الَّذِي أَصَابَهَا، فَلْتَتْرُكِ الصَّلَاةَ قَدْرَ ذٰلِكَ مِنَ الشَّهْرِ فَإِذَا خَلَّفَتْ ذٰلِكَ فَلْتَغْتَسِلْ، ثُمَّ لِتَسْتَثْفِرْ، ثُمَّ لِتُصَلِّي».

209. It was narrated from Umm Salamah that a woman suffered constant bleeding at the time of the Messenger of Allâh ﷺ, so Umm Salamah consulted the Prophet ﷺ for her. He said: "Let her count the number of nights and days that she used to menstruate each month before this happened to her, and let her stop praying for that amount of time each month. Then when that is over let her perform *Ghusl*, then let her use a pad, and pray." (*Ḍa'îf*)

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطهارة، باب في المرأة تستحاض ... الخ، ح:٢٧٤ من حديث مالك به، وهو في الموطأ(يحيى):١/٦٢، والكبرى، ح:٢١٤، وفيه علة قادحة، السند منقطع، ولبعض الحديث شواهد كثيرة عند أبي داود، ح:٢٨١ وغيره.

Comments:

If a woman had menses previously according to a normal schedule, and if she then begins to bleed outside of that schedule, she should calculate her menses

days based on her previous schedule, and she should abandon prayer for the duration of those days. And if she had irregular bleeding from the beginning, she should differentiate between the blood of menses and the abnormal blood by observing its color. If she cannot distinguish between the two by its color, she should consider six or seven days as being her menstrual period for every month. Every month, after that period ends, she should take a bath and begin to offer obligatory prayers regularly.

Chapter 135. Mentioning The Period

(المعجم ١٣٥) - ذِكْرُ الأَقْرَاءِ (التحفة ١٣٥)

210. It was narrated from 'Âishah that Umm Ḥabîbah bint Jaḥsh who was married to 'Abdur-Raḥmân bin 'Awf suffered from *Istiḥâḍah* (non-menstrual vaginal bleeding) and did not become pure. Her situation was mentioned to the Messenger of Allâh ﷺ and he said: 'That is not menstruation, rather it is a kick[1] in the womb, so let her work out the length of the menses that she used to have, and stop praying (for that period of time), then after that let her perform *Ghusl* for every prayer.'" (*Ṣaḥîḥ*)

٢١٠ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ: أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ الَّتِي كَانَتْ تَحْتَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وَأَنَّهَا اسْتُحِيضَتْ لَا تَطْهُرُ فَذُكِرَ شَأْنُهَا لِرَسُولِ اللهِ ﷺ فَقَالَ: «إِنَّهَا لَيْسَتْ بِالْحَيْضَةِ وَلٰكِنَّهَا رَكْضَةٌ مِنَ الرَّحِمِ، فَلْتَنْظُرْ قَدْرَ قَرْئِهَا الَّتِي كَانَتْ تَحِيضُ لَهَا، فَلْتَتْرُكِ الصَّلَاةَ، ثُمَّ تَنْظُرْ مَا بَعْدَ ذٰلِكَ فَلْتَغْتَسِلْ عِنْدَ كُلِّ صَلَاةٍ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٦/١٢١ من حديث يزيد بن عبدالله به، وهو في الكبرٰى، ح: ٢١٨.

211. It was narrated from 'Âishah that Umm Ḥabîbah bint Jaḥsh used to suffer from *Istiḥâḍah* (non-menstrual vaginal bleeding) for seven years. She asked the Prophet ﷺ and he said: "That is not

٢١١ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنّٰى قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ: أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ كَانَتْ تُسْتَحَاضُ سَبْعَ سِنِينَ فَسَأَلَتِ النَّبِيَّ ﷺ فَقَالَ:

[1] A kick in the womb: in other narrations means "A kick from Shaiṭan,", meaning that the Shaiṭan uses it to confuse her about her religious commitment.

menstruation, rather it is a vein. Tell her not to pray for the amount of time that her period used to last, then let her perform *Ghusl* and pray.' She used to perform *Ghusl* for every prayer. (***Ṣaḥîḥ***)

«لَيْسَتْ بِالْحَيْضَةِ إِنَّمَا هُوَ عِرْقٌ فَأَمَرَهَا أَنْ تَتْرُكَ الصَّلَاةَ قَدْرَ أَقْرَائِهَا وَحَيْضَتِهَا وَتَغْتَسِلَ وَتُصَلِّي». فَكَانَتْ تَغْتَسِلُ عِنْدَ كُلِّ صَلَاةٍ.

تخريج: [صحيح] تقدم، ح:٢٠٣، وهو في الكبرى، ح:٢١٥.

212. It was narrated from 'Urwah that Fâṭimah bint Abî Ḥubaish narrated that she came to the Messenger of Allâh ﷺ and complained to him about bleeding. The Messenger of Allâh ﷺ said to her: "That is a vein, so when your period comes, do not pray, and when your period is over, purify yourself and pray in between one period and the next." (***Ḍa'îf***)

This is evidence that *Al-Aqrâ'* is menstration. Abû 'Abdur-Raḥmân said: Hishâm bin 'Urwah reported this *Ḥadîth* from 'Urwah, and he did not mention what Al-Mundhir mentioned in it.

٢١٢ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ، عَنِ الْمُنْذِرِ بْنِ الْمُغِيرَةِ، عَنْ عُرْوَةَ: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ حَدَّثَتْ أَنَّهَا أَتَتْ رَسُولَ اللهِ ﷺ فَشَكَتْ إِلَيْهِ الدَّمَ، فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «إِنَّمَا ذٰلِكَ عِرْقٌ، فَانْظُرِي إِذَا أَتَاكِ قَرْؤُكِ فَلَا تُصَلِّي، فَإِذَا مَرَّ قَرْؤُكِ فَتَطَهَّرِي ثُمَّ صَلِّي مَا بَيْنَ الْقَرْءِ إِلَى الْقَرْءِ».

هٰذَا الدَّلِيلُ عَلَى أَنَّ الْأَقْرَاءَ حِيَضٌ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَقَدْ رَوَى هٰذَا الْحَدِيثَ هِشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ وَلَمْ يَذْكُرْ فِيهِ مَا ذَكَرَ الْمُنْذِرُ.

تخريج: **[إسناده ضعيف]** أخرجه أبوداود، الطهارة، باب في المرأة تستحاض ... الخ، ح:٢٨٠ عن عيسى به، وهو في الكبرى، ح:٢١٦ * المنذر بن المغيرة مجهول الحال.

Comments:

a. This *Ḥadîth* is an evidence that *Quru'* signifies menses itself. Imâm Abû 'Abdur-Raḥmân An-Nasâ'î states that this *Ḥadîth* has been narrated by Hishaam bin Urwah from Urwah. But he has not mentioned the wording that was mentioned by Mundhir.

b. Here, Imâm An-Nasâ'î wanted to point out that Urwah did not hear this *Ḥadîth* directly from Fatimah bint Abi Hubaish, as is indicated in the narration of Mundhir. In fact, this *Ḥadîth* has been heard from 'Âi'shah ﷺ, as is understood from the upcoming, *Ḥadîth* 213.

213. It was narrated that 'Âishah said: Fâṭimah bint Abî Ḥubaish came to the Messenger of Allâh ﷺ and said: "I am a woman who suffers from *Istiḥâḍah* (non-menstrual vaginal bleeding) and I never become pure. Should I stop praying?" He said: "No, that is a vein, it is not menstruation. When your period comes, stop praying, and when it goes, wash the blood from yourself and pray." (*Ṣaḥîḥ*)

٢١٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدَةُ وَوَكِيعٌ وَأَبُو مُعَاوِيَةَ قَالُوا: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى رَسُولِ اللهِ ﷺ فَقَالَتْ: إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلَا أَطْهُرُ أَفَأَدَعُ الصَّلَاةَ؟ قَالَ: «لَا إِنَّمَا ذٰلِكِ عِرْقٌ وَلَيْسَ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي».

تخريج: أخرجه البخاري، الوضوء، باب غسل الدم، ح:٢٢٨ من حديث أبي معاوية، ومسلم، الحيض، باب المستحاضة وغسلها وصلوتها، ح:٣٣٣ من حديث وكيع عن هشام به، وهو في الكبرى، ح:٢١٧.

Comments:

In the preceding three narrations the term *Quru'* [lit. period] conveys the meaning of menses. And this is what Imâm An-Nasâ'î intended to make clear - that *Quru'* signifies menses. Imâm Ash-Shafi'î maintains that *Quru'* means purity. Lexically, the term *Quru'* is used to convey both of these meanings. Depending on context, either of the two senses can be intended.

Chapter 136. Mention Of How A Woman Suffering From *Istiḥâḍah* Should Perform *Ghusl*

(المعجم ١٣٦) - ذِكْرُ اغْتِسَالِ الْمُسْتَحَاضَةِ (التحفة ١٣٦)

214. It was narrated from 'Âishah that a woman who suffered from *Istiḥâḍah* during the time of the Messenger of Allâh ﷺ was told that it was a stubborn vein (i.e., one that would not stop bleeding). She was told to delay *Ẓuhr* and bring *'Aṣr* forward, and to perform one *Ghusl* for both, and to delay *Maghrib* and bring *'Ishâ'* forward, and to perform one *Ghusl* for both, and to perform one *Ghusl* for *Ṣubḥ*. (*Ṣaḥîḥ*)

٢١٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ امْرَأَةً مُسْتَحَاضَةً عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، قِيلَ لَهَا: إِنَّهُ عِرْقٌ عَانِدٌ، وَأُمِرَتْ أَنْ تُؤَخِّرَ الظُّهْرَ وَتُعَجِّلَ الْعَصْرَ وَتَغْتَسِلَ لَهُمَا غُسْلًا وَاحِدًا وَتُؤَخِّرَ الْمَغْرِبَ وَتُعَجِّلَ الْعِشَاءَ وَتَغْتَسِلَ لَهُمَا غُسْلًا وَاحِدًا وَتَغْتَسِلَ لِصَلَاةِ الصُّبْحِ غُسْلًا وَاحِدًا.

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، من قال تجمع بين الصلوتين وتغتسل لهما غسلاً، ح: ٢٩٤ من حديث شعبة به.

Comments:

1. Since the vein here has been called *"Aanid,"* some scholars understood it to mean a ceaseless flow. This meaning is also appropriate.
2. In this *Hadîth* the woman continuing to have a flow of blood after her days (of menstruation), or having an exuberance of blood (in Arabic: *Mustahâda*), has been advised to take a bath thrice daily. However, this is desirable and voluntary, and is not compulsory. This is because in some narrations the following phrasing also occurs: "If you are capable of doing so." (*Sunan Abû Dâwûd*: 287) That being said, ablution for her is, to be sure, compulsory.

Chapter 137. Performing *Ghusl* From *Nifâs* (Postnatal Bleeding)

(المعجم ١٣٧) - **بَابُ** الاغْتِسَالِ مِنَ النِّفَاسِ (التحفة ١٣٧)

215. It was narrated from Jâbir bin 'Abdullâh, in the *Hadîth* of Asmâ' bint 'Umais, when she gave birth in Dhul-Hulaifah, that the Messenger of Allâh ﷺ said to Abû Bakr: "Tell her to perform *Ghusl* and enter *Ihrâm*." (*Sahîh*)

٢١٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ: حَدَّثَنَا جَرِيرٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ: فِي حَدِيثِ أَسْمَاءَ بِنْتِ عُمَيْسٍ حِينَ نُفِسَتْ بِذِي الْحُلَيْفَةِ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ لأَبِي بَكْرٍ: «مُرْهَا أَنْ تَغْتَسِلَ وَتُهِلَّ».

تخريج: أخرجه مسلم، الحج، باب صحة إحرام النفساء ... الخ، ح: ١٢١٠ من حديث جرير به، وهو في الكبرٰى، ح: ٢١٩.

Chapter 138. The Difference Between Menstrual Blood And Non-Menstrual Bleeding (*Istihâdah*)

(المعجم ١٣٨) - **بَابُ** الفَرْقِ بَيْنَ دَمِ الحَيْضِ وَالاِسْتِحَاضَةِ (التحفة ١٣٨)

216. It was narrated from Fâtimah bint Abî Hubaish that she suffered from *Istihâdah* and the Messenger of Allâh ﷺ said to her: "If it is menstrual blood then it is blood that is black and recognizable, so stop praying, and if it is other than that then perform *Wudû'*, for it is just a vein." (*Sahîh*)

٢١٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدٍ - وَهُوَ ابْنُ عَمْرِو بْنِ عَلْقَمَةَ بْنِ وَقَّاصٍ - عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ فَاطِمَةَ بِنْتِ أَبِي حُبَيْشٍ: أَنَّهَا كَانَتْ

تُسْتَحَاضُ فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «إِذَا كَانَ دَمُ الْحَيْضِ فَإِنَّهُ دَمٌ أَسْوَدُ يُعْرَفُ، فَأَمْسِكِي عَنِ الصَّلَاةِ، وَإِذَا كَانَ آخَرُ فَتَوَضَّئِي فَإِنَّمَا هُوَ عِرْقٌ».

تخريج: [إسناده ضعيف] تقدم، ح: ٢٠١، وهو في الكبرٰى، ح: ٢٢٠.

Comments:

1. Initially, the menstrual blood happens to be dark in color. Gradually its color fades, and ultimately it turns reddish.
2. A woman continuing to have a flow of blood after her days (of menstruation) will have to perform a fresh ablution for every ritual prayer. She may not perform more than one prayer with the same ablution since, due to her copious bleeding, her ablution will not remain. The same ruling applies to every person whose ablution does not last for long - for instance, a person who suffers from the disorder of chronic exit of urine drops, or a person who continually breaks wind. Such people may perform prayer with one ablution and repeat it for the next prayer.

217. It was narrated from 'Âishah that Fâṭimah bint Abî Ḥubaîsh suffered from *Istiḥâḍah* (non-menstrual vaginal bleeding). The Messenger of Allâh ﷺ said to her: "Menstrual blood is blood that is black and recognizable, so if it is like that, then stop praying, and if it is otherwise, then perform *Wuḍû'* and pray." (***Ṣaḥîḥ***)

Abû 'Abdur-Raḥmân said: Others reported this *Ḥadîth*, and none of them mentioned what Ibn Abi 'Adî mentioned. And Allâh Most High, knows best.

٢١٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ هٰذَا مِنْ كِتَابِهِ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قال: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ مِنْ حِفْظِهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ كَانَتْ تُسْتَحَاضُ فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «إِنَّ دَمَ الْحَيْضِ دَمٌ أَسْوَدُ يُعْرَفُ، فَإِذَا كَانَ ذٰلِكِ فَأَمْسِكِي عَنِ الصَّلَاةِ، وَإِذَا كَانَ الْآخَرُ فَتَوَضَّئِي وَصَلِّي».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: قَدْ رَوَى هٰذَا الْحَدِيثَ غَيْرُ وَاحِدٍ لَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ مَا ذَكَرَ ابْنُ أَبِي عَدِيٍّ، وَاللّٰهُ تَعَالَى أَعْلَمُ.

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب إذا أقبلت الحيضة تدع الصلاة، ح: ٢٨٦ عن محمد بن المثنى به، وهو في الكبرٰى، ح: ٢٢١، وله شواهد، انظر الحديث السابق وغيره.

218. It was narrated that 'Âishah said: "Fâṭimah bint Abî Ḥubaîsh suffered from *Istiḥâḍah* and she asked the Prophet ﷺ: 'O Messenger of Allâh, I suffer from *Istiḥâḍah* and I do not become pure; should I stop praying?' The Messenger of Allâh ﷺ said: 'That is a vein and is not menstruation. When your period comes, stop praying, and when it goes wash the traces of blood from yourself and perform *Wuḍû'*. That is a vein and is not menstruation.'" It was said to him: "What about *Ghusl*?' He ﷺ said: "No one doubts that."

Abû 'Abdur-Raḥmân said: "I do not know anyone who mentioned 'and perform *Wuḍû'* in this *Ḥadîth* except Ḥammâd bin Zaid, for some others have reported it from Hishâm, and they did not mention 'and perform *Wuḍû'* in it." **(*Ṣaḥîḥ*)**

٢١٨ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادٌ - وَهُوَ ابْنُ زَيْدٍ - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتِ: اسْتُحِيضَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ فَسَأَلَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي أُسْتَحَاضُ فَلَا أَطْهُرُ أَفَأَدَعُ الصَّلَاةَ؟ قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا ذٰلِكِ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ، وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ أَثَرَ الدَّمِ وَتَوَضَّئِي، فَإِنَّمَا ذٰلِكِ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ» قِيلَ لَهُ: فَالْغُسْلُ، قَالَ: ذٰلِكَ لَا يَشُكُّ فِيهِ أَحَدٌ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لَا أَعْلَمُ أَحَدًا ذَكَرَ فِي هٰذَا الْحَدِيثِ: «وَتَوَضَّئِي» غَيْرَ حَمَّادِ بْنِ زَيْدٍ، وَقَدْ رَوَى غَيْرُ وَاحِدٍ عَنْ هِشَامٍ وَلَمْ يَذْكُرْ فِيهِ: «وَتَوَضَّئِي».

تخريج: أخرجه البخاري، الوضوء، باب غسل الدم، ح:٢٢٨، ومسلم، الحيض، باب المستحاضة وغسلها وصلاتها، ح:٣٣٣ من حديث هشام به، وهو في الكبرى، ح:٢٢٢.

219. It was narrated that 'Âishah said: "Fâṭimah bint Abî Ḥubaîsh said to the Messenger of Allâh ﷺ: 'O Messenger of Allâh ﷺ, I do not become pure. Should I stop praying? The Messenger of Allâh ﷺ said: 'That is a vein and is not menstruation. When your period comes, stop praying, and when the same amount of time as your regular period has passed, then wash the blood from yourself and pray.'" **(*Ṣaḥîḥ*)**

٢١٩ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ لِرَسُولِ اللهِ: يَارَسُولَ اللهِ! لَا أَطْهُرُ أَفَأَدَعُ الصَّلَاةَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا ذٰلِكِ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ، فَإِذَا ذَهَبَ قَدْرُهَا فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي».

تخريج: أخرجه البخاري، الحيض، باب الاستحاضة، ح:٣٠٦، من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ٦١، والكبرىٰ، ح:٢٢٣.

220. It was narrated from 'Âishah that the daughter of Abû Hubaish said: "O Messenger of Allâh, I do not become pure, so should I stop praying?" He said: "No, that is a vein." Khâlid said, in what I read from him,[1] "And it is not menstruation, so when your period comes, stop praying, and when it goes, wash the blood from yourself and pray." (*Sahîh*)

٢٢٠ - أَخْبَرَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمِقْدَامِ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: سَمِعْتُ هِشَامَ بْنَ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ بِنْتَ أَبِي حُبَيْشٍ قَالَتْ: يَا رَسُولَ اللهِ! إِنِّي لَا أَطْهُرُ أَفَأَتْرُكُ الصَّلَاةَ؟ قَالَ: «لَا إِنَّمَا هُوَ عِرْقٌ». قَالَ خَالِدٌ، فِيمَا قَرَأْتُ عَلَيْهِ: «وَلَيْسَتْ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ، وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي».

تخريج: أخرجه البخاري، الحيض، باب الاستحاضة، ح:٣٠٦، ومسلم، انظر، ح:٣٣٣ من حديث هشام به، وهو في الكبرىٰ، ح:٢٢٤.

Chapter 139. Prohibition Of One Who Is *Junub* From Performing *Ghusl* In Standing Water

(المعجم ١٣٩) - بَابُ النَّهْيِ عَنِ اغْتِسَالِ الْجُنُبِ فِي الْمَاءِ الدَّائِمِ (التحفة ١٣٩)

221. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'None of you should perform *Ghusl* in standing water when he is *Junub*.'" (*Sahîh*)

٢٢١ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ وَالْحَارِثُ ابْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ - لَهُ عَنِ ابْنِ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرٍ، أَنَّ أَبَا السَّائِبِ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَغْتَسِلْ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ».

تخريج: أخرجه مسلم، الطهارة، باب النهي عن الاغتسال في الماء الراكد، ح:٢٨٣ من حديث ابن وهب به

Comments:

By entering into still water, a ritually impure person who wants to take the purificatory bath effectively renders the water unfit for use.

[1] Meaning, before Hishâm, from whom he narrates it.

Chapter 140. Prohibition Of Urinating Into Still Water And Performing *Ghusl* From It

(المعجم ١٤٠) - **بَابُ** النَّهْيِ عَنِ الْبَوْلِ فِي الْمَاءِ الرَّاكِدِ وَالِاغْتِسَالِ مِنْهُ (التحفة ١٤٠)

222. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "None of you should urinate into still water and then perform *Ghusl* from it." (*Ṣaḥîḥ*)

٢٢٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ الْمُقْرِىءُ عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عَنْ مُوسَى بْنِ أَبِي عُثْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الرَّاكِدِ ثُمَّ يَغْتَسِلُ مِنْهُ».

تخريج: [صحيح] أخرجه أحمد: ٢/ ٣٩٤ عن سفيان بن عيينة به، وصرح بالسماع عند الحميدي، ح: ٩٧٥، وهو في الكبرى، ح: ٢٢٥، وللحديث شواهد عند البخاري، ح: ٢٣٩، ومسلم، ح: ٢٨٢ وغيرهما.

Comments:

If it is forbidden for an impure person to take a bath in still water, it is even more obviously forbidden for one to urinate in still water.

Chapter 141. Mention Of *Ghusl* At The Beginning Of The Night

(المعجم ١٤١) - **بَابُ** ذِكْرِ الِاغْتِسَالِ أَوَّلَ اللَّيْلِ (التحفة ١٤١)

223. It was narrated from Ghuḍaif bin Al-Ḥârith that he asked 'Âishah in which part of the night would the Messenger of Allâh ﷺ perform *Ghusl*? She said: "Sometimes he performed *Ghusl* at the beginning of the night and sometimes he performed *Ghusl* at the end." I said: "Praise be to Allâh Who has made the matter flexible." (***Ṣaḥîḥ***)

٢٢٣ - أَخْبَرَنَا عَمْرُو بْنُ هِشَامٍ قَالَ: حَدَّثَنَا مَخْلَدٌ عَنْ سُفْيَانَ، عَنْ أَبِي الْعَلَاءِ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ غُضَيْفِ بْنِ الْحَارِثِ: أَنَّهُ سَأَلَ عَائِشَةَ أَيُّ اللَّيْلِ كَانَ يَغْتَسِلُ رَسُولُ اللهِ ﷺ؟ قَالَتْ: رُبَّمَا اغْتَسَلَ أَوَّلَ اللَّيْلِ، وَرُبَّمَا اغْتَسَلَ آخِرَهُ قُلْتُ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً.

تخريج: [إسناده حسن] أخرجه أبوداود، الطهارة، باب الجنب يؤخر الغسل، ح: ٢٢٦، وابن ماجه، إقامة الصلوات، باب ماجاء في القراءة في صلوة الليل، ح: ١٣٥٤ من حديث أبي العلاء برد بن سنان به، وهو في الكبرى، ح: ٢٢٧.

Chapter 142. *Ghusl* At The Beginning And End Of The Night.

(المعجم ١٤٢) - الاغْتِسَالُ أَوَّلَ اللَّيْلِ وَآخِرَهُ (التحفة ١٤٢)

224. It was narrated that Ghuḍaif bin Al-Ḥârith said: "I entered upon 'Âishah and asked her: 'Did the Messenger of Allâh ﷺ perform *Ghusl* at the beginning of the night or at the end?' She said: 'Both. Sometimes he performed *Ghusl* at the beginning and sometimes at the end.' I said: 'Praise be to Allâh Who has made the matter flexible.'" (*Ḥasan*)

٢٢٤ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ [قَالَ]: أَخْبَرَنَا حَمَّادٌ عَنْ بُرْدٍ عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ غُضَيْفِ بْنِ الْحَارِثِ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَسَأَلْتُهَا قُلْتُ: أَكَانَ رَسُولُ اللهِ ﷺ يَغْتَسِلُ مِنْ أَوَّلِ اللَّيْلِ أَوْ مِنْ آخِرِهِ؟ قَالَتْ: كُلَّ ذٰلِكَ، رُبَّمَا اغْتَسَلَ مِنْ أَوَّلِهِ وَرُبَّمَا اغْتَسَلَ مِنْ آخِرِهِ، قُلْتُ: الْحَمْدُ لِلّٰهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً.

تخريج: [إسناده حسن] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٢٦.

Chapter 143. Mention Of Concealing Oneself When Performing *Ghusl*

(المعجم ١٤٣) - بَابُ ذِكْرِ الاسْتِتَارِ عِنْدَ الاغْتِسَالِ (التحفة ١٤٣)

225. Abû As-Samḥ said: "I used to serve the Messenger of Allâh ﷺ and when he wanted to perform *Ghusl* he said: 'Turn your back.' So I turned my back to him and concealed him." (*Ṣaḥîḥ*)

٢٢٥ - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ الْوَلِيدِ قَالَ: حَدَّثَنِي مُحِلُّ بْنُ خَلِيفَةَ قَالَ: حَدَّثَنِي أَبُو السَّمْحِ قَالَ: كُنْتُ أَخْدُمُ رَسُولَ اللهِ ﷺ فَكَانَ إِذَا أَرَادَ أَنْ يَغْتَسِلَ قَالَ: «وَلِّنِي قَفَاكَ» فَأُوَلِّيهِ قَفَايَ فَأَسْتُرُهُ بِهِ.

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، باب بول الصبي يصيب الثوب، ح:٣٧٦، وابن ماجه، الطهارة، باب ماجاء في بول الصبي الذي لم يطعم، ح:٥٢٦ عن مجاهد به، وهو في الكبرٰى، ح:٢٢٨، وصححه ابن خزيمة، والحاكم:١/١٦٦، والذهبي، وحسنه البخاري (التلخيص الحبير:١/٣٨).

Comments:

If the Prophet ﷺ had no screen to prevent others from seeing him while he took a bath, he would command his manservant to stand in such a way that neither he nor anyone else could see him taking a bath. Thus the manservant served in a way the purpose of a screen.

226. It was narrated from Umm Hânî' that she went to the Prophet ﷺ on the day of the Conquest (of Makkah) and found him performing *Ghusl* while Fâṭimah was concealing him with a garment. She gave him *Salâms* and he said: "Who is this?" She said: "Umm Hânî'." When he had finished his *Ghusl* he stood up and prayed eight *Rak'ahs* wrapped in a garment. (*Ṣaḥîḥ*)

٢٢٦ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ مَالِكٍ، عَنْ سَالِمٍ، عَنْ أَبِي مُرَّةَ مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ، عَنْ أُمِّ هَانِئٍ: أَنَّهَا ذَهَبَتْ إِلَى النَّبِيِّ ﷺ يَوْمَ الْفَتْحِ فَوَجَدَتْهُ يَغْتَسِلُ وَفَاطِمَةُ تَسْتُرُهُ بِثَوْبٍ فَسَلَّمَتْ فَقَالَ: «مَنْ هٰذَا؟» قُلْتُ: أُمُّ هَانِئٍ، فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قَامَ، فَصَلَّى ثَمَانِي رَكَعَاتٍ فِي ثَوْبٍ مُلْتَحِفًا بِهِ.

تخريج: أخرجه البخاري، الغسل، باب التستر في الغسل عند الناس، ح:٢٨٠، ومسلم، الحيض، باب تستر المغتسل بثوب ونحوه، ح:٣٣٦ من حديث مالك به، وهو في الموطأ(يحيىٰ): ١/ ١٥٢، والكبرىٰ، ح: ٢٢٩.

Comments:

1. Umm Hani was 'Ali's sister and the Prophet's ﷺ cousin.
2. These eight units of prayer were to offer gratefulness for the Conquest of Makkah, or perhaps they were simply the midmorning prayer (*Salatud-Duha*).

Chapter 144. Mention Of How Much Water Is Sufficient For A Man To Perform *Ghusl*

(المعجم ١٤٤) - **بَابُ** ذِكْرِ الْقَدْرِ الَّذِي يَكْتَفِي بِهِ الرَّجُلُ مِنَ الْمَاءِ لِلْغُسْلِ

(التحفة ١٤٤)

227. It was narrated that Mûsâ Al-Juhanî said: "A vessel was brought to Mujâhid, which I estimated to be eight *Raṭls*, and he said: 'Âishah told me that the Messenger of Allâh ﷺ used to perform *Ghusl* using such a vessel.'" (*Ṣaḥîḥ*)

٢٢٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ مُوسَى الْجُهَنِيِّ قَالَ: أُتِيَ مُجَاهِدٌ بِقَدَحٍ، حَزَرْتُهُ ثَمَانِيَةَ أَرْطَالٍ، فَقَالَ: [حَدَّثَتْنِي] عَائِشَةُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَغْتَسِلُ بِمِثْلِ هٰذَا.

تخريج: [إسناده صحيح] أخرجه أحمد: ٦/ ٥١ عن يحيىٰ به، وهو في الكبرىٰ، ح: ٢٣٠.

Comments:

Eight *Ratls* are equal to one Iraqi *Sâ'*. In plain terms, the volume of water was nearly four liters.

228. It was narrated from Abû

٢٢٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى

Bakr bin Ḥafṣ: "I heard Abû Salamah say: 'I entered upon 'Âishah and her foster-brother was with her. He asked her about the *Ghusl* of the Prophet ﷺ. She called for a vessel in which was a *Sâ'* of water, then she concealed herself and performed *Ghusl* and poured water over her head three times.'" (*Ṣaḥîḥ*)

قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ: سَمِعْتُ أَبَا سَلَمَةَ يَقُولُ: دَخَلْتُ عَلَى عَائِشَةَ وَأَخُوهَا مِنَ الرَّضَاعَةِ، فَسَأَلَهَا عَنْ غُسْلِ النَّبِيِّ ﷺ، فَدَعَتْ بِإِنَاءٍ فِيهِ مَاءٌ قَدْرَ صَاعٍ فَسَتَرَتْ سِتْرًا فَاغْتَسَلَتْ فَأَفْرَغَتْ عَلَى رَأْسِهَا ثَلَاثًا.

تخريج: أخرجه البخاري، الغسل، باب الغسل بالصاع ونحوه، ح:٢٥١، ومسلم، باب الحيض، القدر المستحب من الماء في غسل الجنابة ... الخ، ح:٣٢٠ من حديث شعبة به، وهو في الكبرٰى، ح:٢٣٢ * عائشة رضي الله عنها خالة أبي سلمة من الرضاع أرضعته أختها أم كلثوم، قاله عياض، (فتح:١/ ٣٦٥).

Comments:

'Âishah ؓ performed this bath behind a curtain. This was in order to demonstrate that a purificatory bath is possible with a small amount of water. She neither unveiled herself nor was she seen by anyone. Hence, there is nothing blameworthy in what she did.

229. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to perform *Ghusl* from a vessel which was the size of a *Faraq*[1] and he and I used to perform *Ghusl* using a single vessel." (*Ṣaḥîḥ*)

٢٢٩ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَغْتَسِلُ فِي الْقَدَحِ وَهُوَ الْفَرَقُ، وَكُنْتُ أَغْتَسِلُ أَنَا وَهُوَ فِي إِنَاءٍ وَاحِدٍ.

تخريج: [صحيح] تقدم طرفه، ح:٧٢، وهو في الكبرٰى، ح:٢٣١.

Comments:

The term used in the *Ḥadîth* is *Faraq*. This equals three *Sâ'*, according to the *Sa'* of Arabia (one *Sâ'* equals approximately 2.03 liters).

230. It was narrated that 'Abdullâh bin Jabr said: "I heard Anas bin Mâlik say: 'The Messenger of Allâh ﷺ used to perform *Wuḍû'* with a *Makkûk* and *Ghusl* with five *Makkûks*.'" (*Ṣaḥîḥ*)

٢٣٠ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللهِ ابْنِ جَبْرٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يَتَوَضَّأُ بِمَكُّوكٍ وَيَغْتَسِلُ بِخَمْسَةِ مَكَاكِيَّ.

[1] Sixteen *Raṭls*.

تخريج: أخرجه البخاري، الوضوء، باب الوضوء بالمد، ح:٢٠١، ومسلم، الحيض، ح:٣٢٥ كما تقدم، ح:٧٣ من حديث ابن جبر به، وهو في الكبرٰى، ح:٧٥، وفيه تصحيف.

Comments:

The same *Hadîth* has preceded, see *Hadîth* 73.

231. It was narrated that Abû Ja'far said: "We argued about *Ghusl* in the presence of Jâbir in 'Abdullâh, and Jâbir said: 'One *Sâ'* of water is sufficient for *Ghusl* from *Janâbah*.' We said: 'One *Sâ'* is not enough and neither is two.' Jâbir said: 'It was sufficient for one who was better than you and had more hair.'" (*Sahîh*)

٢٣١ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جَعْفَرٍ قَالَ: تَمَارَيْنَا فِي الْغُسْلِ عِنْدَ جَابِرِ بْنِ عَبْدِ اللهِ فَقَالَ جَابِرٌ: يَكْفِي مِنَ الْغُسْلِ مِنَ الْجَنَابَةِ صَاعٌ مِنْ مَاءٍ قُلْنَا: مَا يَكْفِي صَاعٌ وَلَا صَاعَانِ، قَالَ جَابِرٌ: قَدْ كَانَ يَكْفِي مَنْ كَانَ خَيْرًا مِنْكُمْ وَأَكْثَرَ شَعْرًا.

تخريج: أخرجه البخاري، الغسل، باب الغسل بالصاع ونحوه، ح:٢٥٢ من حديث أبي إسحاق به، وهو في الكبرٰى، ح:٢٣٣، وأخرجه مسلم، الحيض، باب استحباب إفاضة الماء على الرأس وغيره ثلاثًا، ح:٣٢٩ من حديث أبي جعفر به.

Chapter 145. Mentioning The Evidence That There Is No Set Limit For That

(المعجم ١٤٥) - **بَابُ ذِكْرِ الدَّلَالَةِ عَلَى أَنَّهُ لَا وَقْتَ فِي ذَلِكَ** (التحفة ١٤٥)

232. It was narrated that 'Âishah said: "I used to perform *Ghusl* with the Messenger of Allâh ﷺ from one vessel, which was the size of a *Faraq*." (*Sahîh*)

٢٣٢ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ ح وَأَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ وَابْنُ جُرَيْجٍ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، وَهُوَ قَدْرُ الْفَرَقِ.

تخريج: انظر، ح:٧٢، وأخرجه أحمد:١٩٩/٦ عن عبدالرزاق به، وهو في الكبرٰى، ح:٢٣٥.

Comments:

As has preceded, *Faraq* equals three *Sâ'*. Some *Ahâdith* narrate the amount of

water for purificatory bath to be one *Sâ'*. (Ṣaḥîḥ Al-Bukhârî: Al-Ghusl *Ḥadîth* 251, and *Ṣaḥîḥ Muslim*: Menstruation 320)

Chapter 146. Mention Of A Man And One Of His Wives Performing *Ghusl* From A Single Vessel

(المعجم ١٤٦) - **بَابُ** ذِكْرِ اغْتِسَالِ الرَّجُلِ وَالْمَرْأَةِ مِنْ نِسَائِهِ مِنْ إِنَاءٍ وَاحِدٍ (التحفة ١٤٦)

233. It was narrated from 'Âishah that the Messenger of Allâh ﷺ used to perform *Ghusl*; he and I from a single vessel, both of us scooping water from it. (*Ṣaḥîḥ*)

٢٣٣ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ هِشَامِ بْنِ عُرْوَةَ ح وَأخبرنا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَغْتَسِلُ وَأَنَا مِنْ إِنَاءٍ وَاحِدٍ نَغْتَرِفُ مِنْهُ جَمِيعًا.

تخريج: أخرجه البخاري، الاعتصام بالكتاب والسنة، باب ما ذكر النبي ﷺ وحض على اتفاق أهل العلم . . . الخ، ح:٧٣٣٩ من حديث هشام به، وهو في الموطأ(رواية أبي مصعب:١/٥٩، ح:١٤٧)، والكبرٰى، ح:٢٣٦ من حديث قتيبة فقط.

Comments:

Based on this narration, it is clear that it is perfectly permissible for a husband and wife to take a bath together.

234. 'Abdur-Raḥmân bin Al-Qâsim said: "I heard Al-Qâsim narrating that 'Âishah said: 'I used to perform *Ghusl*, the Messenger of Allâh ﷺ and I from a single vessel, from *Janâbah*.'" (*Ṣaḥîḥ*)

٢٣٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ مِنَ الْجَنَابَةِ.

تخريج: أخرجه البخاري، الغسل، باب هل يدخل الجنب يده في الإناء . . . . الخ، ح:٢٦٣ من حديث شعبة، ومسلم، الحيض، باب القدر المستحب من الماء في غسل الجنابة، ح:٣٢١/ ٤٥ من حديث القاسم بن محمد به، وهو في الكبرٰى، ح:٢٣٧.

235. It was narrated that 'Âishah said: "I remember competing over the vessel with the Messenger of Allâh ﷺ, when he and I were using it to perform *Ghusl*." (*Ṣaḥîḥ*)

٢٣٥ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُنِي أُنَازِعُ رَسُولَ اللهِ ﷺ الْإِنَاءَ أَغْتَسِلُ أَنَا وَهُوَ مِنْهُ.

تخريج: أخرجه البخاري، الغسل، باب مباشرة الحائض، ح:٢٩٩ من حديث منصور به.

Comments:

"Were competing over the vessel" so that water could be scooped easily and from a close range, or may be it was done mirthfully.

236. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ and I used to perform *Ghusl* together using one vessel." (***Sahîh***)

٢٣٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي مَنْصُورٌ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ.

تخريج: أخرجه البخاري، من حديث سفيان الثوري به، انظر الحديث السابق، وهو في الكبرى، ح:٢٣٤.

237. It was narrated that Ibn 'Abbâs said: "My maternal aunt Maimûnah told me that she and the Messenger of Allâh ﷺ used to perform *Ghusl* from one vessel." (***Sahîh***)

٢٣٧ - أَخْبَرَنَا يَحْيَى بْنُ مُوسَى عَنْ سُفْيَانَ، عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَخْبَرَتْنِي خَالَتِي مَيْمُونَةُ أَنَّهَا كَانَتْ تَغْتَسِلُ وَرَسُولُ اللهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ.

تخريج: أخرجه مسلم، الحيض، باب القدر المستحب من الماء في غسل الجنابة ... الخ، ح:٣٢٢ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٢٣٨.

238. 'Abdur-Rahmân bin Hurmuz Al-A'raj said: "Nâ'im the freed slave of Umm Salamah narrated to me that Umm Salamah was asked: 'Can a woman perform *Ghusl* with a man?' She said: 'Yes, if she is well-mannered.[1] I remember the Messenger of Allâh ﷺ and I performing *Ghusl* from a single wash tub. We would pour water on our hands until they were clean then pour water over them.'" Al-A'raj said: "Not mentioning the private area nor paying attention to it." (***Sahîh***)

٢٣٨ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ سَعِيدِ بْنِ يَزِيدَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ هُرْمُزَ الْأَعْرَجَ يَقُولُ: حَدَّثَنِي نَاعِمٌ مَوْلَى أُمِّ سَلَمَةَ: أَنَّ أُمَّ سَلَمَةَ سُئِلَتْ أَتَغْتَسِلُ الْمَرْأَةُ مَعَ الرَّجُلِ؟ قَالَتْ: نَعَمْ إِذَا كَانَتْ كَيِّسَةً، رَأَيْتُنِي وَرَسُولَ اللهِ ﷺ نَغْتَسِلُ مِنْ مِرْكَنٍ وَاحِدٍ نُفِيضُ عَلَى أَيْدِينَا حَتَّى نُنْقِيَهَا، ثُمَّ نُفِيضُ عَلَيْهَا الْمَاءَ. قَالَ الْأَعْرَجُ: لَا تَذْكُرُ فَرْجًا وَلَا تَبَالَهُ.

[1] *Kaiysah*: "Well-mannered when using the water with the man." (*An-Nihâyah*) And the comments by Al-A'raj after the narration refer to its meaning.

تخريج: [إسناده صحيح] أخرجه أحمد: ٦/٣٢٣ من حديث عبدالله، وهو ابن المبارك به، وهو في الكبرى، ح: ٢٣٩.

Comments:

A'arj is in fact offering an explanation of Umm Salamah's statement about well-mannered.

Chapter 147. Mentioning The Prohibition Of Performing *Ghusl* With Leftover Water From One Who Was *Junub*

(المعجم ١٤٧) - بَابُ ذِكْرِ النَّهْيِ عَنِ الاِغْتِسَالِ بِفَضْلِ الْجُنُبِ (التحفة ١٤٧)

239. It was narrated that Ḥumaid bin 'Abdur-Raḥmân said: "I met a man who accompanied the Prophet ﷺ as Abû Hurairah (may Allâh be pleased with him), accompanied him for four years. He said: 'The Messenger of Allâh ﷺ forbade any one of us to comb his hair each day,[1] or to urinate in the place where he performs *Ghusl*, or for a man to perform *Ghusl* using the leftover water of a woman, or a woman to perform *Ghusl* using the leftover water of a man – they should scoop it out together.'" (*Ṣaḥîḥ*)

٢٣٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ دَاوُدَ الْأَوْدِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: لَقِيتُ رَجُلًا صَحِبَ النَّبِيَّ ﷺ كَمَا صَحِبَهُ أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَرْبَعَ سِنِينَ، قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يَمْتَشِطَ أَحَدُنَا كُلَّ يَوْمٍ، أَوْ يَبُولَ فِي مُغْتَسَلِهِ، أَوْ يَغْتَسِلَ الرَّجُلُ بِفَضْلِ الْمَرْأَةِ وَالْمَرْأَةُ بِفَضْلِ الرَّجُلِ، وَلْيَغْتَرِفَا جَمِيعًا.

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، باب النهي عن ذلك، ح: ٨١ من حديث أبي عوانة به، وهو في الكبرى، ح: ٢٤٠، وصححه الحافظ ابن حجر في بلوغ المرام.

Comments:

Regarding the issue of urinating in a place of bathing, see *Ḥadîth* 36.

Chapter 148. A Concession With Regard To That

(المعجم ١٤٨) - بَابُ الرُّخْصَةِ فِي ذَٰلِكَ (التحفة ١٤٨)

240. It was narrated that 'Âishah said: "I used to perform *Ghusl* –

٢٤٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدِ

[1] It is said this is to prevent him from making his physical appearance his main aim.

the Messenger of Allâh ﷺ and I – from one vessel. He would compete with me and I would with him until he would say: 'Leave me some' and I would say: 'Leave me some.'" (*Ṣaḥîḥ*)

قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ ح وَأَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ عَاصِمٍ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا ورَسُولُ اللهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ يُبَادِرُنِي وَأُبَادِرُهُ حَتَّى يَقُولَ: «دَعِي لِي»، وَأَقُولُ أَنَا: دَعْ لِي، قَالَ سُوَيْدٌ: يُبَادِرُنِي وَأُبَادِرُهُ فَأَقُولُ: دَعْ لِي، دَعْ لِي.

تخريج: أخرجه مسلم، الحيض، باب القدر المستحب من الماء، ح: ٣٢١/٤٦ من حديث عاصم الأحول به، وهو في الكبرى، ح: ٢٤١ .

Comments:

This narration illustrates the Prophet's easy-going and playful demeanor, in that it shows how he ﷺ would playfully joke around with his wives and take pleasure in the small things in life.

Chapter 149. Mention Of *Ghusl* Using A Bowl In Which Dough Is Mixed

(المعجم ١٤٩) - بَابُ ذِكْرِ الاغْتِسَالِ فِي الْقَصْعَةِ الَّتِي يُعْجَنُ فِيهَا (التحفة ١٤٩)

241. It was narrated from Umm Hânî' that the Messenger of Allâh ﷺ performed *Ghusl*, he and Maimûnah from a single vessel, a bowl in which there were traces of dough. (*Ṣaḥîḥ*)

٢٤١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أُمِّ هَانِيءٍ: أَنَّ رَسُولَ اللهِ ﷺ اغْتَسَلَ هُوَ وَمَيْمُونَةُ مِنْ إِنَاءٍ وَاحِدٍ فِي قَصْعَةٍ فِيهَا أَثَرُ الْعَجِينِ.

تخريج: [صحيح] أخرجه ابن ماجه، الطهارة، باب الرجل والمرأة يغتسلان من إناء واحد، ح: ٣٧٨ من حديث إبراهيم بن نافع به، وله شاهد يأتي، ح: ٤١٥، والحديث في الكبرى، ح: ٢٤٢.

Comments:

Even after it is cleaned, a vessel in which dough is kneaded will retain traces of dough. But since flour is a pure substance, performing ablution in such a vessel is permissible.

Chapter 150. Mention Of A Woman Not Undoing Her Braids When Performing *Ghusl* From *Janâbah*

(المعجم ١٥٠) - **بَابُ** ذِكْرِ تَرْكِ الْمَرْأَةِ نَقْضَ ضُفُرِ رَأْسِهَا عِنْدَ اغْتِسَالِهَا مِنَ الْجَنَابَةِ (التحفة ١٥٠)

242. It was narrated that Umm Salamah, the wife of the Prophet ﷺ, said: "I said: 'O Messenger of Allâh, I am a woman with tightly braided hair; should I undo it when performing *Ghusl* from *Janâbah*?' He said: 'No, it is sufficient for you to pour three handfuls of water on your head, then pour water over your body.'" (*Ṣaḥîḥ*)

٢٤٢ - أَخْبَرَنَا سُلَيْمَانُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ سَعِيدِ ابْنِ أَبِي سَعِيدٍ، عَنْ عَبْدِ اللهِ بْنِ رَافِعٍ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! إِنِّي امْرَأَةٌ شَدِيدَةٌ ضَفِيرَةُ رَأْسِي فَأَنْقُضُهَا عِنْدَ غَسْلِهَا مِنَ الْجَنَابَةِ؟ قَالَ: «إِنَّمَا يَكْفِيكِ أَنْ تَحْثِي عَلَى رَأْسِكِ ثَلَاثَ حَثَيَاتٍ مِنْ مَاءٍ، ثُمَّ تُفِيضِينَ عَلَى جَسَدِكِ».

تخريج: أخرجه مسلم، الحيض، باب حكم ضفائر المغتسلة، ح:٣٣٠ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٢٤٣

Comments:

Regarding the issue in question, the head should be given a good rub with both hands so that the cranium and the hair roots become wet with water. Plaits are, nevertheless, excessive hanging hair. If they do not become wet, then that is okay - although they ought to be washed from above. Besides, the purificatory bath for menses - as opposed to the purificatory bath that is taken after sex - is required only once in a month's time; hence undoing the plaits is not burdensome. Therefore, the tightly plaited hair should be undone and thoroughly washed while taking the bath at the end of menses, as is reported in the upcoming *Ḥadîth*.

Chapter 151. Mention Of The Order To Do That For A Menstruating Woman When She Performs *Ghusl* For *Iḥrâm*

(المعجم ١٥١) - **بَابُ** ذِكْرِ الْأَمْرِ بِذَلِكَ لِلْحَائِضِ عِنْدَ الِاغْتِسَالِ لِلْإِحْرَامِ (التحفة ١٥١)

243. It was narrated that 'Âishah said: "We went out with the Messenger of Allâh ﷺ in the year of the Farewell Pilgrimage. I (said the *Talbiyah*) for *'Umrah* and I arrived in Makkah while I was

٢٤٣ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا أَشْهَبُ عَنْ مَالِكٍ أَنَّ ابْنَ شِهَابٍ وَهِشَامَ بْنَ عُرْوَةَ حَدَّثَاهُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ عَامَ

menstruating, so I did not perform *Ṭawâf* around the House nor between Aṣ-Ṣafâ and Al-Marwah. I complained about that to the Messenger of Allâh ﷺ, and he said: 'Undo your braids and comb your hair, and enter (begin the *Talbiyah*) for *Ḥajj*, and leave the *'Umrah.*' So I did that, and then when we had completed *Ḥajj*, he sent me with 'Abdur-Raḥmân bin Abî Bakr to At-Tan'îm, and I performed *'Umrah*. He said: "This is in place of your *'Umrah*.'" (*Ṣaḥîḥ*)

حَجَّةِ الْوَدَاعِ، فَأَهْلَلْتُ بِالْعُمْرَةِ فَقَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ، فَلَمْ أَطُفْ بِالْبَيْتِ وَلَا بَيْنَ الصَّفَا والْمَرْوَةِ فَشَكَوْتُ ذٰلِكَ إِلَى رَسُولِ اللهِ ﷺ، فَقَالَ: انْقُضِي رَأْسَكِ وَامْتَشِطِي وَأَهِلِّي بِالْحَجِّ وَدَعِي الْعُمْرَةَ». فَفَعَلْتُ فَلَمَّا قَضَيْنَا الْحَجَّ أَرْسَلَنِي مَعَ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ إِلَى التَّنْعِيمِ، فَاعْتَمَرْتُ فَقَالَ: «هٰذِهِ مَكَانُ عُمْرَتِكِ».

Abû 'Abdur-Raḥmân said: This *Ḥadîth* is *Gharîb* as a narration of Mâlik from Hisham, from 'Urwah. No one except Ashhab reported it.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ لَمْ يَرْوِهِ أَحَدٌ إِلَّا أَشْهَبُ.

تخريج: أخرجه البخاري، الحج، باب كيف تهل الحائض والنفساء؟، ح:١٥٥٦، ومسلم، الحج، باب بيان وجوه الإحرام وأنه يجوز إفراد الحج ... الخ، ح:١٢١١ من حديث مالك به، وهو في الموطأ(يحيى): ١/ ٤١٠، ٤١١.

Comments:

Imâm Abû 'Abdur-Raḥmân An-Nasâ'î states: This *Ḥadîth* from Mâlik on the authority of Hishâm on the authority of Urwah is *Gharîb* (lit. *Gharîb*: in *Ḥadîth* terminology it refers to *Ḥadîth* which comes through only one source) because, other than Ashhab, no one else has narrated it in this way.

Since the *Sa'î* (going to and fro between the two hillocks, Safa and Marwah) is governed by the *Tawâf*, *Sa'î* is also forbidden to her.

Chapter 152. Mention That The *Junub* Person Washes (His Hands) Before (Putting Them Into) The Vessel

(المعجم ١٥٢) - ذِكْرُ غَسْلِ الْجُنُبِ [يَدَيهِ] قَبْلَ أَنْ [يُدْخِلَهُمَا] الإِنَاءَ (التحفة ١٥٢)

244. 'Âishah narrated that when the Messenger of Allâh ﷺ performed *Ghusl* from *Janâbah*, the vessel (of water) would be placed before him, and he would pour water over his hands before

٢٤٤ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ قَالَ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَتْنِي عَائِشَةُ: أَنَّ رَسُولَ اللهِ

ﷺ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ وُضِعَ لَهُ الْإِنَاءُ فَيَصُبُّ عَلَى يَدَيْهِ قَبْلَ أَنْ يُدْخِلَهُمَا الْإِنَاءَ، حَتَّى إِذَا غَسَلَ يَدَيْهِ أَدْخَلَ يَدَهُ الْيُمْنَى فِي الْإِنَاءِ ثُمَّ صَبَّ بِالْيُمْنَى وغَسَلَ فَرْجَهُ بِالْيُسْرَى، حَتَّى إِذَا فَرَغَ صَبَّ بِالْيُمْنَى عَلَى الْيُسْرَى فَغَسَلَهُمَا، ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا، ثُمَّ يَصُبُّ عَلَى رَأْسِهِ مِلْءَ كَفَّيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ يُفِيضُ عَلَى جَسَدِهِ.

putting them into the vessel. When he had washed his hands, he would put his right hand in the vessel then pour water with his right hand and wash his private parts with his left hand. When he had finished, he would pour water with his right hand over his left hand and wash them both. Then he would rinse his mouth and nose three times, then he would pour water filling both of his hands over his head three times, then he would pour water over his body. (***Hasan***)

تخريج: [حسن] أخرجه أحمد: ٦/ ١٦١ عن حسين بن علي عن زائدة به، وانظر الحديث الآتي.

Comments:

The hand of a person in the state of major ritual impurity generally happens to be impure, whether it is due to sex or a wet dream. Hence, it ought to be washed before immersing it into water.

Chapter 153. Mention Of How Many Times The Hands Are To Be Washed Before Putting Them In The Vessel

(المعجم ١٥٣) - **بَابُ** ذِكْرِ عَدَدِ غَسْلِ الْيَدَيْنِ قَبْلَ إِدْخَالِهِمَا الْإِنَاءَ (التحفة ١٥٣)

٢٤٥ - **أَخْبَرَنَا** أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ غُسْلِ رَسُولِ اللهِ ﷺ مِنَ الْجَنَابَةِ فَقَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُفْرِغُ عَلَى يَدَيْهِ ثَلَاثًا، ثُمَّ يَغْسِلُ فَرْجَهُ، ثُمَّ يَغْسِلُ يَدَيْهِ، ثُمَّ يُمَضْمِضُ وَيَسْتَنْشِقُ، ثُمَّ يُفْرِغُ عَلَى رَأْسِهِ ثَلَاثًا، ثُمَّ يُفِيضُ عَلَى سَائِرِ جَسَدِهِ.

245. It was narrated that Abû Salamah said: "I asked 'Âishah about how the Messenger of Allâh ﷺ performed *Ghusl* from *Janâbah.* She said: 'The Messenger of Allâh ﷺ used to pour water onto his hands three times, then he would wash his private part, then he would wash his hands, then rinse his mouth and nose, then pour water onto his head three times, then pour water over the rest of his body.'" (***Hasan***)

تخريج: [إسناده حسن] وانظر الحديث السابق.

Comments:

This *Ḥadîth* is somewhat brief. In some other *Aḥâdîth* there is mention of complete ablution besides washing the feet, before the purificatory bath (*Ghusl*)

Chapter 154. The *Junub* Person Removing The Filth From His Body After Washing His Hands

(المعجم ١٥٤) - إِزَالَةُ الْجُنُبِ الأَذَى عَنْ جَسَدِهِ بَعْدَ غَسْلِ يَدَيهِ (التحفة ١٥٤)

246. Abû Salamah (narrated) that he entered upon 'Âishah and asked her about the *Ghusl* of the Messenger of Allâh ﷺ from *Janâbah*. She said: "A vessel would be brought to the Prophet ﷺ then he would pour water on his hand three times and wash them, then he would pour water with his right hand onto his left and wash off whatever was on his thighs. Then he would wash his hands, rinse his mouth and nose, pour water on his head three times, then pour water over the rest of his body." (*Ṣaḥîḥ*)

٢٤٦ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا النَّضْرُ: أَخْبَرَنَا شُعْبَةُ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ أَنَّهُ دَخَلَ عَلَى عَائِشَةَ فَسَأَلَهَا عَنْ غُسْلِ رَسُولِ اللهِ ﷺ مِنَ الْجَنَابَةِ فَقَالَتْ: كَانَ النَّبِيُّ ﷺ يُؤْتَى بِالْإِنَاءِ فَيَصُبُّ عَلَى يَدَيْهِ ثَلَاثًا فَيَغْسِلُهُمَا ثُمَّ يَصُبُّ بِيَمِينِهِ عَلَى شِمَالِهِ فَيَغْسِلُ مَا عَلَى فَخِذَيْهِ ثُمَّ يَغْسِلُ يَدَيْهِ وَيَتَمَضْمَضُ وَيَسْتَنْشِقُ وَيَصُبُّ عَلَى رَأْسِهِ ثَلَاثًا ثُمَّ يُفِيضُ عَلَى سَائِرِ جَسَدِهِ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح: ٢٤٤.

Chapter 155. The *Junub* Person Washing His Hands Again After Removing The Filth From His Body

(المعجم ١٥٥) - **بَابُ** إِعَادَةِ الْجُنُبِ غَسْلَ يَدَيهِ بَعْدَ إِزَالَةِ الأَذَى عَنْ جَسَدِهِ (التحفة ١٥٥)

247. It was narrated that Abû Salamah bin 'Abdur-Raḥmân said: "Âishah described how the Prophet ﷺ performed *Ghusl* for *Janâbah*. She said: 'He used to wash his hands three times, then pour water with his right hand onto his left and wash his private part and whatever was on it.' – (One of the narrators) 'Umar said: "I think he said: 'He would pour water with his

٢٤٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عُمَرُ بْنُ عُبَيْدٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: وَصَفَتْ عَائِشَةُ غُسْلَ النَّبِيِّ ﷺ مِنَ الْجَنَابَةِ قَالَتْ: كَانَ يَغْسِلُ يَدَيْهِ ثَلَاثًا، ثُمَّ يُفِيضُ بِيَدِهِ الْيُمْنَى عَلَى الْيُسْرَى فَيَغْسِلُ فَرْجَهُ وَمَا أَصَابَهُ، قَالَ عُمَرُ: وَلَا أَعْلَمُهُ إِلَّا قَالَ: يُفِيضُ بِيَدِهِ الْيُمْنَى

right hand onto his left hand three times.'" – "Then he would rinse his mouth three times and his nose three times, and wash his face and hands three times, then he would pour water over his head three times, then pour water over himself.'" (*Hasan*)

عَلَى الْيُسْرَى ثَلَاثَ مَرَّاتٍ، ثُمَّ يَتَمَضْمَضُ ثَلَاثًا وَيَسْتَنْشِقُ ثَلَاثًا وَيَغْسِلُ وَجْهَهُ وَيَدَيْهِ ثَلَاثًا، ثُمَّ يُفِيضُ عَلَى رَأْسِهِ ثَلَاثًا، ثُمَّ يَصُبُّ عَلَيْهِ الْمَاءَ.

تخريج: [إسناده حسن] انظر، ح:٢٤٥ واللَّذَيْنِ بعده، وهو في الكبرى، ح:٢٤٥ .

Comments:

The first washing of hands was with a view to achieving cleanliness so that the vessel may not become defiled. To wash the hands again after cleansing the private parts and thighs is an actual component of ablution. Hence, the hands should be washed again. One should wash the feet in the last, a component of ablution that is not mentioned in these narrations. Some other reports, however, do in fact mention it (*Ṣaḥîḥ Al-Bukhârî*, *Ghusl*: 249).

Chapter 156. Mention Of The *Junub* Person Performing *Wuḍû'* Before The *Ghusl*

(المعجم ١٥٦) - ذِكْرُ وُضُوءِ الْجُنُبِ قَبْلَ الْغُسْلِ (التحفة ١٥٦)

248. It was narrated from 'Âishah that when the Prophet ﷺ performed *Ghusl* from *Janâbah* he would start by washing his hands, then he would perform *Wuḍû'* as for prayer, then he would dip his fingers in the water, then run them through his hair, then he would pour water over his head three times, then he would pour water over his entire body. (*Ṣaḥîḥ*)

٢٤٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ هِشَامِ ابْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ بَدَأَ فَغَسَلَ يَدَيْهِ ثُمَّ تَوَضَّأَ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ ثُمَّ يُدْخِلُ أَصَابِعَهُ الْمَاءَ فَيُخَلِّلُ بِهَا أُصُولَ شَعْرِهِ ثُمَّ يَصُبُّ عَلَى رَأْسِهِ ثَلَاثَ غُرَفٍ ثُمَّ يُفِيضُ الْمَاءَ عَلَى جَسَدِهِ كُلِّهِ.

تخريج: أخرجه البخاري، الغسل، باب الوضوء قبل الغسل، ح:٢٤٨ من حديث مالك به، وهو في الموطأ(يحيىٰ):١/٤٤، والكبرىٰ، ح:٢٤٦، وأخرجه مسلم، الحيض، باب صفة غسل الجنابة، ح:٣١٦، والبخاري، وغيرهما من طرق عن هشام به.

Comments:

Other authentic reports contain explicit references that Allâh's Messenger ﷺ used to perform ablution before the actual *Ghusl* but would leave the feet. After having completed the *Ghusl*, he would step away from the place where he had washed himself, and then he would wash his feet. (*Ṣaḥîḥ Al-Bukhârî* 257, *Ṣaḥîḥ Muslim*: 317)

Chapter 157. The *Junub* Person Running His Fingers Through His (Hair On His) Head

(المعجم ١٥٧) - **بَابٌ** تَخْلِيلِ الْجُنُبِ رَأْسَهُ (التحفة ١٥٧)

249. 'Âishah narrated concerning the *Ghusl* of the Prophet ﷺ from *Janâbah*, that he used to wash his hands and perform *Wuḍû'*, then he would run (his fingers) through his (hair on his) head so that it reaches all of his hair, then he would pour water over his entire body. (*Ṣaḥîḥ*)

٢٤٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَتْنِي عَائِشَةُ عَنْ غُسْلِ النَّبِيِّ ﷺ مِنَ الْجَنَابَةِ: أَنَّهُ كَانَ يَغْسِلُ يَدَيْهِ وَيَتَوَضَّأُ، وَيُخَلِّلُ رَأْسَهُ حَتَّى يَصِلَ إِلَى شَعْرِهِ، ثُمَّ يُفْرِغُ عَلَى سَائِرِ جَسَدِهِ.

تخريج: [إسناده صحيح] انظر الحديث السابق.

Comments:

It is essential to realize that one should make a concerted effort to make water get to difficult-to-reach parts of one's body. One should not effectively render a bath futile by allowing parts of one's body to remain dry.

250. It was narrated from 'Âishah that the Messenger of Allâh ﷺ used to soak his head, then he would pour water over it three times. (*Ṣaḥîḥ*)

٢٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُشَرِّبُ رَأْسَهُ، ثُمَّ يَحْثِي عَلَيْهِ ثَلَاثًا.

تخريج: [صحيح] انظر الحديثين السابقين، وأخرجه الترمذي، ح: ١٠٤ من حديث سفيان بن عيينة به مطولاً، وقال: "حسن صحيح".

Chapter 158. Mention Of How Much Water Is Sufficient For The *Junub* Person To Pour Over His Head

(المعجم ١٥٨) - **بَابٌ** ذِكْرِ مَا يَكْفِي الْجُنُبَ مِنْ إِفَاضَةِ الْمَاءِ عَلَى رَأْسِهِ (التحفة ١٥٨)

251. It was narrated that Jubair bin Muṭ'im said: "They argued about *Ghusl* in the presence of the Messenger of Allâh ﷺ. One of the people said: 'I perform *Ghusl* in such-and-such a manner.' The Messenger of Allâh ﷺ said: 'As for me, I pour three handfuls of water over my head.'" (*Ṣaḥîḥ*)

٢٥١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: تَمَارَوْا فِي الْغُسْلِ عِنْدَ رَسُولِ اللهِ ﷺ فَقَالَ بَعْضُ الْقَوْمِ: إِنِّي لَأَغْسِلُ كَذَا وَكَذَا فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَّا أَنَا فَأُفِيضُ عَلَى رَأْسِي ثَلَاثَ أَكُفٍّ».

تخريج: أخرجه مسلم، الحيض، باب استحباب إفاضة الماء على الرأس وغيره ثلاثًا، ح:٣٢٧ عن قتيبة، والبخاري، الحيض، باب من أفاض على رأسه ثلاثًا، ح:٢٥٤ من حديث أبي إسحاق به، وهو في الكبرٰى، ح:٢٤٧.

Comments:

If the ablution is performed in the beginning according to the practice of the Prophet ﷺ and water is made to reach the roots of hair by running wet fingers through them, then it would suffice to pour three handfuls of water on the head. No part of one's hair would remain dry. Thus, this would save water too.

Chapter 159. Mentioning How The *Ghusl* From Menstruation Is Done

(المعجم ١٥٩) - بَابُ ذِكْرِ الْعَمَلِ فِي الْغُسْلِ مِنَ الْحَيْضِ (التحفة ١٥٩)

252. It was narrated from 'Âishah that a woman asked the Prophet ﷺ about performing *Ghusl* following menstruation and he told her how to perform *Ghusl*. Then he said: "Take a piece of cloth perfumed with musk and purify yourself with it." She said: "How should I purify myself with it?" He covered his face then said: "*Subhân Allâh!* Purify yourself with it." 'Âishah said: "I took the woman aside and said: 'Wipe away the traces of blood with it.'" (*Sahîh*)

٢٥٢ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ - وَهُوَ ابْنُ صَفِيَّةَ - عَنْ أُمِّهِ، عَنْ عَائِشَةَ: أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ عَنْ غُسْلِهَا مِنَ الْمَحِيضِ فَأَخْبَرَهَا كَيْفَ تَغْتَسِلُ ثُمَّ قَالَ: «خُذِي فِرْصَةً مِنْ مِسْكٍ فَتَطَهَّرِي بِهَا» قَالَتْ: وَكَيْفَ أَتَطَهَّرُ بِهَا؟ فَاسْتَتَرَ كَذَا ثُمَّ قَالَ: «سُبْحَانَ اللهِ تَطَهَّرِي بِهَا»، قَالَتْ عَائِشَةُ: فَجَذَبْتُ الْمَرْأَةَ وَقُلْتُ: تَتَبَّعِينَ بِهَا أَثَرَ الدَّمِ.

تخريج: أخرجه البخاري، الحيض، باب دلك المرأة نفسها إذا تطهرت من المحيض، ح:٣١٤، ومسلم، الحيض، باب استحباب استعمال المغتسلة من الحيض فرصة من مسك في موضع الدم، ح:٣٣٢ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٢٤٨.

Comments:

Since menstrual blood smells bad, a woman should, beyond taking a bath, take additional steps to clean her private area. For instance, she might think of using fragrance, so that the odor of the blood is eradicated.

Chapter 160. Not Performing *Wudû'* After *Ghusl*

(المعجم ١٦٠) - بَابُ تَرْكِ الْوُضُوءِ مِنْ بَعْدِ الْغُسْلِ (التحفة ١٦٠)

253. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ

٢٥٣ - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ

قَالَ: حَدَّثَنَا أَبِي قال: حَدَّثَنَا الْحَسَنُ: - وَهُوَ ابْنُ صَالِحٍ - عَنْ أَبِي إِسْحَاقَ ح وَأَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ لَا يَتَوَضَّأُ بَعْدَ الْغُسْلِ.

used not to perform *Wuḍû'* after *Ghusl*." (*Ḥasan*)

تخريج: [حسن] أخرجه الترمذي، الطهارة، باب [ماجاء] في الوضوء بعد الغسل، ح:١٠٧، وابن ماجه، الطهارة، باب في الوضوء بعد الغسل، ح:٥٧٩ من حديث شريك القاضي به، وهو في الكبرٰى، ح:٢٤٩، وصححه الحاكم، والذهبي كما في نيل المقصود، ح:٢٥٠، وقواه ابن سيد الناس، وقال الترمذي: "حسن صحيح" * أبوإسحاق صرح بالسماع في بعض الحديث عند البيهقي: ١/ ٢٠١، ٢٠٢، وصححه هو، وابن حزم.

Comments:

The purifying bath (*Ghusl*) itself begins by making ablution. Hence, there is no need to repeat the ablution after the bath, unless one has touched one's private parts after having completed the bath, in which case one will have to repeat the ablution. Likewise, if one does not perform the bath according to the practice of the Prophet ﷺ, that is to say, if one does not begin one's bath with the ablution, then also one will have to perform ablution after the bath.

Chapter 161. Washing The Feet In A Place Other Than That Where One Performed *Ghusl*

(المعجم ١٦١) - بَابُ غَسْلِ الرِّجْلَيْنِ فِي غَيْرِ الْمَكَانِ الَّذِي يَغْتَسِلُ فِيهِ (التحفة ١٦١)

254. It was narrated that Ibn 'Abbâs said: "My maternal aunt Maimûnah told me: 'I brought the Messenger of Allâh ﷺ water for his *Ghusl* from *Janâbah,* and he washed his hands two or three times, then he put his right hand in the vessel and poured water over his private part, then he washed it with his left hand. Then he *put his left hand on the ground* and rubbed it hard. Then he performed *Wuḍû'* as for prayer, then he poured three scoops with his two hands full of water over his head, then he

٢٥٤ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا عِيسَى عَنِ الْأَعْمَشِ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَباسٍ قَالَ: حَدَّثَتْنِي خَالَتِي مَيْمُونَةُ قَالَتْ: أَدْنَيْتُ لِرَسُولِ اللهِ ﷺ غُسْلَهُ مِنَ الْجَنَابَةِ، فَغَسَلَ كَفَّيْهِ مَرَّتَيْنِ أَوْ ثَلَاثًا، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْإِنَاءِ فَأَفْرَغَ بِهَا عَلَى فَرْجِهِ، ثُمَّ غَسَلَهُ بِشِمَالِهِ، ثُمَّ ضَرَبَ بِشِمَالِهِ الْأَرْضَ فَدَلَكَهَا دَلْكًا شَدِيدًا، ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ ثُمَّ أَفْرَغَ عَلَى رَأْسِهِ ثَلَاثَ حَثَيَاتٍ

washed his entire body, then he moved away from where he had been standing and washed his feet.' She said: 'Then I brought him a towel but he refused it.'" (*Ṣaḥîḥ*)

مِلْءَ كَفَّيْهِ، ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ، ثُمَّ تَنَحَّى عَنْ مَقَامِهِ فَغَسَلَ رِجْلَيْهِ قَالَتْ: ثُمَّ أَتَيْتُهُ بِالْمِنْدِيلِ فَرَدَّهُ.

تخريج: أخرجه مسلم، الحيض، باب صفة غسل الجنابة، ح:٣١٧ عن علي بن حجر، والبخاري، الغسل، باب الوضوء قبل الغسل، ح:٢٤٩ من حديث الأعمش به، وهو في الكبرى، ح:٢٥١.

Comments:

1. During the lifetime of the Prophet ﷺ, floors were not made of concrete or tiles; bath-water would gather around one's feet. There was no use washing the feet at such a place. The Prophet ﷺ, therefore, washed his feet after first stepping away a little.
2. A towel may be used after bathing oneself or after ablution. There is nothing wrong in doing so. Maymuna's offering the towel indicates the existence of a towel in the Prophet's ﷺ apartment, and proves its permissibility, nay its desirability. So far as his refusal is concerned, there could be some other unrelated reason. For instance, he perhaps wanted the wetness to last a little longer on his body so that he could feel its coolness.

Chapter 162. Not Using A Cloth (Towel) After *Ghusl*

(المعجم ١٦٢) - **بَابٌ** تَرْكِ الْمِنْدِيلِ بَعْدَ الْغُسْلِ (التحفة ١٦٢)

255. It was narrated from Ibn 'Abbâs that the Prophet ﷺ performed *Ghusl* and a cloth was brought to him, but he did not touch it, and he started doing like this with the water.[1] (*Ṣaḥîḥ*)

٢٥٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَيُّوبَ ابْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنِ الْأَعْمَشِ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ اغْتَسَلَ فَأُتِيَ بِمِنْدِيلٍ فَلَمْ يَمَسَّهُ، وَجَعَلَ يَقُولُ بِالْمَاءِ هٰكَذَا.

تخريج: [صحيح] وهو في الكبرى، ح:٢٥٠، وانظر الحديث الآتي، ح:٤٠٨.

Comments:

Shaking off water with hands proves that it is not necessary for water to remain on bodily parts in the wake of bathing or performing ablution. Bathing water may be wiped off either by means of one's hands, handkerchief, or a towel, etc. Some people have forbidden the use of a towel based on this narration, but they are wrong, for their opinion is not founded on clear, logical arguments.

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[1] This is a demonstration of his wiping off the water on his body with his hands (ﷺ).

Chapter 163. The *Junub* Person Performing *Wuḍû'* When He Wants To Eat

(المعجم ١٦٣) - **بَابُ** وُضُوءِ الجُنُبِ إِذَا أَرَادَ أَنْ يَأْكُلَ (التحفة ١٦٣)

256. It was narrated that 'Âishah said: "If the Prophet ﷺ" – (one of the narrators) 'Amr said: "If the Messenger of Allâh ﷺ" – "wanted to eat or sleep while he was *Junub*, he would perform *Wuḍû'*." In his narration, 'Amr (one of the narrators) added: "*Wuḍû'* was for prayer." (*Ṣaḥîḥ*)

٢٥٦ - **أَخْبَرَنَا** حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ بْنِ حَبِيبٍ، عَنْ شُعْبَةَ ح وَأَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى وَعَبْدُ الرَّحْمٰنِ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ وَقَالَ عَمْرٌو: كَانَ رَسُولُ اللهِ ﷺ - إِذَا أَرَادَ أَنْ يَأْكُلَ أَوْ يَنَامَ وَهُوَ جُنُبٌ تَوَضَّأَ، زَادَ عَمْرٌو فِي حَدِيثِهِ: وُضُوءَهُ لِلصَّلَاةِ.

تخريج: أخرجه مسلم، الحيض، باب جواز نوم الجنب واستحباب الوضوء له ... الخ، ح:٣٠٥/ ٢٢ من حديث شعبة به، وهو في الكبرى، ح:٢٥٢،٢٥٣.

Chapter 164. The *Junub* Person Washing Only His Hands When He Wants To Eat

(المعجم ١٦٤) - **بَابُ** اقْتِصَارِ الجُنُبِ عَلَى غَسْلِ يَدَيهِ إِذَا أَرَادَ أَنْ يَأْكُلَ (التحفة ١٦٤)

257. It was narrated from 'Âishah that if the Messenger of Allâh ﷺ wanted to sleep while he was *Junub*, he would perform *Wuḍû'*, and if he wanted to eat he would wash his hands. (*Ṣaḥîḥ*)

٢٥٧ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنُبٌ تَوَضَّأَ، وَإِذَا أَرَادَ أَنْ يَأْكُلَ غَسَلَ يَدَيْهِ.

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب الجنب يأكل، ح:٢٢٣، وابن ماجه، الطهارة، باب من قال يجزئه غسل يديه، ح:٥٩٣ من حديث ابن المبارك به، وهو في الكبرى، ح:٢٥٤ * والزهري صرح بالسماع في شرح السنة:٢/ ٣٤، وقال البغوي: "هذا حديث صحيح"، وأصله في صحيح مسلم، ح:٣٠٥ من حديث الزهري به.

Comments:

Washing the hands before eating is the least thing one who is ritually impure ought to do.

Chapter 165. The *Junub* Person Washing Only His Hands When He Wants To Drink

(المعجم ١٦٥) - **بَابُ** اقْتِصَارِ الْجُنُبِ عَلَى غَسْلِ يَدَيْهِ إِذَا أَرَادَ أَنْ يَشْرَبَ (التحفة ١٦٥)

258. It was narrated from Abû Salamah that 'Âishah said: "If the Messenger of Allâh ﷺ wanted to sleep while he was *Junub*, he would perform *Wuḍû'*, and if he wanted to eat or drink," she said: "he would wash his hands and then eat or drink." (***Ṣaḥîḥ***)

٢٥٨ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، أَنَّ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنُبٌ تَوَضَّأَ، وَإِذَا أَرَادَ أَنْ يَأْكُلَ أَوْ يَشْرَبَ، قَالَتْ: غَسَلَ يَدَيْهِ ثُمَّ يَأْكُلُ وَيَشْرَبُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٥٥.

Chapter 166. The *Junub* Person Performing *Wuḍû'* When He Wants To Sleep

(المعجم ١٦٦) - **بَابُ** وُضُوءِ الْجُنُبِ إِذَا أَرَادَ أَنْ يَنَامَ (التحفة ١٦٦)

259. It was narrated that 'Âishah said: "If the Messenger of Allâh ﷺ wanted to sleep while he was *Junub*, he would perform *Wuḍû'* as for prayer before sleeping." (***Ṣaḥîḥ***)

٢٥٩ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنُبٌ تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ قَبْلَ أَنْ يَنَامَ.

تخريج: أخرجه مسلم، الحيض، باب جواز نوم الجنب واستحباب الوضوء له ... الخ، ح:٣٠٥ عن قتيبة به، وانظر الحديثين السابقين.

260. It was narrated from 'Abdullâh bin 'Umar that 'Umar said: "O Messenger of Allâh! May any one of us sleep while he is *Junub*?" He said: "When he performs *Wuḍû'*." (***Ṣaḥîḥ***)

٢٦٠ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ: أَنَّ عُمَرَ قَالَ: يَا رَسُولَ اللهِ! أَيَنَامُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: «إِذَا تَوَضَّأَ».

تخريج: أخرجه مسلم، الحيض، باب جواز نوم الجنب واستحباب الوضوء له ... الخ، ح:٣٠٦ من حديث يحيىٰ القطان، والبخاري، الغسل، باب الجنب يتوضأ ثم ينام، ح:٢٨٩ من حديث نافع به.

Chapter 167. The *Junub* Person Performing *Wuḍû'* And Washing His Penis When He Wants To Sleep

(المعجم ١٦٧) - **بَابُ** وُضُوءِ الْجُنُبِ وَغَسْلِ ذَكَرِهِ إِذَا أَرَادَ أَنْ يَنَامَ (التحفة ١٦٧)

261. It was narrated that Ibn 'Umar said: "Umar mentioned to the Messenger of Allâh ﷺ that he became *Junub* at night, and the Messenger of Allâh ﷺ said: 'Perform *Wuḍû'* and wash your penis, then sleep.'" (***Ṣaḥîḥ***)

٢٦١ - **أَخْبَرَنَا** قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: ذَكَرَ عُمَرُ لِرَسُولِ اللهِ ﷺ أَنَّهُ تُصِيبُهُ الْجَنَابَةُ مِنَ اللَّيْلِ، فَقَالَ رَسُولُ اللهِ ﷺ: «تَوَضَّأْ وَاغْسِلْ ذَكَرَكَ ثُمَّ نَمْ».

تخريج: أخرجه البخاري، الغسل، باب الجنب يتوضأ ثم ينام، ح:٢٩٠، ومسلم، الحيض، باب جواز نوم الجنب ... الخ، ح:٣٠٦ من حديث مالك به، وهو في الموطأ(يحيىٰ):١/٤٧، والكبرىٰ، ح:٢٥٦.

Chapter 168. If A *Junub* Person Does Not Perform *Wuḍû'*

(المعجم ١٦٨) - **بَابٌ:** فِي الْجُنُبِ إِذَا لَمْ يَتَوَضَّأْ (التحفة ١٦٨)

262. It was narrated from 'Alî that the Prophet ﷺ said: "The angels do not enter a house where there is an image, a dog or a *Junub* person." (***Ḥasan***)

٢٦٢ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: أَخْبَرَنَا شُعْبَةُ ح وَأَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ - وَاللَّفْظُ لَهُ - عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ، عَنْ عَبْدِ اللهِ ابْنِ نُجَيٍّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهَا صُورَةٌ وَلَا كَلْبٌ وَلَا جُنُبٌ».

تخريج: [إسناده حسن] أخرجه أبوداود، الطهارة، باب الجنب يؤخر الغسل، ح:٢٢٧، وانظر، ح:٤١٥٢، وابن ماجه، اللباس، باب الصور في البيت، ح:٣٦٥٠ من حديث شعبة به، وصححه الحاكم:١/١٧١، والذهبي، وهو في الكبرىٰ، ح:٢٥٧ * عبدالله بن نجي وأبوه صدوقان على الراجح كما في نيل المقصود فحديثهما حسن.

Comments:

1. Mere performance of ablution does not eradicate major ritual impurity. One, however, does at least achieve a sort of purity.
2. What is meant by angels in this *Hadîth* are the angels of mercy and not the guarding angels. This is because the guarding angels of death stay with a man even if he is in a state of major impurity.

Chapter 169. When The *Junub* Person Wants To Have Intercourse Again

(المعجم ١٦٩) - **بَابٌ: فِي الْجُنُبِ إِذَا أَرَادَ أَنْ يَعُودَ** (التحفة ١٦٩)

263. It was narrated from Abû Sa'eed that the Prophet ﷺ said: "When any one of you wants to return (to have intercourse again), let him perform *Wudû'*." (*Sahîh*)

٢٦٣ - **أَخْبَرَنَا** الْحُسَيْنُ بْنُ حُرَيْثٍ: أَخْبَرَنَا سُفْيَانُ عَنْ عَاصِمٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَعُودَ تَوَضَّأَ.

تخريج: أخرجه مسلم، الحيض، باب جواز نوم الجنب واستحباب الوضوء له ... الخ، ح:٣٠٨ من حديث عاصم به، وهو في الكبرٰى، ح:٢٥٨.

Comments:

The wisdom behind this ablution is mentioned in another narration: *Fa innahu Anshat lil ood* (Mustadrak Hâkim 152/1), which means, this ablution is more invigorating and fortifying (for another round of sexual intercourse).

Chapter 170. Having Intercourse With Women Before Performing *Ghusl*

(المعجم ١٧٠) - **بَابُ إِتْيَانِ النِّسَاءِ قَبْلَ إِحْدَاثِ الْغُسْلِ** (التحفة ١٧٠)

264. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ went around all his wives and only performed *Ghusl* once. (*Sahîh*)

٢٦٤ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لإِسْحَاقَ - قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ طَافَ عَلَى نِسَائِهِ فِي لَيْلَةٍ بِغُسْلٍ وَاحِدٍ.

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب في الجنب يعود، ح:٢١٨ من حديث إسماعيل به، وهو في الكبرٰى، ح:٢٥٩، وللحديث طرق كثيرة عند البخاري، ومسلم وغيرهما.

Comments:

Nonetheless, performing ablution between one act of sexual intercourse and the next is desirable.

265. It was narrated from Anas that the Messenger of Allâh ﷺ used to (go around) all his wives and perform *Ghusl* once. (***Sahîh***)

٢٦٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ [يَطُوفُ] عَلَى نِسَائِهِ فِي غُسْلٍ وَاحِدٍ.

تخريج: [صحيح] أخرجه الترمذي، الطهارة، باب ماجاء في الرجل يطوف على نسائه بغسل واحد، ح:١٤٠، وابن ماجه، الطهارة، باب ماجاء فيمن يغتسل من جميع نسائه غسلاً واحدًا، ح:٥٨٨ من حديث معمر به، وهو في الكبرٰى، ح:٢٦٠، وقال الترمذي: "حسن صحيح"، وأصله في صحيح البخاري، ح:٢٦٨ وغيره.

Chapter 171. The *Junub* Person Being Prevented From Reciting The Qur'ân

(المعجم ١٧١) - **بَابُ حَجْبِ الْجُنُبِ مِنْ قِرَاءَةِ الْقُرْآنِ** (التحفة ١٧١)

266. It was narrated that 'Abdullâh bin Salimah said: "I came to 'Alî with two other men and he said: 'The Messenger of Allâh ﷺ used to come out of the toilet and recite Qur'ân, and he would eat meat with us and nothing would prevent him from (reciting) Qur'ân except *Janâbah*." (***Hasan***)

٢٦٦ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ سَلِمَةَ قَالَ: أَتَيْتُ عَلِيًّا أَنَا وَرَجُلَانِ فَقَالَ: كَانَ رَسُولُ اللهِ ﷺ يَخْرُجُ مِنَ الْخَلَاءِ فَيَقْرَأُ الْقُرْآنَ وَيَأْكُلُ مَعَنَا اللَّحْمَ وَلَمْ يَكُنْ يَحْجُبُهُ عَنِ الْقُرْآنِ شَيْءٌ لَيْسَ الْجَنَابَةَ.

تخريج: [حسن] أخرجه أبوداود، الطهارة، باب في الجنب يقرأ القرآن، ح:٢٢٩، وابن ماجه، الطهارة، باب ماجاء في قراءة القرآن على غير طهارة، ح:٥٩٤ من حديث شعبة به، وهو في الكبرٰى، ح:٢٦١، وصححه الترمذي، ح:١٤٦، وابن خزيمة، وابن حبان، وابن الجارود، والحاكم، والذهبي، والبغوي وغيرهم، وقال الحافظ في الفتح: "والحق أنه من قبيل الحسن يصلح للحجة": ١/ ٣٢٤، وانظر نيل المقصود في جواب تفرد عبدالله بن سلمة واختلاطه.

Comments:

1. For reciting the Qur'ân, ablution is not necessary. That being said, the majority of scholars hold that ablution is essential for touching a copy of the Qur'ân. Their opinion, however, is not strong.

2. According to the majority of scholars, reciting the Qur'ân while in a state of major ritual impurity is forbidden. Some others say that the narration is weak and that, even supposing it to be authentic, the Prophet's action - the action of refraining from reciting the Qur'ân while in a state of major impurity - does not establish a prohibition.

267. It was narrated that 'Alî said: "The Messenger of Allâh ﷺ used to recite Qur'ân in all circumstances except when he was *Junub*." (***Hasan***)

٢٦٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدَ أَبُو يُوسُفَ الصَّيْدَلَانِيُّ الرَّقِّيُّ قَالَ: حَدَّثَنَا عِيسَى ابْنُ يُونُسَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَمْرِو ابْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ سَلِمَةَ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ الْقُرْآنَ عَلَى كُلِّ حَالٍ إِلَّا الْجَنَابَةَ.

تخريج: [حسن] انظر الحديث السابق، وهو في الكبرى، ح: ٢٦٢.

Chapter 172. Touching A *Junub* Person And Sitting With Him

(المعجم ١٧٢) - **بَابُ** مُمَاسَّةِ الْجُنُبِ وَمُجَالَسَتِهِ (التحفة ١٧٢)

268. It was narrated that Huthaifah said: "When the Messenger of Allâh ﷺ met a man from among his Companions, he would shake hands with him and supplicate for him. I saw him one day in the early morning, and I tried to avoid him, then I came to him later in the day. He said: 'I saw you but you were avoiding me.' I said: 'I was *Junub* and I was afraid that you would touch me.' The Messenger of Allâh ﷺ said: 'The Muslim is not made impure (*Najis*).'" (***Sahîh***)

٢٦٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ الشَّيْبَانِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ حُذَيْفَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا لَقِيَ الرَّجُلَ مِنْ أَصْحَابِهِ مَاسَحَهُ وَدَعَا لَهُ، قَالَ: فَرَأَيْتُهُ يَوْمًا بُكْرَةً فَحِدْتُ عَنْهُ ثُمَّ أَتَيْتُهُ حِينَ ارْتَفَعَ النَّهَارُ، فَقَالَ: «إِنِّي رَأَيْتُكَ فَحِدْتَ عَنِّي» فَقُلْتُ: إِنِّي كُنْتُ جُنُبًا فَخَشِيتُ أَنْ تَمَسَّنِي، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْمُسْلِمَ لَا يَنْجُسُ».

تخريج: [صحيح] وهو في الكبرى، ح: ٢٦٥ * إسحاق هو ابن راهويه، جرير هو ابن عبدالحميد، الشيباني هو أبوإسحاق سليمان بن أبي سليمان، أبوبردة أدرك زمن حذيفة، ولم أجد سماعه منه، والحديث الآتي شاهد له.

Comments:

A Muslim is always pure. Nonetheless, there are things - such as the major ritual impurity, urine, feces, etc. - which render him ill-equipped for prayer, etc.

269. It was narrated from Huthaifah that the Prophet ﷺ met him when he was *Junub*: "And he came close to me and reached out his hand. I said: 'I am *Junub*.' He said: 'The Muslim is not made impure (*Najis*).'" (*Ṣaḥîḥ*)

٢٦٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَحْيَى قَالَ: حَدَّثَنَا مِسْعَرٌ قَالَ: حَدَّثَنِي وَاصِلٌ عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ: أَنَّ النَّبِيَّ ﷺ لَقِيَهُ وَهُوَ جُنُبٌ فَأَهْوَى إِلَيَّ فَقُلْتُ: إِنِّي جُنُبٌ فَقَالَ: «إِنَّ الْمُسْلِمَ لَا يَنْجُسُ».

تخريج: أخرجه مسلم، الحيض، باب الدليل على أن المسلم لا ينجس، ح:٣٧٢ من حديث مسعر به، وهو في الكبرى، ح:٢٦٤، وأخرجه ابن ماجه، ح:٥٣٥ عن إسحاق بن منصور به.

270. It was narrated from Abû Hurairah that the Prophet ﷺ met him in one of the streets of Al-Madînah while he was *Junub*, so he slipped away from him and performed *Ghusl*. The Prophet ﷺ noticed he was not there, and when he came he said: 'Where were you, O Abû Hurairah?' He said: 'O Messenger of Allâh, you met us but I was *Junub*, and I did not want to sit in your presence until I had performed *Ghusl*.' He said: '*Subḥân Allâh*! The believer is not made impure (*Najis*).'" (*Ṣaḥîḥ*)

٢٧٠ - أَخْبَرَنَا [حُمَيْدُ بْنُ مَسْعَدَةَ] قَالَ: حَدَّثَنَا بِشْرٌ - وَهُوَ ابْنُ الْمُفَضَّلِ - قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ بَكْرٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ لَقِيَهُ فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ وَهُوَ جُنُبٌ، فَانْسَلَّ عَنْهُ فَاغْتَسَلَ، فَفَقَدَهُ النَّبِيُّ ﷺ فَلَمَّا جَاءَ قَالَ: «أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ؟» قَالَ: يَا رَسُولَ اللهِ! إِنَّكَ لَقِيتَنِي وَأَنَا جُنُبٌ فَكَرِهْتُ أَنْ أُجَالِسَكَ حَتَّى أَغْتَسِلَ، فَقَالَ: «سُبْحَانَ اللهِ! إِنَّ الْمُؤْمِنَ لَا يَنْجُسُ».

تخريج: أخرجه البخاري، الغسل، باب عرق الجنب وأن المسلم لا ينجس، ح:٢٨٣، ومسلم، ح:٣٧١، انظر الحديث السابق من حديث حميد الطويل به، وهو في الكبرى، ح:٢٦٣.

Comments:

Subhanallah - How far is Allâh from every imperfection - is an expression of exclamation. Thus, the Prophet ﷺ expressed astonishment at the way Abû Hurairah ﷺ behaved. This demonstrates that for a person who is in a major state of impurity, it is not necessary to take a bath immediately after sexual intercourse. Otherwise, the Prophet ﷺ would not have expressed astonishment at his having slipped away in order to take a bath; on the contrary, he would have commended him.

Chapter 173. Asking A Menstruating Woman To Do Something

(المعجم ١٧٣) - بَابُ اسْتِخْدَامِ الحَائِضِ (التحفة ١٧٣)

271. Abû Hurairah said: "While the Messenger of Allâh ﷺ was in the *Masjid*, he said: 'O 'Âishah, hand me the garment.' She said: 'I am not praying.' He said: 'It is not in your hand.' So she gave it to him." (*Ṣaḥîḥ*)

٢٧١ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَزِيدَ بْنِ كَيْسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: بَيْنَمَا رَسُولُ اللهِ ﷺ فِي الْمَسْجِدِ إِذْ قَالَ: «يَا عَائِشَةُ! نَاوِلِينِي الثَّوْبَ». فَقَالَتْ: إِنِّي لَا أُصَلِّي، قَالَ: «إِنَّهُ لَيْسَ فِي يَدِكِ». فَنَاوَلَتْهُ.

تخريج: أخرجه مسلم، الحيض، باب جواز غسل الحائض رأس زوجها ... الخ، ح:٢٩٩ من حديث يحيىٰ به.

272. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Give me the mat from the *Masjid*.'" She said: "I am menstruating." The Messenger of Allâh ﷺ said: "Your menstruation is not in your hand." (*Ṣaḥîḥ*)

٢٧٢ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ عَبِيدَةَ، عَنِ الْأَعْمَشِ ح وَأَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «نَاوِلِينِي الْخُمْرَةَ مِنَ الْمَسْجِدِ» قَالَتْ: إِنِّي حَائِضٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَيْسَتْ حَيْضَتُكِ فِي يَدِكِ».

تخريج: أخرجه مسلم، ح:٢٩٨، انظر الحديث السابق من حديث الأعمش به.

273. A similar *Ḥadîth* was narrated from Al-A'mash with the same chain. (*Ṣaḥîḥ*)

٢٧٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ مِثْلَهُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرىٰ، ح:٢٦٦ رواية إسحاق فقط، وأخرجه مسلم، ح:٢٩٨ من حديث أبي معاوية به.

Chapter 174. A Menstruating Woman Spreading Out A Mat In The *Masjid*

(المعجم ١٧٤) - بَابُ بَسْطِ الحَائِضِ الخُمْرَةَ فِي المَسْجِدِ (التحفة ١٧٤)

274. Maimûnah said: "The Messenger

٢٧٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ

سُفْيَانَ، عَنْ مَنْبُوذٍ، عَنْ أُمِّهِ، أَنَّ مَيْمُونَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَضَعُ رَأْسَهُ فِي حِجْرِ إِحْدَانَا فَيَتْلُو الْقُرْآنَ وَهِيَ حَائِضٌ، وَتَقُومُ إِحْدَانَا بِالْخُمْرَةِ إِلَى الْمَسْجِدِ فَتَبْسُطُهَا وَهِيَ حَائِضٌ.

of Allâh ﷺ used to lay his head in the lap of one of us while she was menstruating and recite Qur'ân, and one of us would take the mat to the *Masjid* and spread it out while she was menstruating." (*Ḍa'îf*)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٦/ ٣٣١ عن سفيان بن عيينة به، وصرح بالسماع، والحديث في الكبرى، ح: ٢٦٧ * أم منبوذ لم أجد من وثقها.

Comments:

1. Reciting the Qur'ân while resting in the lap of a menstruating wife is not blameworthy.
2. Spreading a mat out in the precinct of a mosque does not necessarily signify one actually entering and being inside of a mosque.

Chapter 175. About One Who Recites Qur'ân With His Head On His Wife's Lap While She Is Menstruating

(المعجم ١٧٥) - **بَابٌ: فِي الَّذِي يَقْرَأُ الْقُرْآنَ وَرَأْسُهُ فِي حِجْرِ امْرَأَتِهِ وَهِيَ حَائِضٌ** (التحفة ١٧٥)

٢٧٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَ عَلِيُّ ابْنُ حُجْرٍ - وَاللَّفْظُ لَه -: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَأْسُ رَسُولِ اللهِ ﷺ فِي حِجْرِ إِحْدَانَا وَهِيَ حَائِضٌ وَهُوَ يَتْلُو الْقُرْآنَ.

275. It was narrated that 'Âishah said: "The head of the Messenger of Allâh ﷺ would rest in the lap of one of us when she was menstruating, and he would recite Qur'ân." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الحيض، باب قراءة الرجل في حجر امرأته، وهي حائض، ح: ٢٩٧/ ٧٥٤٩ من حديث سفيان الثوري، ومسلم، الحيض، باب جواز غسل الحائض رأس زوجها ... الخ، ح: ٣٠١ من حديث منصور بن عبدالرحمٰن الحجبي عن أمه صفية بنت شيبة به، وهو في الكبرى، ح: ٢٦٨.

Chapter 176. A Menstruating Woman Washing Her Husband's Head

(المعجم ١٧٦) - **بَابُ غَسْلِ الْحَائِضِ رَأْسَ زَوْجِهَا** (التحفة ١٧٦)

٢٧٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي مَنْصُورٌ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ:

276. It was narrated that 'Âishah said: "The Prophet ﷺ would put his head out while he was in *I'tikâf* and I would wash it, while I was menstruating." (*Ṣaḥîḥ*)

كَانَ النَّبِيُّ ﷺ يُومِيءُ إِلَيَّ رَأْسَهُ وَهُوَ مُعْتَكِفٌ فَأَغْسِلُهُ وَأَنَا حَائِضٌ.

تخريج: أخرجه البخاري، الاعتكاف، باب غسل المعتكف، ح:٢٠٣١ من حديث سفيان الثوري، ومسلم، الحيض، باب جواز غسل الحائض رأس زوجها ... الخ، ح:٢٩٧ من حديث منصور به، وهو في الكبرٰى، ح:٢٦٩.

Comments:

Because the hands of a menstruating woman are not impure, there is no harm in her washing the head of her husband.

277. It was narrated that 'Âishah said: "The Prophet ﷺ would put his head out for me while he was perforing *I'tikaf*[1] and I would wash it, when I was menstruating." (*Ṣaḥîḥ*)

٢٧٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، وَذَكَرَ آخَرُ عَنْ أَبِي الْأَسْوَدِ، عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُخْرِجُ إِلَيَّ رَأْسَهُ مِنَ الْمَسْجِدِ وَهُوَ مُجَاوِرٌ، فَأَغْسِلُهُ وَأَنَا حَائِضٌ.

تخريج: أخرجه البخاري، الحيض، باب غسل الحائض رأس زوجها وترجيله، ح:٢٩٦، ومسلم، الحيض، باب جواز غسل الحائض رأس زوجها ... الخ، ح:٨/٢٩٧ من حديث عروة به.

278. It was narrated that 'Âishah said: "I used to comb the hair of the Messenger of Allâh ﷺ when I was menstruating." (*Ṣaḥîḥ*)

٢٧٨ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أُرَجِّلُ رَأْسَ رَسُولِ اللهِ ﷺ وَأَنَا حَائِضٌ.

تخريج: أخرجه البخاري، الحيض، باب غسل الحائض رأس زوجها وترجيله، ح:٢٩٥، وانظر، ح:٥٩٢٥ من حديث مالك، ومسلم، الحيض، باب جواز غسل الحائض رأس زوجها ... الخ، ح:٩/٢٩٧، ومن حديث هشام به، وهو في الموطأ(يحيىٰ): ١/ ٦٠، والكبرٰى، ح: ٢٧٠.

279. Something similar was narrated by Mâlik, from Az-Zuhrî, from 'Urwah, from 'Âishah. (*Ṣaḥîḥ*)

٢٧٩ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ ح وَأَخْبَرَنَا عَلِيُّ بْنُ شُعَيْبٍ قَالَ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، مِثْلَ ذٰلِكَ.

[1] *Mujâwir* ("next door") here means while performing *I'tikâf*.

تخريج: أخرجه البخاري، اللباس، باب ترجيل الحائض زوجها، ح: ٥٩٢٥ من حديث مالك به، وهو في الكبرى، ح: ٢٧١ .

Chapter 177. Eating With A Menstruating Woman And Drinking What Is Leftover By Her

(المعجم ١٧٧) - **بَابُ مُؤَاكَلَةِ الْحَائِضِ وَالشُّرْبِ مِنْ سُؤْرِهَا** (التحفة ١٧٧)

280. It was narrated from Shuraiḥ that he asked 'Âishah: "Can a woman eat with her husband while she is menstruating? She said: 'Yes. The Messenger of Allâh ﷺ would call me to eat with him while I was menstruating. He would take a piece of bone on which some bits of meat were left and insist that I take it first, so I would nibble a little from it, then put it down. Then he would take it and nibble from it, and he would put his mouth where mine had been on the bone. Then he would ask for a drink and insist that I take it first before he drank from it. So I would take it and drink from it, then put it down, then he would take it and drink from it, putting his mouth where mine had been on the cup.'" (*Ṣaḥîḥ*)

٢٨٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ الْمِقْدَامِ بْنِ شُرَيْحِ بْنِ هَانِئٍ - عَنْ أَبِيهِ، عَنْ شُرَيْحٍ، عَنْ عَائِشَةَ: سَأَلْتُهَا: هَلْ تَأْكُلُ الْمَرْأَةُ مَعَ زَوْجِهَا وَهِيَ طَامِثٌ؟ قَالَتْ: نَعَمْ، كَانَ رَسُولُ اللهِ ﷺ يَدْعُونِي فَآكُلُ مَعَهُ وَأَنَا عَارِكٌ، وَكَانَ يَأْخُذُ الْعَرْقَ فَيُقْسِمُ عَلَيَّ فِيهِ فَأَعْتَرِقُ مِنْهُ ثُمَّ أَضَعُهُ فَيَأْخُذُهُ فَيَعْتَرِقُ مِنْهُ وَيَضَعُ فَمَهُ حَيْثُ وَضَعْتُ فَمِي مِنَ الْعَرْقِ، وَيَدْعُو بِالشَّرَابِ فَيُقْسِمُ عَلَيَّ فِيهِ قَبْلَ أَنْ يَشْرَبَ مِنْهُ فَآخُذُهُ فَأَشْرَبُ مِنْهُ ثُمَّ أَضَعُهُ فَيَأْخُذُهُ فَيَشْرَبُ مِنْهُ وَيَضَعُ فَمَهُ حَيْثُ وَضَعْتُ فَمِي مِنَ الْقَدَحِ.

تخريج: [صحيح] تقدم، ح: ٧٠، وهو في الكبرى، ح: ٢٧٢.

Comments:

During the days of pre-Islamic ignorance, women were deemed inferior beings - this was true among Arabs in general, and among Jews in particular. Especially during her menstrual cycles she was branded untouchable, and was distanced from society. Consequently, many women became susceptible to developing an inferiority complex. Allâh's Messenger ﷺ put an end to the ill-treatment of women; consider, for instance, the tender consideration he ﷺ showed to his menstruating wife.

281. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to put his mouth on the place where I had drunk from, and he

٢٨١ - أَخْبَرَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الْوَزَّانُ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَمْرٍو عَنِ الْأَعْمَشِ عَنِ الْمِقْدَامِ بْنِ

would drink from what was leftover by me, while I was menstruating." (*Saḥîḥ*)

شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَضَعُ فَاهُ عَلَى الْمَوْضِعِ الَّذِي أَشْرَبُ مِنْهُ فَيَشْرَبُ مِنْ فَضْلِ سُؤْرِي وَأَنَا حَائِضٌ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٢٧٣:

Chapter 178. Using The Leftovers Of A Menstruating Woman

(المعجم ١٧٨) - بَابُ الانْتِفَاعِ بِفَضْلِ الحَائِضِ (التحفة ١٧٨)

282. It was narrated from Al-Miqdâm bin Shuraiḥ that his father said: "I heard 'Âishah say: 'The Messenger of Allâh ﷺ would hand me the vessel and I would drink from it, while I was menstruating, then I would give it to him and he would look for the place where I had put my mouth and put that to his mouth.'" (*Saḥîḥ*)

٢٨٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مِسْعَرٍ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَائِشَةَ تَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يُنَاوِلُنِي الْإِنَاءَ فَأَشْرَبُ مِنْهُ وَأَنَا حَائِضٌ ثُمَّ أُعْطِيهِ فَيَتَحَرَّى مَوْضِعَ فَمِي فَيَضَعُهُ عَلَى فِيهِ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح: ٢٧٤.

283. It was narrated that 'Âishah said: "I would drink while I was menstruating, then I would hand it to the Prophet ﷺ, and he would put his mouth where mine had been and drink. And I would nibble at a bone on which some bits of meat were left while I was menstruating, then I would give it to the Prophet ﷺ and he would put his mouth where my mouth had been." (*Saḥîḥ*)

٢٨٣ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا مِسْعَرٌ وَسُفْيَانُ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَشْرَبُ وَأَنَا حَائِضٌ، وَأُنَاوِلُهُ النَّبِيَّ ﷺ فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِيَّ فَيَشْرَبُ، وَأَتَعَرَّقُ الْعَرْقَ وَأَنَا حَائِضٌ، وَأُنَاوِلُهُ النَّبِيَّ ﷺ فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِيَّ.

تخريج: [صحيح] انظر الحديث السابق والذين قبله، وهو في الكبرى، ح: ٦١.

Chapter 179. Lying Down With A Menstruating Woman

(المعجم ١٧٩) - بَابُ مُضَاجَعَةِ الحَائِضِ (التحفة ١٧٩)

284. Umm Salamah narrated:

٢٨٤ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ:

حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ ح وَأَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ حَدَّثَتْهُ: أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا، قَالَتْ: بَيْنَمَا أَنَا مُضْطَجِعَةٌ مَعَ رَسُولِ اللهِ ﷺ فِي الْخَمِيلَةِ إِذْ حِضْتُ، فَانْسَلَلْتُ فَأَخَذْتُ ثِيَابَ حَيْضَتِي فَقَالَ رَسُولُ اللهِ ﷺ: «أَنَفِسْتِ؟» قُلْتُ: نَعَمْ، فَدَعَانِي فَاضْطَجَعْتُ مَعَهُ فِي الْخَمِيلَةِ.

"While I was lying down with the Messenger of Allâh ﷺ under a blanket, my period came, so I slipped away and put on the clothes I used to wear when I was menstruating. The Messenger of Allâh ﷺ said: 'Are you menstruating?' I said: 'Yes.' Then he called me and I lied down with him under the blanket." (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الحيض، باب الاضطجاع مع الحائض في لحاف واحد، ح:٢٩٦ من حديث معاذ بن هشام، والبخاري، الحيض، باب من سمى النفاس حيضًا، ح:٢٩٨ من حديث هشام الدستوائي به، وهو في الكبرٰى، ح:٢٧٧.

Comments:

One may lie down with one's menstruating wife. One is also allowed to kiss and fondle her. One may derive pleasure and comfort from any part of her body save her private part. To bring her private part into play is forbidden.

٢٨٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ جَابِرِ بْنِ صُبْحٍ قَالَ: سَمِعْتُ خِلَاسًا يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَنَا وَرَسُولُ اللهِ ﷺ نَبِيتُ فِي الشِّعَارِ الْوَاحِدِ وَأَنَا طَامِثٌ أَوْ حَائِضٌ، فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ غَسَلَ مَكَانَهُ وَلَمْ يَعْدُهُ وَصَلَّى فِيهِ، ثُمَّ يَعُودُ فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ فَعَلَ مِثْلَ ذٰلِكَ وَلَمْ يَعْدُهُ وَصَلَّى فِيهِ.

285. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ and I would sleep under a single blanket when I was menstruating. If anything got on him from me, he would wash that spot and no more, and pray in it, then come back. If anything got on it again from me, he would do likewise and no more, and he would pray in it." (*Saḥîḥ*)

تخريج: [**إسناده حسن**] أخرجه أبوداود، الطهارة، باب في الرجل يصيب منها ما دون الجماع، ح:٢٦٩/٢١٦٦ من حديث يحيىٰ القطان به، وهو في الكبرٰى، ح:٢٧٦ .

Comments:

It is sufficient to wash only that spot that has been defiled by impurity. There

is no need to wash the entire garment. And, having washed the affected spot, one may offer prayer wearing that garment without the slightest hesitation.

Chapter 180. Fondling A Menstruating Woman

(المعجم ١٨٠) - بَابُ مُبَاشَرَةِ الحَائِضِ (التحفة ١٨٠)

286. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ would tell one of us, if she was menstruating, to tie her *Izâr* (waist wrap) tightly then he would fondle her." ***(Ṣaḥîḥ)***

٢٨٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَأْمُرُ إِحْدَانَا إِذَا كَانَتْ حَائِضًا أَنْ تَشُدَّ إِزَارَهَا ثُمَّ يُبَاشِرُهَا.

تخريج: [إسناده صحيح] أخرجه أحمد:٦/ ١١٣، ١٨٢ من حديث أبي إسحاق به، وهو في الكبرٰى، ح:٢٧٨، رواه شعبة عن أبي إسحاق به، وانظر الحديث الآتي.

Comments:

Apparently, the body of a menstruating woman is not impure. Hence, if a man makes contact with the unclothed body of his wife, he is not doing anything wrong. Nonetheless, it is essential that the area from her navel to her knees, or minimally her private part, remains covered with cloth, so that one could shield oneself against menstrual blood as well as against the temptation of engaging in sexual intercourse with her.

287. It was narrated that 'Âishah said: "If one of us was menstruating, the Messenger of Allâh ﷺ would tell her to put on an *Izâr* (waist wrap) then he would fondle her." ***(Ṣaḥîḥ)***

٢٨٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ إِحْدَانَا إِذَا حَاضَتْ أَمَرَهَا رَسُولُ اللهِ ﷺ أَنْ تَتَّزِرَ ثُمَّ يُبَاشِرُهَا.

تخريج: أخرجه مسلم، الحيض، باب مباشرة الحائض فوق الإزار، ح:٢٩٣ عن إسحاق بن إبراهيم، والبخاري، الحيض، باب مباشرة الحائض، ح:٣٠٠ من حديث منصور به، وهو في الكبرٰى، ح:٢٧٩.

288. It was narrated that Maimûnah said: "The Messenger of Allâh ﷺ would fondle one of his wives while she was menstruating, if she wore an *Izâr* (waist wrap) that reached halfway down to the middle of her thighs or to her knees." ***(Ḥasan)*** In the narration of Al-Laith: "Being covered with it."

٢٨٨ - أَخْبَرَنَا الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، عَنِ ابْنِ وَهْبٍ، عَنْ يُونُسَ وَاللَّيْثِ عَنِ ابْنِ شِهَابٍ عَنْ حَبِيبٍ مَوْلَى عُرْوَةَ عَنْ بُدَيَّةَ - وَكَانَ اللَّيْثُ يَقُولُ: نَدَبَةَ - مَوْلَاةِ مَيْمُونَةَ عَنْ مَيْمُونَةَ قَالَتْ: كَانَ رَسُولُ

اللهِ ﷺ يُبَاشِرُ الْمَرْأَةَ مِنْ نِسَائِهِ وَهِيَ حَائِضٌ إِذَا كَانَ عَلَيْهَا إِزَارٌ يَبْلُغُ أَنْصَافَ الْفَخِذَيْنِ وَالرُّكْبَتَيْنِ - فِي حَدِيثِ اللَّيْثِ -: مُحْتَجِزَةً بِهِ.

تخريج: [إسناده حسن] أخرجه أبوداود، الطهارة، باب في الرجل يصيب منها ما دون الجماع، ح:٢٦٧ من حديث الليث به، وهو في الكبرٰى، ح:٢٨٠، وصححه ابن حبان * والزهري صرح بالسماع عند البيهقي:١/٣١٣، وللحديث شواهد كثيرة.

Chapter 181. Interpretation Of The Saying Of Allâh: "They Ask You Concerning Menstruation."[1]

(المعجم ١٨١) - **بَابُ** تَأْوِيلِ قَوْلِ اللهِ عَزَّ وَجَلَّ ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ﴾ [البقرة: ٢٢٢] (التحفة ١٨١)

289. It was narrated that Anas said: "When one of their womenfolk menstruated, the Jews would not eat or drink with them, nor mix with them in their houses. They asked the Prophet of Allâh ﷺ about that, and Allâh the Mighty and Sublime revealed: They ask you concerning menstruation. Say: 'That is an *Adha* (a harmful thing).'[2] So the Messenger of Allâh ﷺ commanded them to eat and drink with them (menstruating women) and to mix with them in their houses, and to do everything with them except intercourse. The Jews said: 'The Messenger of Allâh ﷺ does not leave anything of our affairs except he goes against it.' Usaid bin Ḥuḍair and 'Abbâd bin

٢٨٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قال: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَتِ الْيَهُودُ إِذَا حَاضَتِ الْمَرْأَةُ مِنْهُمْ لَمْ يُؤَاكِلُوهُنَّ، وَلَمْ يُشَارِبُوهُنَّ، وَلَمْ يُجَامِعُوهُنَّ فِي الْبُيُوتِ، فَسَأَلُوا نَبِيَّ اللهِ ﷺ عَنْ ذٰلِكَ فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى﴾ الْآيَةَ [البقرة:٢٢٢]. فَأَمَرَهُمْ رَسُولُ اللهِ ﷺ أَنْ يُؤَاكِلُوهُنَّ وَيُشَارِبُوهُنَّ وَيُجَامِعُوهُنَّ فِي الْبُيُوتِ وَأَنْ يَصْنَعُوا بِهِنَّ كُلَّ شَيْءٍ مَا خَلَا الْجِمَاعَ، فَقَالَتِ الْيَهُودُ: ما يَدَعُ رَسُولُ اللهِ ﷺ شيئًا مِنْ أَمْرِنَا إِلَّا خالَفَنَا، فَقَامَ أسيدُ بنُ

[1] *Al-Baqarah* 2:222.

[2] *Al-Baqarah* 2:222.

Bishr went and told the Messenger of Allâh ﷺ and they said: 'Should we have intercourse with them when they are menstruating?' The expression of the Messenger of Allâh ﷺ changed greatly until we thought that he was angry with them, and they left. Then the Messenger of Allâh ﷺ received a gift of milk, so he sent someone to bring them back and he gave them some to drink, so they knew that he was not angry with them." (*Ṣaḥîḥ*)

حُضَيرٍ وعَبَّادُ بنُ بِشْرٍ فَأَخْبَرَا رَسُولَ اللهِ ﷺ وقالَا: أَنُجامِعُهُنَّ في الْحَيْضِ؟ فَتَمَعَّرَ وَجْهُ رَسُولِ اللهِ ﷺ تَمَعُّرًا شديدًا حَتَّى ظَنَنَّا أَنَّه قَدْ غَضِبَ عَلَيْهِما، فقَامَا فَاسْتَقْبَلَ رَسُولُ اللهِ ﷺ هَدِيَّةَ لَبَنٍ فَبَعَثَ فِي آثَارِهِمَا فَرَدَّهُمَا فَسَقَاهُمَا فَعَرَفَا أَنَّهُ لَمْ يَغْضَبْ عَلَيْهِمَا.

تخريج: أخرجه مسلم، الحيض، باب جواز غسل الحائض رأس زوجها وترجيله ... الخ، ح:٣٠٢ من حديث حماد بن سلمة به، وهو في الكبرٰى، ح:٢٨١ .

Comments:

1. The Jews' treatment of their menstruating women was extremely humiliating, as has preceded. They virtually considered women to be untouchables for as long as they remained in a state of menstruation - so much so that they segregated their places of residence. On the other hand, the Christians did not differentiate between a menstruating and a non-menstruating woman. They would even have sex with women in their state of menstruation. Islam, which is the religion of moderation, adopted a middle course. It neither debased them to the lowly state of inferiority, nor allowed men to have sex with them. And that, without a doubt, is the right and the best way.
2. Since the Prophet's ﷺ anger was against one bad course of action, and not against these Companions, he called them back and gave them milk to drink.

Chapter 182. What Is Required Of A Person Who Had Intercourse With A Woman Of His During Her Period, After He Came To Know That Allâh Has Prohibited That

(المعجم ١٨٢) - **بَابٌ** مَا يَجِبُ عَلَى مَنْ أَتَى حَلِيلَتَهُ فِي حَالِ حَيضَتِهَا بَعْدَ عِلْمِهِ بِنَهْيِ اللهِ عَزَّ وَجَلَّ عَنْ وَطْئِهَا (التحفة ١٨٢)

290. It was narrated from Ibn 'Abbâs from the Prophet ﷺ, concerning a man who has had intercourse with his wife while she

٢٩٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الْحَمِيدِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ

عَنِ النَّبِيِّ ﷺ: فِي الرَّجُلِ يَأْتِي امْرَأَتَهُ وَهِيَ حَائِضٌ: «يَتَصَدَّقُ بِدِينَارٍ أَوْ بِنِصْفِ دِينَارٍ».

was menstruating: "Let him give a Dînâr or half a Dînâr in charity." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، باب في إتيان الحائض، ح:٢٦٤/ ٢١٦٨، وابن ماجة، الطهارة، باب في كفارة من أتى حائضًا، ح:٦٤٠ من حديث يحيىٰ بن سعيد القطان به، وهو في الكبرىٰ، ح:٢٨٢، وصححه الحاكم:١/ ١٧١، ١٧٢، والذهبي وغيرهما.

Comments:

"A dinar or half a dinar": 'Abdullâh bin Abbâs ﵄ has clarified that if intercourse occurred in the beginning of the menses, the penalty was one dinar; and if it occurred toward the end of the menses, the penalty was half a dinar. (*Sunan Abî Dâwûd*: 265) (The metric equivalent of the Islamic weight Dinar is equal to 4.25 grams of gold - Dictionary of Islamic Legal Terminology, by Dr. Muhammad Rawwas Qal'aji and Dr. Hâmid Sâdiq Qunaibi P. 212.)

Chapter 183. What A Woman In *Iḥrâm* Should Do If Her Period Comes

(المعجم ١٨٣) - بَابُ مَا تَفْعَلُ الْمُحْرِمَةُ إِذَا حَاضَتْ (التحفة ١٨٣)

٢٩١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ لَا نُرَى إِلَّا الْحَجَّ، فَلَمَّا كَانَ بِسَرِفَ حِضْتُ، فَدَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَأَنَا أَبْكِي فَقَالَ: «مَا لَكِ أَنَفِسْتِ؟» فَقُلْتُ: نَعَمْ، قَالَ: «هٰذَا أَمْرٌ كَتَبَهُ اللهُ عَزَّ وَجَلَّ عَلَى بَنَاتِ آدَمَ فَاقْضِي مَا يَقْضِي الْحَاجُّ غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ»، وَضَحَّى رَسُولُ اللهِ ﷺ عَنْ نِسَائِهِ بِالْبَقَرِ.

291. It was narrated that 'Âishah said: "We went out with the Messenger of Allâh ﷺ with no intention other than *Ḥajj*. When he was in Sarif[1] I began menstruating. The Messenger of Allâh ﷺ entered upon me and I was weeping. He said: 'What is the matter with you? Has your *Nifâs* begun?'[2] I said: 'Yes.' He said: 'This is something that Allâh the Mighty and Sublime has decreed for the daughters of Âdam. Do what the pilgrims do, but do not perform *Ṭawâf* around the House.' And the Messenger of Allâh ﷺ sacrificed a cow on behalf of his wives." (*Ṣaḥîḥ*)

[1] Sarif is a place between Al-Madînah and Makkah, near Makkah.

[2] Here, it means menstruation. See the chapter clarifying that where it appears again, No. 349.

تخريج: أخرجه البخاري، الحيض، باب الأمر بالنفساء إذا نفسن، ح:٢٩٤، ومسلم، الحج، باب بيان وجوه الإحرام . . . الخ، ح:١٢١١/١١٩ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٢٨٣ .

Chapter 184. What A Woman Who Is Bleeding Following Childbirth Should Do When In *Iḥrâm*

(المعجم ١٨٤) - بَابٌ مَا تَفْعَلُ النُّفَسَاءُ عِنْدَ الإِحْرَامِ (التحفة ١٨٤)

292. Ja'far bin Muḥammad said: "My father told me: 'We came to Jâbir bin 'Abdullâh and asked him about the *Ḥajj* of the Prophet ﷺ. He narrated: 'The Messenger of Allâh ﷺ set out when there were five (days) remaining in Dhûl-Qa'dah, and we set out with him. When he came to Dhûl-Ḥulaifah, Asmâ' bint 'Umais gave birth to Muḥammad bin Abî Bakr. She sent word to the Messenger of Allâh ﷺ asking what she should do. He said: 'Perform *Ghusl*, bind yourself with a cloth then begin (the *Talbiyah* for *Iḥrâm*).''' (*Ṣaḥîḥ*)

٢٩٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ ابْنُ الْمُثَنَّى وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُ - قَالُوا: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: أَتَيْنَا جَابِرَ بْنَ عَبْدِ اللهِ فَسَأَلْنَاهُ عَنْ حَجَّةِ النَّبِيِّ ﷺ فَحَدَّثَنَا: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ لِخَمْسٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ وَخَرَجْنَا مَعَهُ، حَتَّى إِذَا أَتَى ذَا الْحُلَيْفَةِ وَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ، فَأَرْسَلَتْ إِلَى رَسُولِ اللهِ ﷺ كَيْفَ أَصْنَعُ؟ قَالَ: «اغْتَسِلِي وَاسْتَثْفِرِي ثُمَّ أَهِلِّي».

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٢٨٤، وأصله في صحيح مسلم، الحج، باب حجة النبي ﷺ، ح:١٢١٨ من حديث جعفر بن محمد به مطولاً.

Comments:

Nifâs, or postnatal bleeding, signifies the blood that comes forth from a woman immediately after childbirth. While a woman is affected by postnatal bleeding, it is prohibited for her to offer prayer, to observe fasting, to touch the Qur'ân, or to have intercourse. When the bleeding ends, these things become permitted, but only after she takes a purifying bath.

Chapter 185. When Menstrual Blood Gets On One's Clothes

(المعجم ١٨٥) - بَابٌ دَمِ الْحَيْضِ يُصِيبُ الثَّوْبَ (التحفة ١٨٥)

293. It was narrated that 'Adî bin Dînâr said: "I heard Umm Qais

٢٩٣ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ:

bint Miḥsan say that she asked the Messenger of Allâh ﷺ about menstrual blood that gets on one's clothes. He said: 'Scratch it with a stick and wash it with water and lotus leaves.'" (*Ṣaḥîḥ*)

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو الْمِقْدَامِ ثَابِتٌ الْحَدَّادُ عَنْ عَدِيِّ ابْنِ دِينَارٍ قَالَ: سَمِعْتُ أُمَّ قَيْسٍ بِنْتَ مِحْصَنٍ أَنَّهَا سَأَلَتْ رَسُولَ اللهِ ﷺ عَنْ دَمِ الْحَيْضِ يُصِيبُ الثَّوْبَ؟ قَالَ: «حُكِّيهِ بِضِلَعٍ وَاغْسِلِيهِ بِمَاءٍ وَسِدْرٍ».

تخريج: [**إسناده صحيح**] أخرجه أبوداود، الطهارة، باب المرأة تغسل ثوبها الذي تلبسه في حيضها، ح:٣٦٣، وابن ماجة، الطهارة، باب ماجاء في دم الحيض يصيب الثوب، ح:٦٢٨ من حديث يحيٰى القطان به، وهو في الكبرٰى، ح:٢٨٦، وصححه ابن خزيمة، ح:٢٧٧، وابن حبان، ح:٢٣٥.

Comments:

The use of lote-tree leaves along with water is meant for greater cleanliness; otherwise, water by itself is enough. In modern times, soap could be used so that the traces of blood may also be removed.

294. It was narrated from Asmâ' bint Abî Bakr that a woman asked the Messenger of Allâh ﷺ about menstrual blood that gets on clothes. He said: "Scratch it, then rub it with water, then sprinkle water over it, and pray in it." (*Ṣaḥîḥ*)

٢٩٤ - **أَخْبَرَنَا** يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ وَكَانَتْ تَكُونُ فِي حِجْرِهَا: أَنَّ امْرَأَةً اسْتَفْتَتْ رَسُولَ اللهِ ﷺ عَنْ دَمِ الْحَيْضِ يُصِيبُ الثَّوْبَ؟ فَقَالَ: «حُتِّيهِ ثُمَّ اقْرُصِيهِ بِالْمَاءِ ثُمَّ انْضَحِيهِ وَصَلِّي فِيهِ».

تخريج: أخرجه البخاري، الوضوء، باب غسل الدم، ح:٢٢٧، ومسلم، الطهارة، باب نجاسة الدم وكيفية غسله، ح:٢٩١ من حديث هشام به، وهو في الكبرٰى، ح:٢٨٥.

Comments:

Scraping with fingernails and washing with water cleans well. Later it should be wrung after water is poured over it.

Chapter 186. When Semen Gets On Clothes

(المعجم ١٨٦) - بَابُ الْمَنِيِّ يُصِيبُ الثَّوْبَ (التحفة ١٨٦)

295. It was narrated from Mu'âwiyah bin Abî Sufyân that he

٢٩٥ - **أَخْبَرَنَا** عِيسَى بْنُ حَمَّادٍ قَالَ:

حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سُوَيْدِ بْنِ قَيْسٍ، عَنْ مُعَاوِيَةَ بْنِ [حُدَيْجٍ] عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ: أَنَّهُ سَأَلَ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ ﷺ هَلْ كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي فِي الثَّوْبِ الَّذِي كَانَ يُجَامِعُ فِيهِ؟ قَالَتْ: نَعَمْ إِذَا لَمْ يَرَ فِيهِ أَذًى.

asked Umm Ḥabîbah, the wife of the Prophet ﷺ: "Did the Messenger of Allâh ﷺ pray in a garment in which he had had intercourse?" She said: "Yes, so long as he saw no filth on it." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، باب الصلاة في الثوب الذي يصيب أهله فيه، ح:٣٦٦ عن عيسى بن حماد به، وابن ماجه، ح:٥٤٠ من حديث الليث بن سعد به، وهو في الكبرٰى، ح:٢٨٧، وللحديث طرق عند ابن خزيمة، وابن حبان وغيرهما.

(المعجم ١٨٧) - بَابُ غَسْلِ الْمَنِيِّ مِنَ الثَّوْبِ (التحفة ١٨٧)

Chapter 187. Washing Semen From A Garment

٢٩٦ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ عَمْرِو بْنِ مَيْمُونٍ الْجَزَرِيِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْسِلُ الْجَنَابَةَ مِنْ ثَوْبِ رَسُولِ اللهِ ﷺ فَيَخْرُجُ إِلَى الصَّلَاةِ وَإِنَّ بُقَعَ الْمَاءِ لَفِي ثَوْبِهِ.

296. It was narrated that 'Âishah said: "I used to wash the *Janâbah* from the garment of the Messenger of Allâh ﷺ and he would go out to pray, with traces of water on his garment." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الوضوء، باب غسل المني وفركه وغسل ما يصيب من المرأة، ح:٢٢٩، ومسلم، الطهارة، باب حكم المني، ح:٢٨٩ من حديث عبدالله بن المبارك به، وهو في الكبرٰى، ح:٢٨٨.

Comments:

1. Some scholars, who consider Ibn 'Abbâs to be their predecessor in this regard, consider semen to be pure. That semen should be washed does not prove that it is an impure substance. When dirt from the nose or sputum sullies a garment, the garment should be washed, even though those substances are not impure. Furthermore, 'Âishah ؓ has often mentioned that scraping away and rubbing off a semen stain is sufficient.
2. It is not necessary to wash the entire garment; only the affected portion should be washed.

Chapter 188. Rubbing Semen From A Garment

(المعجم ١٨٨) - بَابُ فَرْكَ الْمَنِيِّ مِنَ الثَّوْبِ (التحفة ١٨٨)

297. It was narrated that 'Âishah said: "I used to scrape the *Janâbah*." On another occasion she said: "The semen from the garment of the Messenger of Allâh ﷺ." (*Ṣaḥîḥ*)

٢٩٧ - أَخْبَرَنَا قُتَيْبَةُ بنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَفْرُكُ الْجَنَابَةَ - وَقَالَتْ مَرَّةً أُخْرَى: الْمَنِيَّ - مِنْ ثَوْبِ رَسُولِ اللهِ ﷺ.

تخريج: [صحيح] أخرجه أحمد:٦/ ٦٧، ٢٨٠ من حديث حماد بن زيد عن أبي هاشم الرماني به، وهو في الكبرى، ح:٢٨٩.

Comments:

In terms of its legal ruling, semen is not identical to urine or feces; its every speck or flake does not have to be removed from a garment. On the contrary, it is sufficient to rub off or scrape off semen from a garment. Whatever falls off is well and good. If something of it remains stuck in the fabric, then that is fine - the garment remains pure.

298. It was narrated from Hammâm bin Al-Ḥârith that 'Âishah said: "I remember when I could do no more than rub it from the garment of the Messenger of Allâh ﷺ." (*Ṣaḥîḥ*)

٢٩٨ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: الْحَكَمُ أَخْبَرَنِي عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ ابْنِ الْحَارِثِ أَنَّ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُنِي وَمَا أَزِيدُ عَلَى أَنْ أَفْرُكَهُ مِنْ ثَوْبِ رَسُولِ اللهِ ﷺ.

تخريج: أخرجه مسلم، الطهارة، باب حكم المني، ح:٢٨٨/ ١٠٦ من حديث إبراهيم النخعي، وأحمد:٦/ ١٢٥ عن بهز بن أسد به.

299. It was narrated that 'Âishah said: "I used to rub it off from the garment of the Messenger of Allâh ﷺ." (*Ṣaḥîḥ*)

٢٩٩ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَنَا أَفْرُكُهُ مِنْ ثَوْبِ رسولِ اللهِ ﷺ.

تخريج: أخرجه مسلم، ح:٢٨٨/ ١٠٧ب من حديث سفيان بن عيينة به، انظر الحديث السابق.

300. It was narrated that 'Âishah said: "I used to see it on the garment of the Messenger of Allâh ﷺ and scratch it off." (*Ṣaḥîḥ*)

٣٠٠ - أَخْبَرَنَا شُعَيْبُ بْنُ يُوسُفَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ عَائِشَةَ [قَالَتْ]: كُنْتُ أَرَاهُ فِي ثَوْبِ رَسُولِ اللهِ ﷺ فَأَحُكُّهُ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح: ٢٩٠ وزاد: "المني".

301. It was narrated that 'Âishah said: "I remember rubbing the *Janâbah* from the garment of the Messenger of Allâh ﷺ." (*Ṣaḥîḥ*)

٣٠١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُنِي أَفْرُكُ الْجَنَابَةَ مِنْ ثَوْبِ رَسُولِ اللهِ ﷺ.

تخريج: أخرجه مسلم، ح: ٢٨٨/ ١٠٧ عن قتيبة به، انظر، ح: ٢٩٨.

302. It was narrated that 'Âishah said: "I remember finding it on the garment of the Messenger of Allâh ﷺ and scratching it off." (*Ṣaḥîḥ*)

٣٠٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ كَامِلٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُنِي أَجِدُهُ فِي ثَوْبِ رَسُولِ اللهِ ﷺ فَأَحُتُّهُ عَنْهُ.

تخريج: أخرجه مسلم، الطهارة، باب حكم المني، ح: ٢٨٨/ ١٠٧ من حديث هشيم به.

Chapter 189. Urine Of A Boy Who Does Not Yet Eat Food

(المعجم ١٨٩) - بَابُ بَوْلِ الصَّبِيِّ الَّذِي لَمْ يَأْكُلِ الطَّعَامَ (التحفة ١٨٩)

303. It was narrated from Umm Qais bint Miḥṣan that she brought a small son of hers who has not started eating food to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ took him in his lap and he urinated on his garment, so he called for some water and sprinkled it on it, but he did not wash it. (*Ṣaḥîḥ*)

٣٠٣ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ: أَنَّهَا أَتَتْ بِابْنٍ لَهَا صَغِيرٍ لَمْ يَأْكُلِ الطَّعَامَ إِلَى رَسُولِ اللهِ ﷺ، فَأَجْلَسَهُ رَسُولُ اللهِ ﷺ فِي حِجْرِهِ فَبَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ فَنَضَحَهُ وَلَمْ يَغْسِلْهُ.

تخريج: أخرجه البخاري، الوضوء، باب بول الصبيان، ح:٢٢٣ من حديث مالك، ومسلم، الطهارة، باب حكم بول الطفل الرضيع وكيفية غسله، ح:٢٨٧ من حديث ابن شهاب الزهري به، وهو في الكبرٰى، ح:٢٩١، والموطأ (يحيىٰ):١/ ٦٤.

Comments:

Regarding an infant who has not yet started to eat, allowance has been made in the matter of the cleansing of its urine: Water should be sprinkled over it, and there is no need to wring wash it. However, this allowance is made in the case of a male infant only, and not the female.

304. It was narrated that 'Âishah said: "A small boy was brought to the Messenger of Allâh ﷺ and he urinated on him, so he called for water and poured it on the place where the urine was." (*Ṣaḥîḥ*)

٣٠٤ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ ،عَنْ عَائِشَةَ قَالَتْ: أُتِيَ رَسُولُ اللهِ ﷺ بِصَبِيٍّ فَبَالَ عَلَيْهِ، فَدَعَا بِمَاءٍ فَأَتْبَعَهُ إِيَّاهُ.

تخريج: أخرجه البخاري، ح:٢٢٢، انظر الحديث السابق، من حديث مالك، ومسلم، ح:٢٨٦، انظر الحديث السابق من حديث هشام به، وهو في الموطأ(يحيىٰ):١/ ٦٤، والكبرٰى، ح:٢٩٢.

Chapter 190. Urine Of A Girl

(المعجم ١٩٠) - **بَابٌ** بَوْلِ الجَارِيَةِ (التحفة ١٩٠)

305. Abû As-Samḥ said: "The Prophet ﷺ said: 'A girl's urine should be washed away and a boy's urine should be sprinkled with water.'" (*Ṣaḥîḥ*)

٣٠٥ - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ حَدَّثَنَا يَحْيَى ابْنُ الْوَلِيدِ قَالَ: حَدَّثَنِي مُحِلُّ بْنُ خَلِيفَةَ قَالَ: حَدَّثَنِي أَبُو السَّمْحِ قَالَ: قَالَ النَّبِيُّ ﷺ: «يُغْسَلُ مِنْ بَوْلِ الْجَارِيَةِ وَيُرَشُّ مِنْ بَوْلِ الْغُلَامِ».

تخريج: [**إسناده صحيح**] أخرجه أبوداود، الطهارة، باب بول الصبي يصيب الثوب، ح:٣٧٦، وابن ماجه، الطهارة، باب ماجاء في بول الصبي الذي لم يطعم، ح:٥٢٦ عن مجاهد ابن موسى به، وهو في الكبرٰى، ح:٢٩٣، وصححه ابن خزيمة، ح:٢٨٣، والحاكم، والذهبي.

Comments:

Here too the condition in the preceding *Ḥadîth* - "Who was not yet eating food" - is applicable. This means that the infant boy might not have begun to eat food. The narration also establishes the difference in the manner of handling the urine of boys and girls.

Chapter 191. Urine Of An Animal Whose Meat May Be Eaten

(المعجم ١٩١) - **بَابُ** بَوْلِ مَا يُؤْكَلُ لَحْمُهُ (التحفة ١٩١)

306. It was narrated that Anas bin Mâlik narrated that "some people from 'Ukl came to the Messenger of Allâh ﷺ and spoke about Islam. They said: 'O Messenger of Allâh, we are nomads who follow the herds, not farmers and growers, and the climate of Al-Madînah does not suit us.' So the Messenger of Allâh ﷺ told them to go out to a flock of female camels and drink their milk and urine. When they recovered – and they were in the vicinity of Al-Ḥarrah – they apostatized after having become Muslim, killed the camel-herder of the Messenger of Allâh ﷺ and drove the camels away. News of that reached the Messenger of Allâh ﷺ and he sent people after them. They were brought back, their eyes were smoldered with heated nails, their hands and feet cut off, then they were left in Al-Ḥarrah in that state until they died." (*Ṣaḥîḥ*)

٣٠٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنَا قَتَادَةُ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ: أَنَّ أُنَاسًا وَرِجَالًا مِنْ عُكْلٍ قَدِمُوا عَلَى رَسُولِ اللهِ ﷺ فَتَكَلَّمُوا بِالْإِسْلَامِ فَقَالُوا: يَا رَسُولَ اللهِ! إِنَّا أَهْلُ ضَرْعٍ وَلَمْ نَكُنْ أَهْلَ رِيفٍ، وَاسْتَوْخَمُوا الْمَدِينَةَ، فَأَمَرَ لَهُمْ رَسُولُ اللهِ ﷺ بِذَوْدٍ وَرَاعٍ وَأَمَرَهُمْ أَنْ يَخْرُجُوا فِيهَا فَيَشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا، فَلَمَّا صَحُّوا - وَكَانُوا بِنَاحِيَةِ الْحَرَّةِ - كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَقَتَلُوا رَاعِيَ رَسُولِ اللهِ وَاسْتَاقُوا الذَّوْدَ، فَبَلَغَ النَّبِيَّ ﷺ فَبَعَثَ الطَّلَبَ فِي آثَارِهِمْ فَأُتِيَ بِهِمْ فَسَمَرُوا أَعْيُنَهُمْ وَقَطَّعُوا أَيْدِيَهُمْ وَأَرْجُلَهُمْ ثُمَّ [تُرِكُوا] فِي الْحَرَّةِ عَلَى حَالِهِمْ حَتَّى مَاتُوا.

تخريج: أخرجه البخاري، المغازي، باب قصة عكل وعرينة، ح: ٤١٩٢ من حديث يزيد بن زريع وغيره، ومسلم، القسامة، باب حكم المحاربين والمرتدين، ح: ١٦٧١/١٣ب من حديث سعيد بن أبي عروبة به، وهو في الكبرٰى، ح: ٢٩٤ .

Comments:

1. Since those people were accustomed to the life of the desert, the city environment did not suit them, and they were afflicted with indigestion. "Drink the camels' urine": from this an inference has been drawn that the urine of the animal whose meat is eaten is pure. Otherwise, the Messenger of Allâh ﷺ would not have commanded them to drink it.
2. Branding their eyes blind with heated iron instruments, chopping off their hands and feet, abandoning them upon burning rocks, not giving them any water despite their being extremely thirsty, and their dying while writhing around in agony - all of this was by way of just retribution (*Al-Qiṣâs*). For they had treated the Prophet's ﷺ herdsman in the same cruel manner. Hence, they were justifiably punished.

307. It was narrated from Anas bin Mâlik that some Bedouins from 'Urainah came to the Prophet ﷺ and became Muslim, but the climate of Al-Madînah did not suit them; their skin turned yellow and their stomachs became swollen. The Messenger of Allâh ﷺ sent them to some pregnant camels of his and told them to drink their milk and urine until they recovered. Then they killed the camel-herder and drove the camels away. The Messenger of Allâh ﷺ sent people after them, and they were brought back. Their hands and feet were cut off and their eyes were smoldered with burning nails. The Commander of the Believers, 'Abdul-Malik, said to Anas – when he was narrating this *Ḥadîth* to him – "(Were they being punished) for *Kufr* or for a sin?" He said: "For *Kufr*." (*Ṣaḥîḥ*)

٣٠٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ وَهْبٍ قال: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ أَبِي عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَبِي أُنَيْسَةَ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَدِمَ أَعْرَابٌ مِنْ عُرَيْنَةَ إِلَى النَّبِيِّ ﷺ فَأَسْلَمُوا، فَاجْتَوَوُا الْمَدِينَةَ حَتَّى اصْفَرَّتْ أَلْوَانُهُمْ وَعَظُمَتْ بُطُونُهُمْ، فَبَعَثَ بِهِمْ رَسُولُ اللهِ ﷺ إِلَى لِقَاحٍ لَهُ وَأَمَرَهُمْ أَنْ يَشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا حَتَّى صَحُّوا، فَقَتَلُوا رَاعِيَهَا وَاسْتَاقُوا الْإِبِلَ فَبَعَثَ نَبِيُّ اللهِ ﷺ فِي طَلَبِهِمْ فَأُتِيَ بِهِم فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَرَ أَعْيُنَهُمْ. فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَبْدُ الْمَلِكِ لِأَنَسٍ - وَهُوَ يُحَدِّثُهُ هٰذَا الْحَدِيثَ -: بِكُفْرٍ أَمْ بِذَنْبٍ؟ قَالَ: بِكُفْرٍ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لَا نَعْلَمُ أَحَدًا قَالَ عَنْ يَحْيَى عَنْ أَنَسٍ فِي هٰذَا الْحَدِيثِ غَيْرَ طَلْحَةَ وَالصَّوَابُ عِنْدِي - وَاللّٰهُ أَعْلَمُ -: يَحْيَى عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ مُرْسَلٌ.

تخريج: [صحيح] وهو في الكبرى، ح: ٢٩٥.

Comments:

"On account of disbelief"; in fact, their crimes were several: disbelief, murder, robbery, savagery, etc. There was punishment for their every crime. Since disbelief is an enormous crime, only that is mentioned. Otherwise, none is killed in the said fashion on account of disbelief alone. They were, on the contrary, summarily treated in this way due to their many crimes, which included their disbelief.

Chapter 192. If The Stomach Contents Of Animals Whose Meat May Be Eaten Get On One's Clothes

(المعجم ١٩٢) - **بَابُ فَرْثِ مَا يُؤْكَلُ لَحْمُهُ يُصِيبُ الثَّوْبَ** (التحفة ١٩٢)

308. It was narrated that 'Amr bin Maimûn said: "Abdullâh told us: 'The Messenger of Allâh ﷺ was praying at the House (the Ka'bah) and a group of the nobles of Quraish were sitting there. They had just slaughtered a camel and one of them said: "Which of you will take these stomach contents with the blood and wait until he prostrates, then put them on his back?" 'Abdullâh said: 'The one who was most doomed got up and took the stomach contents, then went and waited until he prostrated himself, and put it on his back. Fâṭimah, the daughter of the Messenger of Allâh ﷺ, who was a young girl, was told about that, and she came running and took it off his back. When he had finished praying he said: "O Allâh! Punish the Quraish," three times, "O Allâh, punish Abû Jahl bin Hishâm, Shaibah bin Rabî'ah, 'Utbah bin Rabî'ah, 'Uqbah bin Abî Mu'aiṭ" until he had listed seven men from the Quraish.' 'Abdullâh said: 'By the One Who revealed the Book to him, I saw them dead on the day of Badr (their corpses) in a single dry well.'" (*Ṣaḥîḥ*)

٣٠٨ - **أَخْبَرَنَا** أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا خَالِدٌ - يَعْنِي ابْنَ مَخْلَدٍ - قَالَ: حَدَّثَنَا عَلِيٌّ - وَهُوَ ابْنُ صَالِحٍ - عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ فِي بَيْتِ الْمَالِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي عِنْدَ الْبَيْتِ وَمَلَأٌ مِنْ قُرَيْشٍ جُلُوسٌ وَقَدْ نَحَرُوا جَزُورًا، فَقَالَ بَعْضُهُمْ: أَيُّكُمْ يَأْخُذُ هٰذَا الْفَرْثَ بِدَمِهِ ثُمَّ يُمْهِلُهُ حَتَّى يَضَعَ وَجْهَهُ سَاجِدًا فَيَضَعُهُ - يَعْنِي عَلَى ظَهْرِهِ؟ - قَالَ عَبْدُ اللّٰهِ: فَانْبَعَثَ أَشْقَاهَا فَأَخَذَ الْفَرْثَ فَذَهَبَ بِهِ ثُمَّ أَمْهَلَهُ فَلَمَّا خَرَّ سَاجِدًا وَضَعَهُ عَلَى ظَهْرِهِ فَأُخْبِرَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللهِ ﷺ وَهِيَ جَارِيَةٌ فَجَاءَتْ تَسْعَى فَأَخَذَتْهُ مِنْ ظَهْرِهِ فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ قَالَ: «اللّٰهُمَّ عَلَيْكَ بِقُرَيْشٍ» ثَلَاثَ مَرَّاتٍ، «اللّٰهُمَّ عَلَيْكَ بِأَبِي جَهْلِ بْنِ هِشَامٍ، وَشَيْبَةَ بْنِ رَبِيعَةَ، وَعُتْبَةَ بْنِ رَبِيعَةَ، وَعُقْبَةَ بْنِ أَبِي مُعَيْطٍ، حَتَّى عَدَّ سَبْعَةً مِنْ قُرَيْشٍ» قَالَ عَبْدُ اللّٰهِ: فَوَالَّذِي أَنْزَلَ عَلَيْهِ الْكِتَابَ، لَقَدْ رَأَيْتُهُمْ صَرْعَى يَوْمَ بَدْرٍ فِي قَلِيبٍ وَاحِدٍ.

تخريج: أخرجه البخاري، الوضوء، باب: إذا ألقي على ظهر المصلي قذر .... الخ، ح:٢٤٠، ومسلم، الجهاد، باب ما لقي النبي ﷺ من أذى المشركين والمنافقين، ح:١٧٩٤ من حديث أبي إسحاق به، وهو في الكبرٰى، ح:٢٩٦.

Comments:

Imâm An-Nasâ'î has argued on the basis of this report, about the purity of the dung of animal whose meat is eaten. And this is correct, because in spite of it Allâh's Messenger ﷺ continued with his prayer and did not repeat the prayer afterward, despite his sure realization later that it was such a thing. From among those people who consider it impure, Imam Mâlik's viewpoint is that if such a thing touches the body on the garment during the prayer, the prayer may be completed. Although, if it touches before the prayer, it is necessary to wash it. But the inference of the Imâm An-Nasâ'î is stronger.

Chapter 193. Spittle That Gets On Clothes

(المعجم ١٩٣) - **بَابُ** الْبُزَاقِ يُصِيبُ الثَّوْبَ (التحفة ١٩٣)

309. It was narrated from Anas that the Prophet ﷺ took the hem of his garment and spat on it, rubbed it together briefly and let it drop. (***Sahîh***)

٣٠٩ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ أَخَذَ طَرَفَ رِدَائِهِ فَبَصَقَ فِيهِ فَرَدَّ بَعْضَهُ عَلَى بَعْضٍ.

تخريج: أخرجه البخاري، الصلوة، باب حك البزاق باليد من المسجد، ح:٤٠٥ من حديث إسماعيل بن جعفر به مطولاً، وهو في الكبرى، ح:٢٩٧ * وحميد الطويل صرح بالسماع عند البخاري، ح:٢٤١.

Comments:

1. The objective of the chapter is to demonstrate that the saliva is pure. There is a weak report that the saliva becomes impure after exiting from the mouth, but this is unproven.
2. Spitting into a piece of cloth and squeezing it up and rubbing it is a refined way of spitting in a gathering. Filth does not spread and one does not appear uncivilized.

310. It was narrated from Abû Hurairah that the Prophet ﷺ said: "When any one of you prays, let him not spit in front of him or to his right, rather let him spit to his left or beneath his feet." Then the Prophet ﷺ spat like this on his garment and rubbed it. (***Sahîh***)

٣١٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ مِهْرَانَ يُحَدِّثُ عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ فَلَا يَبْزُقْ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ». وَإِلَّا فَبَزَقَ النَّبِيُّ ﷺ هٰكَذَا فِي ثَوْبِهِ وَدَلَكَهُ.

تخريج: أخرجه مسلم، المساجد، باب النهي عن البصاق في المسجد ... الخ، ح: ٥٥٠ من حديث محمد بن جعفر عن شعبة به، وهو في الكبرٰى، ح: ٢٩٨.

Comments:

The Prophet's ﷺ practice has been indicated to suggest that one should do like this, because Allâh's Messenger ﷺ is reported to have done so. Nowadays, the use of tissue papers instead of cloth is a nice thing to adopt.

Chapter 194. The Beginning Of *Tayammum*

(المعجم ١٩٤) - بَابُ بَدْءِ التَّيَمُّمِ

(التحفة ١٩٤)

311. It was narrated that 'Âishah said: "We went out with the Messenger of Allâh ﷺ on one of his journeys, and when we were in Al-Baidâ' or Dhât Al-Jaish, a necklace of mine broke and fell. The Messenger of Allâh ﷺ stayed there looking for it and the people stayed with him. There was no water near them, and they did not have water with them. The people came to Abû Bakr, may Allâh be pleased with him, and said: 'Do you see what 'Âishah has done? She has made the Messenger of Allâh ﷺ and the people stop and they are not near any water and they do not have water with them.' Abû Bakr, may Allâh be pleased with him, came while the Messenger of Allâh ﷺ was resting his head on my thigh and had gone to sleep. He said: 'You have detained the Messenger of Allâh ﷺ and the people, and they are not near any water and they do not have any water with them.'" 'Âishah said: "Abû Bakr rebuked me and said whatever Allâh willed he would say. He started poking

٣١١ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ أَوْ ذَاتِ الْجَيْشِ انْقَطَعَ عِقْدٌ لِي، فَأَقَامَ رَسُولُ اللهِ ﷺ عَلَى الْتِمَاسِهِ وَأَقَامَ النَّاسُ مَعَهُ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ، فَأَتَى النَّاسُ أَبَا بَكْرٍ رَضِيَ اللهُ عَنْهُ فَقَالُوا: أَلَا تَرَى مَا صَنَعَتْ عَائِشَةُ؟ أَقَامَتْ بِرَسُولِ اللهِ ﷺ وَبِالنَّاسِ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ، فَجَاءَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ وَرَسُولُ اللهِ ﷺ وَاضِعٌ رَأْسَهُ عَلَى فَخِذِي وَقَدْ نَامَ، فَقَالَ: حَبَسْتِ رَسُولَ اللهِ ﷺ وَالنَّاسَ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ، قَالَتْ عَائِشَةُ: فَعَاتَبَنِي أَبُو بَكْرٍ وَقَالَ مَا شَاءَ اللهُ أَنْ يَقُولَ وَجَعَلَ يَطْعُنُ بِيَدِهِ فِي خَاصِرَتِي فَمَا مَنَعَنِي مِنَ التَّحَرُّكِ إِلَّا مَكَانُ رَسُولِ اللهِ ﷺ عَلَى فَخِذِي، فَنَامَ رَسُولُ اللهِ ﷺ حَتَّى أَصْبَحَ عَلَى غَيْرِ مَاءٍ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ آيَةَ التَّيَمُّمِ فَقَالَ أُسَيْدُ بْنُ

حُضَيْرٍ: مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ! قَالَتْ: فَبَعَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ فَوَجَدْنَا الْعِقْدَ تَحْتَهُ.

me on my hip, and the only thing that prevented me from moving was the fact that the Messenger of Allâh ﷺ was resting on my thigh. The Messenger of Allâh ﷺ slept until morning when he woke up without any water. Then Allâh, the Mighty and Sublime revealed the verse of *Tayammum*. Usaid bin Ḥuḍair said: "This is not the first time we have been blessed because of you, O family of Abû Bakr!'" She said: "Then we made the camel that I had been riding stand up, and we found the necklace beneath it." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، التيمم، باب(١)، ح:٣٣٤، ومسلم، الحيض، باب التيمم، ح:٣٦٧ من حديث مالك به، وهو في الموطأ(يحيىٰ): ١/٥٣، والكبرىٰ، ح:٢٩٩، ورواه البخاري، ح:٣٦٧٢ عن قتيبة به.

Comments:

1. 'Âishah ﵂ had borrowed this necklace from her elder sister Asma, in order to wear it.
2. This incident provides evidence that no one has knowledge of the unseen unless Allâh, Most High, bestows upon one that knowledge; otherwise, there was no need to look for it here and there.

Chapter 195. *Tayammum* When One Is Not Traveling

(المعجم ١٩٥) - **بَابُ التَّيَمُّمِ فِي الْحَضَرِ** (التحفة ١٩٥)

312. It was narrated from 'Umair the freed slave of Ibn 'Abbâs that he heard him say: "Abdullâh bin Yasâr the freed slave of Maimûnah, and I came and entered upon Abû Juhaim bin Al-Ḥârith bin Al-Ṣammah Al-Anṣârî. Abû Juhaim said: 'The Messenger of Allâh ﷺ came back from the direction of Bi'r Al-Jamal and was met by a man who greeted him with *Salâm*, but the Messenger of Allâh ﷺ did not return the

٣١٢ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ عَنْ أَبِيهِ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ، عَنْ عُمَيْرٍ مَوْلَى ابْنِ عَبَّاسٍ أَنَّهُ سَمِعَهُ يَقُولُ: أَقْبَلْتُ أَنَا وَعَبْدُ اللهِ بْنُ يَسَارٍ مَوْلَى مَيْمُونَةَ حَتَّى دَخَلْنَا عَلَى أَبِي جُهَيْمٍ ابْنِ الْحَارِثِ بْنِ الصِّمَّةِ الْأَنْصَارِيِّ فَقَالَ أَبُو جُهَيْمٍ: أَقْبَلَ رَسُولُ اللهِ ﷺ مِنْ نَحْوِ

greeting until he turned to the wall and wiped his face and hands, then he returned the greeting.'" (*Ṣaḥîḥ*)

بِئْرِ الْجَمَلِ وَلَقِيَهُ رَجُلٌ فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ رَسُولُ اللهِ ﷺ عَلَيهِ حَتَّى أَقْبَلَ عَلَى الْجِدَارِ فَمَسَحَ بِوَجْهِهِ وَيَدَيْهِ، ثُمَّ رَدَّ عَلَيْهِ السَّلَامَ.

تخريج: أخرجه البخاري، التيمم، باب التيمم في الحضر إذا لم يجد الماء وخاف فوت الصلوٰة، ح:٣٣٧، ومسلم، الحيض، باب التيمم، ح:٣٦٩، وهو في الكبرٰى، ح:٣٠٧.

Comments:

1. Bi'r Al-Jamal is the name of a place in Madinah.
2. The state of purity is not a requisite for returning one's greeting. But the Prophet ﷺ did not think it appropriate to mention Allâh without purification.

(...) *Tayammum* When One Is Not Traveling

(المعجم . . .) - التَّيَمُّمُ فِي الحَضَرِ (التحفة ١٩٦)

313. It was narrated from Ibn 'Abdur-Raḥmân bin Abza from his father that a man came to 'Umar and said: "I have become *Junub* and I do not have any water." 'Umar said: "Do not pray." But 'Ammâr bin Yâsir said: "O Commander of the Believers! Don't you remember when you and I were on a campaign and we became *Junub* and could not find water? You did not pray, but I rolled in the dust and prayed. Then we came to the Prophet ﷺ and told him about that, and he said: 'It would have been sufficient for you (to do this),' then the Prophet ﷺ struck his hands on the ground and blew on them, then wiped his face and hands with them'" – (one of the narrators) Salamah was uncertain and did not know whether that was up to the elbows

٣١٣ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ، عَنْ ذَرٍّ، عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ أَنَّ رَجُلًا أَتَى عُمَرَ فَقَالَ: إِنِّي أَجْنَبْتُ فَلَمْ أَجِدِ الْمَاءَ قَالَ عُمَرُ: لَا تُصَلِّ، فَقَالَ عَمَّارُ بْنُ يَاسِرٍ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَمَا تَذْكُرُ إِذْ أَنَا وَأَنْتَ فِي سَرِيَّةٍ فَأَجْنَبْنَا فَلَمْ نَجِدِ الْمَاءَ، فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ، وَأَمَّا أَنَا فَتَمَعَّكْتُ فِي التُّرَابِ فَصَلَّيْتُ، فَأَتَيْنَا النَّبِيَّ ﷺ فَذَكَرْنَا ذٰلِكَ لَهُ فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ» فَضَرَبَ النَّبِيُّ ﷺ بِيَدَيْهِ إِلَى الْأَرْضِ ثُمَّ نَفَخَ فِيهِمَا ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ - وَسَلَمَةُ شَكَّ، لَا يَدْرِي فِيهِ - إِلَى الْمِرْفَقَيْنِ أَوْ إِلَى الْكَفَّيْنِ، فَقَالَ عُمَرُ: نُوَلِّيكَ مَا تَوَلَّيْتَ.

or just the hands. And 'Umar said: "We will let you bear the burden of what you took upon yourself." (*Sahîh*)

تخريج:أخرجه البخاري، التيمم، باب المتيمم هل ينفخ فيهما؟ ح:٣٣٨، ٣٤٣، ومسلم، الحيض، باب التيمم، ح:٣٦٨/١١٢ من حديث ذر به، ورواه أبوداود، ح:٣٢٤ عن محمد بن بشار به.

Comments:

1. 'Ammar bin Yâsir's rolling himself in earth was an action based on personal legal reasoning. It was perhaps due to the notion that the dry ablution (or the symbolic ablution) would also suffice in place of bath, providing it is similar or comes closer to taking a bath. That is to say, if earth touches the whole body.
2. The dry ablution of the Messenger of Allâh ﷺ is restricted to the face and hands with one stroke to the earth.
3. 'Umar and Ibn Mas'ud did not consider the dry ablution sufficient in place of the purificatory bath (*Ghusl*). But this was due to their extreme caution. Otherwise, in the Glorious Qur'ân, the Verse concerning dry ablution permits the dry ablution to lift one's major impurity.

314. It was narrated that 'Ammâr bin Yâsir said: "I became *Junub* while I was on a camel and I could not find any water, so I rolled in the dust like an animal. I came to the Messenger of Allâh ﷺ and told him about that, and he said: '*Tayammum* would have been sufficient for you.'" (*Sahîh*)

٣١٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ نَاجِيَةَ بْنِ خُفَافٍ، عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: أَجْنَبْتُ وَأَنَا فِي الْإِبِلِ فَلَمْ نَجِدْ مَاءً فَتَمَعَّكْتُ فِي التُّرَابِ تَمَعُّكَ الدَّابَّةِ فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَأَخْبَرْتُهُ بِذٰلِكَ فَقَالَ: «إِنَّمَا كَانَ يُجْزِيكَ مِنْ ذٰلِكَ التَّيَمُّمُ».

تخريج: [صحيح] أخرجه أحمد:٤/٢٦٣، والحميدي، ح:١٤٥ من حديث أبي إسحاق به * أبوإسحاق عنعن، ح:٩٦، والحديث في الكبرٰى، ح:٣٠٩، وله شواهد كثيرة عند البخاري، ومسلم وغيرهما.

Chapter 196. *Tayammum* During A Journey

(المعجم ١٩٦) - بَابُ التَّيَمُّمِ فِي السَّفَرِ (التحفة ١٩٧)

315. It was narrated that 'Ammâr said: "The Messenger of Allâh ﷺ stopped to rest at the end of the night in Uwlât Al-Jaish. His wife

٣١٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللهِ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنِ ابْنِ شِهَابٍ قَالَ:

حَدَّثَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ عَنِ ابْنِ عَبَّاسٍ، عَنْ عَمَّارٍ قَالَ: عَرَّسَ رَسُولُ اللهِ ﷺ بِأُولَاتِ الْجَيْشِ وَمَعَهُ عَائِشَةُ زَوْجَتُهُ فَانْقَطَعَ عِقْدُهَا مِنْ جَزْعِ ظِفَارٍ، فَحُبِسَ النَّاسُ فِي ابْتِغَاءِ عِقْدِهَا ذٰلِكَ حَتَّى أَضَاءَ الْفَجْرُ وَلَيْسَ مَعَ النَّاسِ مَاءٌ، فَتَغَيَّظَ عَلَيْهَا أَبُو بَكْرٍ فَقَالَ: حَبَسْتِ النَّاسَ وَلَيْسَ مَعَهُمْ مَاءٌ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ رُخْصَةَ التَّيَمُّمِ بِالصَّعِيدِ قَالَ: فَقَامَ الْمُسْلِمُونَ مَعَ رَسُولِ اللهِ ﷺ فَضَرَبُوا بِأَيْدِيهِمُ الْأَرْضَ ثُمَّ رَفَعُوا أَيْدِيَهُمْ وَلَمْ يَنْفُضُوا مِنَ التُّرَابِ شَيْئًا، فَمَسَحُوا بِهَا وُجُوهَهُمْ وَأَيْدِيَهُمْ إِلَى الْمَنَاكِبِ وَمِنْ بُطُونِ أَيْدِيهِمْ إِلَى الْآبَاطِ.

'Âishah was with him and her necklace of *Ẓifâr* beads[1] broke and fell. The army was detained looking for that necklace of hers until the break of the light of dawn and the people had no water with them. Abû Bakr got angry with her and said: 'You have detained the people and they do not have any water.' Then Allâh the Mighty and Sublime revealed the concession allowing *Tayammum* with clean earth. So the Muslims got up with the Messenger of Allâh ﷺ and struck the earth with their hands, then they raised their hands and did not strike them together to knock off any of the dust, then they wiped their faces and arms up to the shoulders, and from the inner side of their of their arms up to the armpits." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، باب التيمم، ح: ٣٢٠ عن محمد بن يحيىٰ النيسابوري به، وهو في الكبرىٰ، ح: ٣٠٠، وذكر كلامًا.

Comments:

Making dry ablution up to the shoulders and the armpits is in contradiction to other reports. Some people might have done so on their own. This is not reported from Allâh's Messenger ﷺ. And this was done for the first time in the process of doing the dry ablution after the revelation of the command. Later its procedure was established by the practice of the Prophet ﷺ.

Chapter 197. Differences Concerning How *Tayammum* Is Performed

(المعجم ١٩٧) - الاخْتِلَافُ فِي كَيْفِيَّةِ التَّيَمُّمِ (التحفة ١٩٨)

٣١٦ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِاللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ،

316. It was narrated that 'Ammâr bin Yâsir said: "We did *Tayammum* with the Messenger of Allâh ﷺ using dust, and we wiped our faces and our arms up to the shoulders." (*Ṣaḥîḥ*)

[1] Black and white Yemeni beads.

أَنَّهُ أَخْبَرَهُ عَنْ أَبِيهِ عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: تَيَمَّمْنَا مَعَ رَسُولِ اللهِ ﷺ بِالتُّرَابِ، فَمَسَحْنَا بِوُجُوهِنَا وَأَيْدِينَا إِلَى الْمَنَاكِبِ.

تخريج: [صحيح] أخرجه ابن ماجه، الطهارة، باب ماجاء في التيمم، ح:٥٦٦ من حديث الزهري به، وهو في الكبرٰى، ح:٣٠١.

Chapter 198. Another Way Of Performing *Tayammum*, And Blowing On The Hands

(المعجم ١٩٨) - نَوْعٌ آخَرَ مِنَ التَّيَمُّمِ وَالنَّفْخِ فِي الْيَدَيْنِ (التحفة ١٩٩)

317. It was narrated that 'Abdur-Raḥmân bin Abza said: "We were with 'Umar when a man came to him and said: 'O Commander of the Believers! sometimes we stay for a month or two without finding any water. Umar said: As if I did not find water, I would not pray until I found water.' 'Ammâr bin Yâsir said: 'Do you remember, O Commander of the Believers, when you were in such and such a place and we were rearing the camels, and you know that we became *Junub*?' He said: 'Yes.' 'As for me I rolled in the dust, then we came to the Prophet ﷺ and he laughed and said: "Clean earth would have been sufficient for you." And he struck his hands on the earth then blew on them, then he wiped his face and part of his forearms. He ('Umar) said: "Fear Allâh, O 'Ammâr!'" He said: 'O Commander of the Believers! If you wish I will not mention it.' He said: 'No, we will let you bear the burden of what you took upon yourself.'" (*Ṣaḥîḥ*)

٣١٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ، عَنْ أَبِي مَالِكٍ، وَعَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ ابْنِ أَبْزٰى، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزٰى قَالَ: كُنَّا عِنْدَ عُمَرَ فَأَتَاهُ رَجُلٌ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! رُبَّمَا نَمْكُثُ الشَّهْرَ وَالشَّهْرَيْنِ وَلَا نَجِدُ الْمَاءَ فَقَالَ عُمَرُ: أَمَّا أَنَا إِذَا لَمْ أَجِدِ الْمَاءَ لَمْ أَكُنْ لأُصَلِّيَ حَتَّى أَجِدَ الْمَاءَ، فَقَالَ عَمَّارُ بْنُ يَاسِرٍ: أَتَذْكُرُ يَاأَمِيرَ الْمُؤْمِنِينَ! حَيْثُ كُنْتَ بِمَكَانِ كَذَا وَكَذَا وَنَحْنُ نَرْعَى الْإِبِلَ، فَتَعْلَمُ أَنَّا أَجْنَبْنَا؟ قَالَ: نَعَمْ، : فَأَمَّا أَنَا فَتَمَرَّغْتُ فِي التُّرَابِ فَأَتَيْنَا النَّبِيَّ ﷺ فَضَحِكَ فَقَالَ: «إِنْ كَانَ الصَّعِيدُ لَكَافِيكَ» وَضَرَبَ بِكَفَّيْهِ إِلَى الْأَرْضِ ثُمَّ نَفَخَ فِيهِمَا ثُمَّ مَسَحَ وَجْهَهُ وَبَعْضَ ذِرَاعَيْهِ فَقَالَ: اتَّقِ اللهَ يَا عَمَّارُ!» فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنْ شِئْتَ لَمْ أَذْكُرْهُ قَالَ: «لَا، وَلٰكِنْ نُوَلِّيكَ مِنْ ذٰلِكَ مَا تَوَلَّيْتَ.

تخريج: [صحيح] تقدم، ح:٣١٣، وهو في الكبرى، ح:٣٠٢، بعض ذراعيه، أي كفيه كما صرح في الأسانيد الأخرى، وانظر الحديث الآتي.

Chapter 199. Another Way Of Performing *Tayammum*

(المعجم ١٩٩) - نَوْعٌ آخَرُ مِنَ التَّيَمُّمِ (التحفة ٢٠٠)

318. It was narrated from Ibn 'Abdur-Raḥmân bin Abza, from his father, that a man asked 'Umar bin Al-Khaṭṭâb about *Tayammum* and he did not know what to say. 'Ammâr said: "Do you remember when we were on a campaign, and I became *Junub* and rolled in the dust, then I came to the Prophet ﷺ and he said: 'This would have been sufficient.'" (One of the narrators) Shu'bah struck his hands on his knees and blew into his hands, then he wiped his face and palms with them once. (*Ṣaḥîḥ*)

٣١٨ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الْحَكَمُ عَنْ ذَرٍّ، عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ: أَنَّ رَجُلًا سَأَلَ عُمَرَ بْنَ الْخَطَّابِ عَنِ التَّيَمُّمِ فَلَمْ يَدْرِ مَا يَقُولُ، فَقَالَ عَمَّارٌ: أَتَذْكُرُ حَيْثُ كُنَّا فِي سَرِيَّةٍ، فَأَجْنَبْتُ فَتَمَعَّكْتُ فِي التُّرَابِ، فَأَتَيْتُ النَّبِيَّ ﷺ فَقَالَ: «إِنَّمَا يَكْفِيكَ هٰكَذَا». وَضَرَبَ شُعْبَةُ بِيَدَيْهِ عَلَى رُكْبَتَيْهِ وَنَفَخَ فِي يَدَيْهِ وَمَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ مَرَّةً وَاحِدَةً.

تخريج: [صحيح] تقدم، ح:٣١٣، وهو في الكبرى، ح:٣٠٤.

(...) Another Way Of Performing *Tayammum*

(المعجم . . .) - نَوْعٌ آخَرُ مِنَ التَّيَمُّمِ (التحفة ٢٠٠) - ألف

319. It was narrated that Ibn 'Abdur-Raḥmân said: "A man became *Junub* and came to 'Umar, may Allâh be pleased with him, and said: 'I have become *Junub* and I cannot find any water.' He said: 'Do not pray.' 'Ammâr said to him: 'Do you not remember when we were on a campaign and became *Junub*. You did not pray but I rolled in the dust and prayed, then I came to the Prophet ﷺ and told him about that, and he said: 'This would have been sufficient for

٣١٩ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، سَمِعْتُ ذَرًّا يُحَدِّثُ عَنِ ابْنِ أَبْزَى، عَنْ أَبِيهِ قَالَ: وَسَمِعَهُ الْحَكَمُ عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ قَالَ: أَجْنَبَ رَجُلٌ فَأَتَى عُمَرَ رَضِيَ اللهُ عَنْهُ فَقَالَ: إِنِّي أَجْنَبْتُ فَلَمْ أَجِدِ الْمَاءَ، قَالَ: لَا تُصَلِّ، قَالَ لَهُ عَمَّارٌ: أَمَا تَذْكُرُ أَنَّا كُنَّا فِي سَرِيَّةٍ فَأَجْنَبْنَا، فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ، وَأَمَّا أَنَا فَإِنِّي تَمَعَّكْتُ فَصَلَّيْتُ، ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ

you.'" – (One of the narrators) Shu'bah struck his hands once and blew into them, then he rubbed them together, then wiped his face with them – ('Ammâr said): " 'Umar said something I did not understand." So he said: "If you wish, I shall not narrate it." Salamah mentioned something in this chain from Abû Mâlik, and Salamah added that he said: "Rather, we will let you bear the burden of what you took upon yourself." (*Sahîh*)

فَذَكَرْتُ ذٰلِكَ لَهُ، فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ» وَضَربَ شُعْبَةُ بِكَفِّهِ ضَرْبَةً وَنَفَخَ فِيهَا، ثُمَّ دَلَكَ إِحْدَاهُما بِالْأُخْرَى، ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ، فَقَالَ عُمَرُ شَيْئًا لَا أَدْرِي مَا هُوَ، فَقَالَ: إِنْ شِئْتَ لَا حَدَّثْتُهُ. وَذَكَرَ شَيْئًا سَلَمَةُ فِي هٰذَا الْإِسْنَادِ عَنْ أَبِي مَالِكٍ، وَزَادَ سَلَمَةُ قَالَ: بَلْ نُوَلِّيكَ مِنْ ذٰلِكَ مَاتوَلَّيْتَ.

تخريج: [صحيح] تقدم، ح:٣١٣.

Chapter 200. Another Way

(المعجم ٢٠٠) - **نَوْعٌ آخَرَ** (التحفة ٢٠١)

320. It was narrated from Ibn 'Abdur-Rahmân bin Abza, from his father, that a man came to 'Umar, may Allâh be pleased with him, and said: "I have become *Junub* and I cannot find any water." 'Umar said: "Do not pray." 'Ammâr said: "Do you not remember, O Commander of the Believers, when you and I were on a campaign and became *Junub*, and we could not find any water. You did not pray, but I rolled in the dust then prayed. When we came to the Messenger of Allâh ﷺ I told him about that and he said: 'This would have been sufficient for you,' and the Prophet ﷺ struck the earth with his hands then blew on them and wiped his face and hands – (one of the narrators) Salamah was uncertain and said: "I do not know if he said it should be up to the elbows or just

٣٢٠ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ تَمِيمٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ وَسَلَمَةَ عَنْ ذَرٍّ عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ: أَنَّ رَجُلًا جَاءَ إِلَى عُمَرَ رَضِيَ اللهُ عَنْهُ فَقَالَ: إِنِّي أَجْنَبْتُ فَلَمْ أَجِدِ الْمَاءَ فَقَالَ عُمَرُ: لَا تُصَلِّ. فَقَالَ عَمَّارٌ: أَمَا تَذْكُرُ يَا أَمِيرَ الْمُؤْمِنِينَ! إِذْ أَنَا وَأَنْتَ فِي سَرِيَّةٍ فَأَجْنَبْنَا، فَلَمْ نَجِدْ مَاءً، فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ وَأَمَّا أَنَا فَتَمَعَّكْتُ فِي التُّرَابِ ثُمَّ صَلَّيْتُ، فَلَمَّا أَتَيْنَا رَسُولَ اللهِ ﷺ ذَكَرْتُ ذٰلِكَ لَهُ، فَقَالَ: «إِنَّمَا يَكْفِيكَ» وَضَرَبَ النَّبِيُّ ﷺ بِيَدَيْهِ إِلَى الْأَرْضِ ثُمَّ نَفَخَ فِيهِمَا فَمَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ - شَكَّ سَلَمَةُ وَقَالَ: لَا أَدْرِي قَالَ فِيهِ: - إِلَى الْمِرْفَقَيْنِ أَوْ إِلَى الْكَفَّيْنِ، قَالَ عُمَرُ: نُوَلِّيكَ مِنْ ذٰلِكَ مَا

تَوَلَّيْتَ، قَالَ شُعْبَةُ: كَانَ يَقُولُ الْكَفَّيْنِ وَالْوَجْهَ وَالذِّرَاعَيْنِ فَقَالَ لَهُ مَنْصُورٌ: مَا تَقُولُ؟ فَإِنَّهُ لَا يَذْكُرُ الذِّرَاعَيْنِ أَحَدٌ غَيْرُكَ، فَشَكَّ سَلَمَةُ فَقَالَ: لَا أَدْرِي ذَكَرَ الذِّرَاعَيْنِ أَمْ لَا.

the hands." – 'Umar said: "We will let you bear the burden of what you took upon yourself." (One of the narrators) Shu'bah said: "He used to say the hands, face and forearms." (Another) Manṣûr said to him: "What are you saying? No one mentions the forearms except you." Salamah was not certain and said: "I do not know whether he mentioned the forearms or not." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٣١٣، وهو في الكبرٰى، ح:٣٠٣.

(المعجم ٢٠١) - بَابُ تَيَمُّمِ الْجُنُبِ (التحفة ٢٠٢)

Chapter 201. *Tayammum* Of One Who Is *Junub*

٣٢١ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ قَالَ: كُنْتُ جَالِسًا مَعَ عَبْدِ اللهِ وَأَبِي مُوسَى فَقَالَ أَبُو مُوسَى: أَوَ لَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ: بَعَثَنِي رَسُولُ اللهِ ﷺ فِي حَاجَةٍ فَأَجْنَبْتُ، فَلَمْ أَجِدِ الْمَاءَ فَتَمَرَّغْتُ بِالصَّعِيدِ ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذٰلِكَ لَهُ، فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ هٰكَذَا» وَضَرَبَ بِيَدَيْهِ عَلَى الْأَرْضِ ضَرْبَةً فَمَسَحَ كَفَّيْهِ، ثُمَّ نَفَضَهُمَا، ثُمَّ ضَرَبَ بِشِمَالِهِ عَلَى يَمِينِهِ وَبِيَمِينِهِ عَلَى شِمَالِهِ عَلَى كَفَّيْهِ وَوَجْهِهِ، فَقَالَ عَبْدُ اللّٰهِ: أَوَ لَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِقَوْلِ عَمَّارٍ.

321. It was narrated that Shaqîq said: "I was sitting with 'Abdullâh and Abû Mûsâ, and Abû Mûsâ said: 'Have you not heard what 'Ammâr said to 'Umar: 'The Messenger of Allâh ﷺ sent me on an errand and I became *Junub*, and I could not find water, so I rolled in the earth then I came to the Prophet ﷺ and told him about that.' He said: 'It would have been sufficient for you to do this,' and he struck the earth with his hands, then wiped his hands, then knocked them together to remove the dust, then he wiped his right hand with his left and his left hand with his right, palm to palm, and wiped his face.''' Then 'Abdullâh said: "Did you not see that 'Umar was not convinced by what 'Ammâr said?" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، التيمم، باب: التيمم ضربة، ح:٣٤٧، ومسلم، الحيض، باب التيمم، ح:٣٦٨ من حديث أبي معاوية به، وهو في الكبرٰى، ح:٣٠٨ .

Comments:

'Umar ﷺ and Ibn and Ibn Mas'ud did not consider the dry ablution sufficient for a person in the state of major ritual impurity, while 'Ammar and some other Companions held it sufficient in place of purificatory bath. The above dialogue took place in this perspective. This difference of opinions ended after the time of 'Umar ﷺ . Now it is the agreed upon consensual viewpoint of the Muslim nation (*Ummah*) that in the case of unavailability of water, the dry ablution is sufficient for a person having major ritual impurity.

Chapter 202. *Tayammum* With Clean Earth

(المعجم ٢٠٢) - **بَابُ** التَّيَمُّمِ بِالصَّعِيدِ (التحفة ٢٠٣)

322. It was narrated that Abû Rajâ' said: "I heard 'Imrân bin Ḥuṣain (say) that the Prophet ﷺ saw a man who was by himself and did not pray with the people. He said: 'O So and so, what kept you from praying with the people?' He said: 'O Messenger of Allâh, I have become *Junub* and there is no water.' He said: 'You should use earth for that will suffice you.'" (*Ṣaḥîḥ*)

٣٢٢ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ عَوْفٍ، عَنْ أَبِي رَجَاءٍ قَالَ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا مُعْتَزِلًا لَمْ يُصَلِّ مَعَ الْقَوْمِ فَقَالَ: «يَا فُلَانُ! مَا مَنَعَكَ أَنْ تُصَلِّيَ مَعَ الْقَوْمِ؟» فَقَالَ: يَا رَسُولَ اللهِ! أَصَابَتْنِي جَنَابَةٌ وَلَا مَاءَ قَالَ: «عَلَيْكَ بِالصَّعِيدِ فَإِنَّهُ يَكْفِيكَ».

تخريج: أخرجه البخاري، التيمم، باب(٩)، ح:٣٤٨ من حديث عبدالله بن المبارك، ومسلم، المساجد، باب قضاء الصلوة الفائتة واستحباب تعجيل قضائها، ح:٦٨٢ من حديث أبي رجاء العطاردي به مطولاً، وهو في الكبرٰى، ح:٣١٠.

Comments:

Although, lexically, the term "Sa'eed" signifies surface of the earth but in common acknowledgement (*'urf*) the term is applied to earth. Hence, one may not perform dry ablution upon a stone, which is quite clean and water may have washed away its dust. Likewise, the dry ablution, which is performed by striking one's hands against a wall which does not convey any dust on to them, will not be considered valid.

Chapter 203. Several Prayers With One *Tayammum*

(المعجم ٢٠٣) - **بَابُ** الصَّلَوَاتِ بِتَيَمُّمٍ وَاحِدٍ (التحفة ٢٠٤)

323. It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said: 'Clean earth is the

٣٢٣ - أَخْبَرَنَا عَمْرُو بْنُ هِشَامٍ قَالَ: حَدَّثَنَا مَخْلَدٌ عَنْ سُفْيَانَ، عَنْ أَيُّوبَ، عَنْ

أَبِي قِلَابَةَ، عَنْ عَمْرِو بْنِ بُجْدَانَ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الصَّعِيدُ الطَّيِّبُ وَضُوءُ الْمُسْلِمِ وَإِنْ لَمْ يَجِدِ الْمَاءَ عَشْرَ سِنِينَ».

Wûḍû' of the Muslim, even if he does not find water for ten years.'" (*Ḥasan*)

تخريج: [حسن] أخرجه الترمذي، الطهارة، باب [ماجاء في] التيمم للجنب ... الخ، ح:١٢٤ من حديث سفيان الثوري، وأبوداود، الطهارة، باب الجنب يتيمم، ح:٣٣٢ من حديث أبي قلابة به مطولاً، وهو في الكبرٰى، ح:٣١١، وصححه ابن خزيمة، ح:٢٢٩٢، وابن حبان، والحاكم: ١/ ١٧٦، ١٧٧، والذهبي وغيرهم، وله شاهد من حديث أبي هريرة رضي الله عنه.

Comments:

The term *Tayyib*, which denotes good and pure earth indicates that the soil with which the dry ablution is to be performed should be pure.

Chapter 204. One Who Cannot Find Water Or Clean Earth

(المعجم ٢٠٤) - **بَابٌ: فِيمَنْ لَمْ يَجِدِ الْمَاءَ وَلَا الصَّعِيدَ** (التحفة ٢٠٥)

٣٢٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: بَعَثَ رَسُولُ اللهِ ﷺ أُسَيْدَ بْنَ حُضَيْرٍ وَنَاسًا يَطْلُبُونَ قِلَادَةً كَانَتْ لِعَائِشَةَ نَسِيَتْهَا فِي مَنْزِلٍ نَزَلَتْهُ، فَحَضَرَتِ الصَّلَاةُ وَلَيْسُوا عَلَى وُضُوءٍ وَلَمْ يَجِدُوا مَاءً، فَصَلُّوا بِغَيْرِ وُضُوءٍ فَذَكَرُوا ذٰلِكَ لِرَسُولِ اللهِ ﷺ فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ آيَةَ التَّيَمُّمِ. قَالَ أُسَيْدُ ابْنُ حُضَيْرٍ: جَزَاكِ اللهُ خَيْرًا، فَوَاللهِ! مَا نَزَلَ بِكِ أَمْرٌ تَكْرَهِينَهُ إِلَّا جَعَلَ اللهُ لَكِ وَلِلْمُسْلِمِينَ فِيهِ خَيْرًا.

324. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ sent Usaid bin Ḥuḍair and some other people to look for a necklace that 'Âishah had left behind in a place where she had stopped (while traveling). The time for prayer came and they did not have *Wuḍû'*, and they could not find any water, so they prayed without *Wuḍû'*. They mentioned that to the Messenger of Allâh ﷺ, and Allâh, the Mighty and Sublime revealed the verse of *Tayammum*. Usaid bin Ḥuḍair said: 'May Allâh reward you with good, for by Allâh, nothing ever happened to you that you dislike, but Allâh makes it good for you and the Muslims.'" (*Saḥîḥ*)

تخريج: أخرجه البخاري، التيمم، باب إذا لم يجد ماءً ولا ترابًا، ح:٣٣٦ وغيره، ومسلم، الحيض، باب التيمم، ح:٣٦٧/ ١٠٩ من حديث هشام به، وأبوداود، الطهارة، باب التيمم، ح:٣١٧ من حديث أبي معاوية به، وهو في الكبرٰى، ح:٣١٢.

Comments:

Imâm An-Nasâî's argumentation is that the Companions performed the prayer without ablution both wet and dry, when they found no water, and the Prophet ﷺ did not disapprove of it. Now, after the coming of the command of dry ablution, if one finds not even soil, the ritual prayer would be offered without ablution in the light of the action of the Prophet's ﷺ Companions. And this is the path of Imâm Ash-Shafi'î and Imâm Ahmad - except that Imâm Ash-Shafi'î's viewpoint is that the ritual prayer will have to be offered again upon finding water or good soil.

325. It was narrated from Târiq that a man became *Junub* and did not pray, then he came to the Prophet ﷺ and mentioned that to him. He said: "You did the right thing." Another man became *Junub* and performed *Tayammum* and prayed, and he came to him and he said something similar to what he had told the other man – meaning, you did the right thing. (*Sahîh*)

٣٢٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا شُعْبَةُ أَنَّ مُخَارِقًا أَخْبَرَهُمْ عَنْ طَارِقٍ: أَنَّ رَجُلًا أَجْنَبَ فَلَمْ يُصَلِّ فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ فَقَالَ: «أَصَبْتَ»، فَأَجْنَبَ رَجُلٌ آخَرُ فَتَيَمَّمَ وَصَلَّى، فَأَتَاهُ فَقَالَ نَحْوَ مَا قَالَ لِلْآخَرِ - يَعْنِي أَصَبْتَ -.

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/ ٣١٥ من حديث شعبة عن مخارق بن عبدالله الأحمسي عن طارق بن شهاب به.

2. The Book Of Water From *Al-Mujtaba*[1]

(المعجم ٢) - كِتَابُ المِيَاهِ

(التحفة . . .) من المجتبىٰ

Allâh, the Mighty and Sublime, says:

And We sent down pure water from the sky.[2]

And He, the Mighty and Sublime, says:

And He caused water to descend on you from the sky, to clean you thereby.[3]

And He, the Most High, says:

And you find no water, then perform Tayammum with clean earth.[4]

قَالَ اللهُ عَزَّ وَجَلَّ: ﴿وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً طَهُورًا﴾ [الفرقان:٤٨] وَقَالَ عَزَّ وَجَلَّ: ﴿وَيُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَآءِ مَآءً لِّيُطَهِّرَكُم بِهِۦ﴾ [الأنفال:١١] وَقَالَ تَعَالَى: ﴿فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا﴾ [المائدة:٦] (التحفة ٢٠٦)

326. It was narrated from Ibn 'Abbâs that one of the wives of the Prophet ﷺ performed *Ghusl* from *Janâbah*, and the Prophet ﷺ performed *Wuḍû'* with her leftover water. She mentioned that to him and he said: "Water is not made impure by anything." (*Ḍa'îf*)[5]

٣٢٦ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ سُفْيَانَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ بَعْضَ أَزْوَاجِ النَّبِيِّ ﷺ اغْتَسَلَتْ مِنَ الْجَنَابَةِ، فَتَوَضَّأَ النَّبِيُّ ﷺ بِفَضْلِهَا فَذَكَرَتْ ذٰلِكَ لَهُ، فَقَالَ: «إِنَّ الْمَاءَ لَا يُنَجِّسُهُ شَيْءٌ».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب الرخصة بفضل وضوء المرأة، ح:٣٧١ من حديث سفيان الثوري، وأبوداود، ح:٦٨، والترمذي، ح:٦٥ من حديث سماك به، وقال الترمذي: "حسن صحيح"، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي * رواية سماك عن عكرمة ضعيفة كما حققته في نيل المقصود، ح:٦٨، وحديث مسلم:٣٢٣ يغني عنه.

[1] Many of these narrations appeared at the beginning of the Book of Purification.

[2] *Al-Furqân* 25:48.

[3] *Al-Anfâl* 8:11.

[4] *Al-Mâ'idah* 5:6.

[5] See the following versions.

Chapter 1. The Well Of Buḍâ'ah

(المعجم ١) - بَابُ ذِكْرِ بِئْرِ بُضَاعَةَ
(التحفة ٢٠٧)

327. It was narrated that Abû Sa'eed Al-Khudrî said: "It was said: 'O Messenger of Allâh, you perform *Wuḍû'* from the well of Buḍâ'ah when it is a well into which the bodies of dogs, menstrual rags and garbage are thrown?' He said: 'Water is pure and it is not made impure by anything.'" (***Ḥasan***)

٣٢٧ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قال: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ كَثِيرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ كَعْبٍ الْقُرَظِيُّ عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ رَافِعٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قِيلَ يَا رَسُولَ اللَّهِ! أَتَتَوَضَّأُ مِنْ بِئْرِ بُضَاعَةَ وَهِيَ بِئْرٌ يُطْرَحُ فِيهَا لُحُومُ الْكِلَابِ وَالْحِيَضُ وَالنَّتِنُ؟ فَقَالَ: «الْمَاءُ طَهُورٌ لَا يُنَجِّسُهُ شَيْءٌ».

تخريج: [إسناد حسن] أخرجه أبوداود، الطهارة، باب ماجاء في بئر بضاعة، ح:٦٦،٦٧، والترمذي، الطهارة، باب ماجاء: أن الماء لا ينجسه شيء، ح:٦٦ من حديث أبي أسامة به، وقال الترمذي: "حسن"، وصححه أحمد، ويحيىٰ بن معين، والحاكم وغيرهم (التلخيص الحبير:١/ ١٣، ١٤).

Comments:

See *Ḥadîth* 53.

328. It was narrated from Ibn Abî Sa'eed Al-Khudrî that his father said: "I passed by the Prophet ﷺ when he was performing *Wuḍû'* from the well of Buḍâ'ah. I said: 'Are you performing *Wuḍû'* from it when garbage is thrown into it?' He said: 'Water is not made impure by anything.'" (***Ṣaḥîḥ***)

٣٢٨ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ - وَكَانَ مِنَ الْعَابِدِينَ - عَنْ مُطَرِّفِ بْنِ طَرِيفٍ، عَنْ خَالِدِ بْنِ أَبِي نَوْفٍ، عَنْ سَلِيطٍ، عَنِ ابْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ قَالَ: مَرَرْتُ بِالنَّبِيِّ ﷺ وَهُوَ يَتَوَضَّأُ مِنْ بِئْرِ بُضَاعَةَ فَقُلْتُ: أَتَتَوَضَّأُ مِنْهَا وَهِيَ يُطْرَحُ فِيهَا مَا يُكْرَهُ مِنَ النَّتِنِ؟ فَقَالَ: «الْمَاءُ لَا يُنَجِّسُهُ شَيْءٌ».

تخريج: [صحيح] أخرجه أحمد والبيهقي:١/ ٢٥٧، ٢٥٨ من حديث عبدالعزيز بن مسلم به * ابن أبي سعيد اسمه عبدالرحمٰن كما رواه ابن مندة في الطهارة(النكت الظراف:٤١٢٥)، وللحديث شواهد.

Chapter 2. Restricting The Amount Of Water

(المعجم ٢) - بَابُ التَّوْقِيتَ فِي الْمَاءِ
(التحفة ٢٠٨)

329. It was narrated from 'Ubaidullâh bin 'Abdullâh bin 'Umar that his father said: "The Messenger of Allâh ﷺ was asked about water and how some animals and carnivorous beasts might drink from it. He said: 'If the water is more than two *Qullahs*, it will not become filthy.'"[1] (*Sahîh*)

٣٢٩ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ الْمَرْوَزِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ الْمَاءِ وَمَا يَنُوبُهُ مِنَ الدَّوَابِّ وَالسِّبَاعِ فَقَالَ: «إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ لَمْ يَحْمِلِ الْخَبَثَ».

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب ما ينجس الماء، ح:٦٤، ٦٥ من حديث أبي أسامة به، والترمذي، ح:٦٧، وابن ماجة، ح:٥١٧، ٥١٨ من حديث محمد بن جعفر به، وهو في الكبرى، ح:٥٠ وصححه ابن خزيمة: ١/ ٤٩، ح:٩٢.

Comments:

See *Hadîth* 52.

330. It was narrated from Anas that a Bedouin urinated in the *Masjid*, and some of the people went after him, but the Messenger of Allâh ﷺ said: "Do not restrain him." When he had finished he called for a bucket (of water) and poured over it.[2] (*Sahîh*)

٣٣٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ أَعْرَابِيًّا بَالَ فِي الْمَسْجِدِ فَقَامَ إِلَيْهِ بَعْضُ الْقَوْمِ فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تُزْرِمُوهُ». فَلَمَّا فَرَغَ دَعَا بِدَلْوٍ مِنْ مَاءٍ فَصَبَّهُ عَلَيْهِ.

تخريج: [صحيح] تقدم، ح:٥٣، وهو في الكبرى، ح:٥١.

Comments:

See *Hadîth* 54, 56, 57.

331. It was narrated that Abû Hurairah said: "A Bedouin stood up and urinated in the *Masjid*, so the people grabbed him. The Messenger of Allâh ﷺ said to

٣٣١ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْوَاحِدِ، عَنِ الْأَوْزَاعِيِّ، عَنْ عَمْرِو بْنِ الْوَلِيدِ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ

[1] See the comment on No. 52 where this preceded.
[2] This preceded under No. 53.

اللهِ بْنِ عَبْدِاللهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَامَ أَعْرَابِيٌّ فَبَالَ فِي الْمَسْجِدِ فَتَنَاوَلَهُ النَّاسُ فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «دَعُوهُ، وَأَهْرِيقُوا عَلَى بَوْلِهِ دَلْوًا مِنْ مَاءٍ، فَإِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ».

تخريج: [صحيح] تقدم، ح:٥٦، وهو في الكبرى، ح:٥٤.

them: 'Leave him alone, and pour a bucket of water over his urine. For you have been sent to make things easy for people, you have not been sent to make things difficult.'" (*Ṣaḥîḥ*)

Comments:

See *Ḥadîth* 57.

(المعجم ٣) - النَّهْيِ عَنِ اغْتِسَالِ الْجُنُبِ فِي الْمَاءِ الدَّائِمِ (التحفة ٢٠٩)

Chapter 3. The Prohibition Of One Who Is *Junub* Performing *Ghusl* In Standing Water

٣٣٢ - أَخْبَرَنَا الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ، عَنْ عَمْرٍو - وَهُوَ ابْنُ الْحَارِثِ - عَنْ بُكَيْرٍ، أَنَّ أَبَا السَّائِبِ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَغْتَسِلْ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ».

تخريج: [صحيح] تقدم، ح:٢٢١.

332. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'None of you should perform *Ghusl* in standing water while he is *Junub*.'" (*Ṣaḥîḥ*)

Comments:

See *Ḥadîth* 35, 221.

(المعجم ٤) - الْوُضُوءُ بِمَاءِ الْبَحْرِ (التحفة ٢١٠)

Chapter 4. *Wuḍû'* With Sea Water

٣٣٣ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ سَعِيدِ بْنِ أَبِي سَلَمَةَ أَنَّ الْمُغِيرَةَ بْنَ أَبِي بُرْدَةَ أَخْبَرَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَأَلَ رَجُلٌ رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّا نَرْكَبُ الْبَحْرَ وَنَحْمِلُ

333. Abû Hurairah said: "A man asked the Prophet ﷺ: 'O Messenger of Allâh, we travel by sea and we take a little water with us, but if we use it for *Wuḍû'*, we will go thirsty. Can we perform *Wuḍû'* with seawater?' The Messenger of Allâh ﷺ said: 'Its water is a means of

purification and its dead meat is permissible.'" (*Saḥîḥ*)

مَعَنا الْقَلِيلَ مِنَ الْمَاءِ، فَإِنْ تَوَضَّأْنَا بِهِ عَطِشْنَا، أَفَنَتَوَضَّأُ مِنْ مَاءِ الْبَحْرِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «هُوَ الطَّهُورُ مَاؤُهُ الْحِلُّ مَيْتَتُهُ».

تخريج: [**إسناده صحيح**] تقدم، ح: ٥٩، وهو في الكبرى، ح: ٥٨.

Comments:

See *Ḥadîth* 59.

Chapter 5. *Wuḍû'* With Water From Snow And Hail

(المعجم ٥) - **بَابُ** الْوُضُوءِ بِمَاءِ الثَّلْجِ وَالْبَرَدِ (التحفة ٢١١)

334. It was narrated that 'Âishah said: "The Prophet ﷺ used to say: '*Allâhummaghsil khaṭâyâya bi-mâ'ith-thalj wal-barad wa naqqi qalbî min al-khaṭâya kamâ naqayta ath-thawb al-abyaḍ min ad-danas* (O Allâh, wash away my sins with the water of snow and hail, and cleanse my heart of sin as a white garment is cleansed of filth).'" (*Saḥîḥ*)

٣٣٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ اغْسِلْ خَطَايَايَ [بِمَاءِ الثَّلْجِ] وَالْبَرَدِ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ».

تخريج: [**صحيح**] تقدم، ح: ٦١، وهو في الكبرى، ح: ٥٩.

335. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ would say:[1] '*Allâhummaghsil khaṭâyâya bi-mâ'ith-thalj wal-barad* (O Allâh, wash away my sins with the water of snow and hail).'" (*Saḥîḥ*)

٣٣٥ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ».

تخريج: [**صحيح**] تقدم، ح: ٦٠، وهو في الكبرى، ح: ٦٠.

Comments:

See *Ḥadîth* 60.

[1] That is at the beginning of *Ṣalâh* as is clear from the remainder of the narration which preceded under No. 60.

Chapter 6. The Leftovers Of A Dog

(المعجم ٦) - بَابٌ سُؤْرِ الكَلْبِ
(التحفة ٢١٢)

336. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If a dog licks the vessel of any one of you, let him throw (the contents) away and wash it seven times.'" (*Ṣaḥîḥ*)

٣٣٦ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي رَزِينٍ وَأَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيُرِقْهُ، ثُمَّ لْيَغْسِلْهُ سَبْعَ مَرَّاتٍ».

تخريج: [صحيح] تقدم، ح:٦٦، وهو في الكبرى، ح:٦٥.

Comments:
See *Ḥadîth* 63, 64.

Chapter 7. Rubbing A Vessel Licked By A Dog With Dust

(المعجم ٧) - بَابٌ تَعْفِيرِ الإِنَاءِ بِالتُّرَابِ مِنْ وُلُوغِ الكَلْبِ فِيهِ (التحفة ٢١٣)

337. It was narrated from 'Abdullâh bin Mughaffal that the Messenger of Allâh ﷺ commanded that dogs be killed, but he made an exception for hunting dogs and sheepdogs and said: "If a dog licks a vessel then wash it seven times and rub it the eighth time with dust." (*Ṣaḥîḥ*)

٣٣٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ - يَعْنِي ابْنَ الْحَارِثِ - عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ مُطَرِّفًا عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ: أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِقَتْلِ الْكِلَابِ وَرَخَّصَ فِي كَلْبِ الصَّيْدِ وَالْغَنَمِ وَقَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي الْإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ، وَعفِّرُوهُ الثَّامِنَةَ بِالتُّرَابِ».

تخريج: [صحيح] تقدم، ح:٦٧، وهو في الكبرى، ح:٧٠.

338. It was narrated that 'Abdullâh bin Mughaffal said: "The Messenger of Allâh ﷺ commanded that dogs be killed. He said: 'What do they have to do with dogs?' And he granted a concession regarding hunting dogs and sheepdogs. And he said: 'If a dog licks a vessel, wash it seven times, and rub it the eighth

٣٣٨ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ يَزِيدَ ابْنِ حُمَيْدٍ قَالَ: سَمِعْتُ مُطَرِّفًا يُحَدِّثُ عَنْ عَبْدِاللهِ بْنِ مُغَفَّلٍ قَالَ: أَمَرَ رَسُولُ اللهِ ﷺ بِقَتْلِ الْكِلَابِ قَالَ: «مَا بَالُهُمْ وَبَالُ الكِلَابِ؟ قَالَ: وَرَخَّصَ فِي كَلْبِ

الصَّيْدِ وَكَلْبِ الْغَنَمِ وَقَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي الْإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ وَعَفِّرُوا الثَّامِنَةَ بِالتُّرَابِ»، خَالَفَهُ أَبُو هُرَيْرَةَ فَقَالَ: «إِحْدَاهُنَّ بِالتُّرَابِ».

تخريج: [صحيح] تقدم، ح: ٦٧.

time with dust.' Abû Hurairah differed from him and said: 'Rub it one time with dust.'" (*Ṣaḥîḥ*)

٣٣٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ خِلَاسٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ أُولَاهُنَّ بِالتُّرَابِ».

تخريج: [صحيح] وهو في الكبرى، ح: ٦٩، وللحديث شواهد كثيرة.

339. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If a dog licks the vessel of any one of you, let him wash it seven times, the first time with dust." (*Ṣaḥîḥ*)

٣٤٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ، أُولَاهُنَّ بِالتُّرَابِ».

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب الوضوء بسؤر الكلب، ح: ٧٣ من حديث قتادة به، وهو في الكبرى، ح: ٦٨، وصححه الدارقطني: ١/ ٦٤، وللحديث شواهد.

340. It was narrated from Abû Hurairah that the Prophet ﷺ said: "If a dog licks the vessel of any one of you, let him wash it seven times, the first time with dust."

(المعجم ٨) - **بَابُ سُؤْرِ الْهِرَّةِ**

(التحفة ٢١٤)

Chapter 8. The Leftovers Of A Cat

٣٤١ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ إِسْحَاقَ ابْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ حُمَيْدَةَ بِنْتِ عُبَيْدِ بْنِ رِفَاعَةَ، عَنْ كَبْشَةَ بِنْتِ كَعْبِ بْنِ مَالِكٍ: أَنَّ أَبَا قَتَادَةَ دَخَلَ عَلَيْهَا ثُمَّ ذَكَرَ كَلِمَةً، مَعْنَاهَا،

341. It was narrated from Kabshah bint Ka'b bin Mâlik that Abû Qatâdah entered upon her, then she narrated the following: "I poured some water for him for *Wuḍû'*, and a cat came and drank from it, so he titled the vessel for it

to drink." Kabshah said: "He saw me looking at him and said: 'Are you surprised, O daughter of my brother?' I said: 'Yes.' He said: 'The Messenger of Allâh ﷺ said: 'They are not impure, rather they are among the males and females (animals) who go around among you." (*Sahîh*)

فَسَكَبْتُ لَهُ وَضُوءًا، فَجَاءَتْ هِرَّةٌ فَشَرِبَتْ مِنْهُ فَأَصْغَى لَهَا الْإِنَاءَ حَتَّى شَرِبَتْ قَالَتْ كَبْشَةُ: فَرَآنِي أَنْظُرُ إِلَيْهِ فَقَالَ: أَتَعْجَبِينَ يَا ابْنَةَ أَخِي؟ قُلْتُ: نَعَمْ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّهَا لَيْسَتْ بِنَجَسٍ إِنَّمَا هِيَ مِنَ الطَّوَّافِينَ عَلَيْكُمْ وَالطَّوَّافَاتِ».

تخريج: [**إسناده صحيح**] تقدم، ح:٦٨، وهو في الكبرى، ح:٦٣.

Chapter 9. The Leftovers Of A Menstruating Woman

(المعجم ٩) - **بَابُ** سُؤْرِ الْحَائِضِ

(التحفة ٢١٥)

342. It was narrated that 'Âishah, may Allâh be pleased with her, said: "While I was menstruating, I would nibble meat from a bone and the Messenger of Allâh ﷺ would put his mouth where mine had been. And while I was menstruating, I would drink from a vessel and he would put his mouth where mine had been." (*Sahîh*)

٣٤٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنِ الْمِقْدَامِ ابْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَتَعَرَّقُ الْعَرْقَ فَيَضَعُ رَسُولُ اللهِ ﷺ فَاهُ حَيْثُ وَضَعْتُهُ وَأَنَا حَائِضٌ، وَكُنْتُ أَشْرَبُ مِنَ الْإِنَاءِ فَيَضَعُ فَاهُ حَيْثُ وَضَعْتُ وَأَنَا حَائِضٌ.

تخريج: [**صحيح**] تقدم، ح:٧٠، وهو في الكبرى، ح:٦٢.

Comments:

See *Hadîth* 70.

Chapter 10. Concession With Regard To The Leftovers Of A Woman (After Purification)

(المعجم ١٠) - **بَابُ** الرُّخْصَةِ فِي فَضْلِ الْمَرْأَةِ (التحفة ٢١٦)

343. It was narrated that Ibn 'Umar said: "Men and women used to perform *Wudû'* together during the time of the Messenger of Allâh ﷺ." (*Sahîh*)

٣٤٣ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ الرِّجَالُ وَالنِّسَاءُ يَتَوَضَّؤُونَ فِي زَمَانِ رَسُولِ اللهِ ﷺ جميعًا.

تخريج: [**صحيح**] تقدم، ح:٧١.

Comments:

See *Hadîth* 72.

Chapter 11. The Prohibition Of The Leftovers Of A Woman's *Wuḍû'*

(المعجم ١١) - **بَابُ** النَّهْيِ عَنْ فَضْلِ وُضُوءِ الْمَرْأَةِ (التحفة ٢١٧)

344. It was narrated from Al-Ḥakam bin 'Amr that the Messenger of Allâh ﷺ forbade a man from performing *Wuḍû'* with the leftovers of a woman's (water for) *Wuḍû'*. (***Ḥasan***)

٣٤٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ الْأَحْوَلِ قَالَ: سَمِعْتُ أَبَا حَاجِبٍ، قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَاسْمُهُ سَوَادَةُ بْنُ عَاصِمٍ، عَنِ الْحَكَمِ بْنِ عَمْرٍو: أَنَّ رَسُولَ اللهِ ﷺ نَهَى أَنْ يَتَوَضَّأَ الرَّجُلُ بِفَضْلِ وَضُوءِ الْمَرْأَةِ.

تخريج: [إسناده حسن] أخرجه أبوداود السجستاني، الطهارة، باب النهي عن ذلك، ح:٨٢، والترمذي، الطهارة، باب ماجاء في كراهية فضل طهور المرأة، ح:٦٣، ٦٤، وابن ماجه، الطهارة، باب النهي عن ذلك، ح:٣٧٣ من حديث أبي داود الطيالسي به، وهو في مسنده، ح:١٢٥٢، وقال الترمذي: "حسن"، وصححه ابن حبان.

Comments:

See *Ḥadîth* 72, 233, 239.

Chapter 12. The Concession Regarding The Leftovers Of One Who Is *Junub*

(المعجم ١٢) - **الرُّخْصَةُ فِي فَضْلِ الْجُنُبِ** (التحفة ٢١٨)

345. It was narrated from 'Âishah that she used to perform *Ghusl* with the Messenger of Allâh ﷺ from a single vessel. (***Ṣaḥîḥ***)

٣٤٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّهَا كَانَتْ تَغْتَسِلُ مَعَ رَسُولِ اللهِ ﷺ فِي الْإِنَاءِ الْوَاحِدِ.

تخريج: [صحيح] تقدم، ح:٧٢، وهو في الكبرى، ح:٧٣ .

Chapter 13. How Much Water Is Sufficient For A Person To Use for *Wuḍû'* And *Ghusl*

(المعجم ١٣) - **بَابُ** الْقَدْرِ الَّذِي يَكْتَفِي بِهِ الْإِنْسَانُ مِنَ الْمَاءِ لِلْوُضُوءِ وَالْغُسْلِ (التحفة ٢١٩)

346. It was narrated that 'Abdullâh bin Jabr said: "I heard Anas bin Mâlik say: 'The Messenger of Allâh

٣٤٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا شُعْبَةُ:

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ جَبْرٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يَتَوَضَّأُ بِمَكُّوكٍ وَيَغْتَسِلُ [بِخَمْسَةِ] مَكَاكِيَّ.

ﷺ used to perform *Wuḍû'* with a *Makkûk* (cup) and *Ghusl* with five *Makkûks* (cups).'" (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٧٣، وهو في الكبرى، ح:٧٤.

Comments:

See *Ḥadîth* 73.

٣٤٧ - أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ الْكُوفِيُّ قَالَ: حَدَّثَنَا عَبْدَةُ - يَعْنِي ابْنَ سُلَيْمَانَ - عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَتَوَضَّأُ بِمُدٍّ وَيَغْتَسِلُ بِنَحْوِ الصَّاعِ.

347. It was narrated from 'Âishah that the Messenger of Allâh ﷺ used to perform *Ghusl* with a *Mudd* and *Ghusl* with approximately a *Ṣâ'*. (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب ما يجزىء من الماء في الوضوء، ح:٩٢، وابن ماجه، الطهارة، باب ماجاء في مقدار الماء للوضوء والغسل من الجنابة، ح:٢٦٨ من حديث قتادة به، وله شواهد عند البخاري ومسلم وغيرهما.

٣٤٨ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَتَوَضَّأُ بِالْمُدِّ وَيَغْتَسِلُ بِالصَّاعِ.

348. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to perform *Ghusl* with a *Mudd* and *Ghusl* with a *Ṣâ'*." (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه أحمد: ٦/ ٢٨٠، ح: ٢٦٩٢٥ عن حسن بن موسى به، والحديث السابق شاهد له.

Comments:

The *Sa'* equals four *Mudds*, (1 *Sa'* equals 2.03 liters). For performing the purificatory bath (*Ghusl*), the amount of water has been variously mentioned: sometimes a *Sa'*, or almost a *Sa'*, in some places. Five *Ratls* or sometimes eight *Ratls*, etc. The import of these statements is not much variant. The phrase 'appoximately a *Sa'* also provides evidence to this viewpoint.

3. The Book Of Menstruation And *Istihâdah*[1]

(المعجم ٣) - كِتَابُ الحَيْضِ وَالاِسْتِحَاضَةِ (التحفة . . .)

من المجتبىٰ

Chapter 1. The Beginning Of Menstruation, And Can Menstruation Be Called *Nifâs*?

(المعجم ١) - بَابُ بَدْءِ الحَيْضِ، وَهَلْ يُسَمَّى الحَيْضُ نِفَاسًا (التحفة ٢٢٠)

349. It was narrated that 'Âishah said: "We went out with the Messenger of Allâh ﷺ with no intention other than *Hajj*. When he was in Sarif I began menstruating. The Messenger of Allâh ﷺ entered upon me and I was weeping. He said: 'What is the matter with you? Has your *Nifâs* begun?'[2] I said: 'Yes.' He said: 'This is something that Allâh the Mighty and Sublime has decreed for the daughters of Âdam. Do what the pilgrims do but do not perform *Tawâf* around the House.'" (*Sahîh*)

٣٤٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ بْنِ مُحَمَّدِ ابْنِ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ لَا نُرَى إِلَّا الْحَجَّ فَلَمَّا كُنَّا بِسَرِفَ حِضْتُ، فَدَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَأَنَا أَبْكِي، فَقَالَ: «مَا لَكِ أَنَفِسْتِ؟» قُلْتُ: نَعَمْ، قَالَ: «هٰذَا أَمْرٌ كَتَبَهُ اللهُ عَزَّ وَجَلَّ عَلَى بَنَاتِ آدَمَ فَاقْضِي مَا يَقْضِي الْحَاجُّ غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ».

تخريج: [صحيح] تقدم، ح: ٢٩١.

Comments:

1. The expression "the daughters" of Âdam ﷺ' is an evidence that menstruation has been decreed for women from the beginning.
2. *A'nafisti*: *Nifâs* in this expression signifies menstruation.

[1] Irregular blood flow.

[2] Here, it means menstruation. See the chapter clarifying that where it appears again, no. 349.

Chapter 2. Mention Of *Al-Istiḥâḍah* And The Coming And Going Of The Regular Period

(المعجم ٢) - ذِكْرُ الاِسْتِحَاضَةِ وَإِقْبَالِ الدَّمِ وَإِدْبَارِهِ (التحفة ٢٢١)

350. It was narrated from Fâṭimah bint Qais from Banu Asad Quraish that she came to the Prophet ﷺ and mentioned that she suffered from *Istiḥâḍah*. She said that he said to her: "That is a vein, so when the time of menstruation comes, stop praying, and when it goes, take your bath and wash the blood from yourself then pray." (*Ṣaḥîḥ*)

٣٥٠ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ - وَهُوَ ابْنُ سَمَاعَةَ - قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: أَخْبَرَنِي هِشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ: أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ مِنْ بَنِي أَسَدِ قُرَيْشٍ أَنَّهَا أَتَتْ رَسُولَ اللهِ ﷺ فَذَكَرَتْ أَنَّهَا تُسْتَحَاضُ، فَزَعَمَتْ أَنَّهُ قَالَ لَهَا: «إِنَّمَا ذٰلِكِ عِرْقٌ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ وَإِذَا أَدْبَرَتْ فَاغْتَسِلِي وَاغْسِلِي عَنْكِ الدَّمَ ثُمَّ صَلِّي».

تخريج: [صحيح] تقدم، ح:٢٠١.

351. It was narrated from 'Âishah that the Prophet ﷺ said: "When the time of menstruation comes, stop praying, and when it goes, perform *Ghusl*." (*Ṣaḥîḥ*)

٣٥١ - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا سَهْلُ بْنُ هَاشِمٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ وَإِذَا أَدْبَرَتْ فَاغْتَسِلِي».

تخريج: [صحيح] تقدم، ح:٢٠٢.

352. It was narrated that 'Âishah said: "Umm Ḥabîbah bint Jahsh asked the Messenger of Allâh ﷺ: 'O Messenger of Allâh, I suffer from *Istiḥâḍah*.' He said: 'That is a vein, so perform *Ghusl*, then pray.' And she used to perform *Ghusl* for each prayer." (*Ṣaḥîḥ*)

٣٥٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: اسْتَفْتَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ رَسُولَ اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي أُسْتَحَاضُ؟ فَقَالَ: «إِنَّ ذٰلِكِ عِرْقٌ فَاغْتَسِلِي، ثُمَّ صَلِّي» فَكَانَتْ تَغْتَسِلُ عِنْدَ كُلِّ صَلَاةٍ.

تخريج: [صحيح] تقدم، ح:٢٠٦.

Chapter 3. A Woman Who Has Regular Days During Which She Menstruates Each Month

(المعجم ٣) - الْمَرْأَةُ تَكُونُ لَهَا أَيَّامٌ مَعْلُومَةٌ تَحِيضُهَا كُلَّ شَهْرٍ (التحفة ٢٢٢)

353. It was narrated from 'Âishah that Umm Ḥabîbah asked the Messenger of Allâh ﷺ about bleeding. 'Âishah said: "I saw her wash tub filled with blood." The Messenger of Allâh ﷺ said to her: "Stop (praying) for as long as your period used to last, then perform *Ghusl*." (*Ṣaḥîḥ*)

٣٥٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ سَأَلَتْ رَسُولَ اللهِ ﷺ عَنِ الدَّمِ، فَقَالَتْ عَائِشَةُ: رَأَيْتُ مِرْكَنَهَا مَلْآنَ دَمًا فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «امْكُثِي قَدْرَ مَا كَانَتْ تَحْبِسُكِ حَيْضَتُكِ ثُمَّ اغْتَسِلِي».

وَأَخْبَرَنَا به قُتَيبةُ مَرَّةً أُخْرَى، وَلَمْ يَذْكُرْ فِيهِ جَعْفَرَ بْنَ رَبِيعَة.

تخريج: [صحيح] تقدم، ح:٢٠٧.

354. It was narrated that Umm Salamah said: "A woman asked the Prophet ﷺ: 'I suffer from *Istiḥâḍah* and I never become pure; should I stop praying?' He said: 'No. Stop praying for the number of days and nights that you used to menstruate, then perform *Ghusl*, wrap a cloth around yourself, and pray.'" (*Ṣaḥîḥ*)

٣٥٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ قَالَ: أَخْبَرَنِي عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: سَأَلَتِ امْرَأَةٌ النَّبِيَّ ﷺ قَالَتْ: إِنِّي أُسْتَحَاضُ فَلَا أَطْهُرُ أَفَأَدَعُ الصَّلَاةَ؟ قَالَ: «لَا وَلَكِنْ دَعِي قَدْرَ تِلْكَ الْأَيَّامِ وَاللَّيَالِي الَّتِي كُنْتِ تَحِيضِينَ فِيهَا ثُمَّ اغْتَسِلِي وَاسْتَثْفِرِي وَصَلِّي».

تخريج: [صحيح] تقدم، ح:٢٠٩.

Comments:

See *Ḥadîth* 209.

355. It was narrated from Umm Salamah that a woman suffered from constant bleeding during the time of the Messenger of Allâh ﷺ, so Umm Salamah consulted the Prophet ﷺ for her. He said: "Let her count the number of nights and

٣٥٥ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أُمِّ سَلَمَةَ: أَنَّ امْرَأَةً كَانَتْ تُهْرَاقُ الدَّمَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ اسْتَفْتَتْ لَهَا أُمُّ سَلَمَةَ رَسُولَ اللهِ ﷺ

days that she used to menstruate each month before this happened to her, and let her stop praying for that period of time each month. Then when that is over let her perform *Ghusl*, then wrap a cloth around herself, and pray." (***Ṣaḥîḥ***)

فَقَالَ: «لِتَنْظُرْ عَدَدَ اللَّيَالِي وَالْأَيَّامِ الَّتِي كَانَتْ تَحِيضُ مِنَ الشَّهْرِ قَبْلَ أَنْ يُصِيبَهَا الَّذِي أَصَابَهَا، فَلْتَتْرُكِ الصَّلَاةَ قَدْرَ ذٰلِكَ مِنَ الشَّهْرِ فَإِذَا خَلَّفَتْ ذٰلِكَ فَلْتَغْتَسِلْ، ثُمَّ لْتَسْتَثْفِرْ بِالثَّوْبِ ثُمَّ لْتُصَلِّ».

تخريج: [صحيح] تقدم، ح:٢٠٩.

Chapter 4. Mentioning The Period

(المعجم ٤) - **ذِكْرُ الْأَقْرَاءِ** (التحفة ٢٢٣)

356. It was narrated from 'Âishah that Umm Ḥabîbah bint Jaḥsh who was married to 'Abdur-Raḥmân bin 'Awf suffered from *Istiḥâḍah* and did not become pure. Her situation was mentioned to the Messenger of Allâh ﷺ and he said: "That is not menstruation, rather it is a kick in the womb, so let her work out the length of the menses that she used to have, and stop praying (for that period of time), then after that let her perform *Ghusl* for every prayer." (***Ṣaḥîḥ***)

٣٥٦ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْحَاقُ - وَهُوَ ابْنُ بَكْرِ بْنِ مُضَرَ - قَالَ: حَدَّثَنِي أَبِي عَنْ يَزِيدَ - وَهُوَ ابْنُ عَبْدِ اللهِ وَهُوَ ابْنُ أُسَامَةَ بْنِ الْهَادِ - عَنْ أَبِي بَكْرٍ - وَهُوَ ابْنُ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ - عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ الَّتِي كَانَتْ تَحْتَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وَأَنَّهَا اسْتُحِيضَتْ لَا تَطْهُرُ، فَذُكِرَ شَأْنُهَا لِرَسُولِ اللهِ ﷺ قَالَ: «لَيْسَتْ بِالْحَيْضَةِ وَلٰكِنَّهَا رَكْضَةٌ مِنَ الرَّحِمِ لِتَنْظُرْ قَدْرَ قَرْئِهَا الَّتِي كَانَتْ تَحِيضُ لَهَا فَلْتَتْرُكِ الصَّلَاةَ ثُمَّ تَنْظُرْ مَا بَعْدَ ذٰلِكَ فَلْتَغْتَسِلْ عِنْدَ كُلِّ صَلَاةٍ».

تخريج: [إسناده صحيح] تقدم، ح:٢١٠.

Comments:

See *Ḥadîth* 210.

357. It was narrated from 'Âishah that Umm Ḥabîbah bint Jaḥsh used to suffer from *Istiḥâḍah* for seven years. She asked the Prophet ﷺ and

٣٥٧ - أَخْبَرَنَا مُوسَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ: أَنَّ ابْنَةَ جَحْشٍ كَانَتْ تُسْتَحَاضُ سَبْعَ سِنِينَ فَسَأَلَتِ

he said: "That is not menstruation, rather it is a vein. Tell her not to pray for the period of time that her period used to last, then let her perform *Ghusl* and pray." She used to perform *Ghusl* for every prayer. (***Ṣaḥîḥ***)

النَّبِيِّ ﷺ، فَقَالَ: «لَيْسَتْ بِالْحَيْضَةِ إِنَّما هُوَ عِرْقٌ». فَأَمَرَهَا أَنْ تَتْرُكَ الصَّلَاةَ قَدْرَ أَقْرَائِهَا وَحَيْضَتِهَا وَتَغْتَسِلَ وَتُصَلِّيَ فَكَانَتْ تَغْتَسِلُ عِنْدَ كُلِّ صَلَاةٍ.

تخريج: [صحيح] تقدم، ح: ٢١١.

358. It was narrated from 'Urwah that Fâṭimah bint Abî Ḥubaish narrated that she came to the Messenger of Allâh ﷺ and complained to him about bleeding. The Messenger of Allâh ﷺ said to her: "That is a vein, so when your period comes, do not pray, and when your period is over, purify yourself and pray in between one period and the next." (***Ḥasan***)

Abû 'Abdur-Raḥmân said: Hishâm bin 'Urwah reported this *Ḥadîth* from 'Urwah, and he did not mention what Al-Mundhir mentioned in it.

٣٥٨ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ، عَنِ الْمُنْذِرِ بْنِ الْمُغِيرَةِ، عَنْ عُرْوَةَ: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ حَدَّثَتْهُ أَنَّهَا أَتَتْ رَسُولَ اللهِ ﷺ فَشَكَتْ إِلَيْهِ الدَّمَ فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «إِنَّمَا ذٰلِكِ عِرْقٌ فَانْظُرِي إِذَا أَتَاكِ قَرْؤُكِ فَلَا تُصَلِّي، وإِذَا مَرَّ قَرْؤُكِ فَلْتَطَهَّرِي ثُمَّ صَلِّي مَا بَيْنَ الْقَرْءِ إِلَى الْقَرْءِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: قَدْ رَوَى هذَا الْحَدِيثَ هِشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ وَلَمْ يَذْكُرْ فِيهِ مَا ذَكَرَ الْمُنْذِرُ.

تخريج: [حسن] تقدم، ح: ٢١٢.

359. It was narrated that 'Âishah said: Fâṭimah bint Abî Ḥubaish came to the Messenger of Allâh ﷺ and said: "I am a woman who suffers from *Istiḥâḍah* and I never become pure. Should I stop praying?" He said: "No, that is a vein, it is not menstruation. When your period comes, stop praying, and when it goes, wash the blood from yourself and pray." (***Ṣaḥîḥ***)

٣٥٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدَةُ وَوَكِيعٌ وَأَبُو مُعَاوِيَةَ قَالُوا: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى رَسُولِ اللهِ ﷺ فَقَالَتْ: إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلَا أَطْهُرُ أَفَأَدَعُ الصَّلَاةَ؟ قَالَ: «لَا، إِنَّمَا ذٰلِكِ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي

الصَّلَاةَ وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي».

تخريج: [صحيح] تقدم، ح: ٢١٣.

Chapter 5. Woman Suffering From *Istiḥâḍah* Combining Prayers And Performing *Ghusl* For The Combined Prayers

(المعجم ٥) - جَمْعُ الْمُسْتَحَاضَةِ بَيْنَ الصَّلَاتَيْنِ وَغُسْلُهَا إِذَا جَمَعَتْ (التحفة ٢٢٤)

360. It was narrated from 'Âishah that a woman who suffered from *Istiḥâḍah* at the time of the Messenger of Allâh ﷺ was told that it was a stubborn vein (i.e., one that would not stop bleeding). She was told to delay *Ẓuhr* and bring *'Aṣr* forward, and to perform one *Ghusl* for both, and to delay *Maghrib* and bring *'Ishâ'* forward, and to perform one *Ghusl* for both, and she would perform one *Ghusl* for *Ṣubḥ*. (*Ṣaḥîḥ*)

٣٦٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ امْرَأَةً مُسْتَحَاضَةً عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، قِيلَ لَهَا: إِنَّهُ عِرْقٌ عَانِدٌ، وَأُمِرَتْ أَنْ تُؤَخِّرَ الظُّهْرَ وَتُعَجِّلَ الْعَصْرَ وَتَغْتَسِلَ لَهُمَا غُسْلًا وَاحِدًا، وَتُؤَخِّرَ الْمَغْرِبَ وَتُعَجِّلَ الْعِشَاءَ وَتَغْتَسِلَ لَهُمَا غُسْلًا وَاحِدًا، وَتَغْتَسِلَ لِصَلَاةِ الصُّبْحِ غُسْلًا وَاحِدًا.

تخريج: إسناده صحيح تقدم، ح: ٢١٤.

Comments:

See *Ḥadîth* 214.

361. It was narrated that Zainab bint Jahsh said: "I said to the Prophet ﷺ that I was suffering from *Istiḥâḍah*. He said: 'Do not pray during the days of your period, then perform *Ghusl* and delay *Ẓuhr* and bring *'Aṣr* forward and pray; then delay *Maghrib* and bring *'Ishâ'* forward and pray them together, and perform *Ghusl* for *Fajr*." (*Ṣaḥîḥ*)

٣٦١ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ، عَنْ زَيْنَبَ بِنْتِ جَحْشٍ [قَالَتْ: قُلْتُ] لِلنَّبِيِّ ﷺ إِنَّهَا مُسْتَحَاضَةٌ فَقَالَ: «تَجْلِسُ أَيَّامَ أَقْرَائِهَا، ثُمَّ تَغْتَسِلُ وَتُؤَخِّرُ الظُّهْرَ وَتُعَجِّلُ الْعَصْرَ وَتَغْتَسِلُ وَتُصَلِّي، وَتُؤَخِّرُ الْمَغْرِبَ وَتُعَجِّلُ الْعِشَاءَ وَتَغْتَسِلُ وَتُصَلِّيهِمَا جَمِيعًا، وَتَغْتَسِلُ لِلْفَجْرِ».

تخريج: [صحيح] وللحديث شواهد كثيرة، منها الحديث السابق.

Comments:

See *Ḥadîth* 213.

Chapter 6. The Difference Between Menstrual Blood And *Istiḥâḍah*

(المعجم ٦) - **بَابُ** الفَرْقِ بَيْنَ دَمِ الحَيْضِ وَالاِسْتِحَاضَةِ (التحفة ٢٢٥)

362. It was narrated from Fâṭimah bint Abî Ḥubaish that she suffered from *Istiḥâḍah* and the Messenger of Allâh ﷺ said to her: "If it is menstrual blood then it is blood that is black and recognizable, so stop praying, and if it is other than that then perform *Wuḍû'*, for it is just a vein." (***Ṣaḥîḥ***)

٣٦٢ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو - وَهُوَ ابْنُ عَلْقَمَةَ بْنِ وَقَّاصٍ - عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ فَاطِمَةَ بِنْتِ أَبِي حُبَيْشٍ: أَنَّهَا كَانَتْ تُسْتَحَاضُ، فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «إِذَا كَانَ دَمُ الْحَيْضِ فَإِنَّهُ دَمٌ أَسْوَدُ يُعْرَفُ، فَأَمْسِكِي عَنِ الصَّلَاةِ وَإِذَا كَانَ الْآخَرُ فَتَوَضَّئِي فَإِنَّمَا هُوَ عِرْقٌ». قَالَ مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ هٰذَا مِنْ كِتَابِهِ.

تخريج: [صحيح] تقدم، ح:٢١٦.

Comments:

See *Ḥadîth* 216.

363. It was narrated from 'Âishah that Fâṭimah bint Abî Ḥubaish suffered from *Istiḥâḍah*. The Messenger of Allâh ﷺ said to her: "Menstrual blood is blood that is black and recognizable, so if it is like that, then stop praying, and if it is otherwise, then perform *Wuḍû'* and pray." (***Ṣaḥîḥ***)

Abû 'Abdur-Raḥmân said: Others reported this *Ḥadîth*, and none of them mentioned what Ibn 'Adî mentioned, and Allâh knows best.

٣٦٣ - **وَأَخْبَرَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ مِنْ حِفْظِهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ كَانَتْ تُسْتَحَاضُ، فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «إِنَّ دَمَ الْحَيْضِ دَمٌ أَسْوَدُ يُعْرَفُ، فَإِذَا كَانَ ذٰلِكَ فَأَمْسِكِي عَنِ الصَّلَاةِ وَإِذَا كَانَ الْآخَرُ فَتَوَضَّئِي وَصَلِّي».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: قَدْ رَوَى هٰذَا الْحَدِيثَ غَيْرُ وَاحِدٍ وَلَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ مَا ذَكَرَ ابْنُ أَبِي عَدِيٍّ، وَاللّٰهُ أَعْلَمُ.

تخريج: [صحيح] تقدم، ح:٢١٧.

Comments:

It is necessary for a woman having *Istihâdha* - a woman continuing to have a flow of blood after her days of menstruation - to perform a fresh ablution for each ritual prayer. For further elucidation vide *Ḥadîth* 216.

364. It was narrated that 'Âishah said: "Fâṭimah bint Abî Ḥubaish suffered from *Istiḥâḍah* and she asked the Prophet ﷺ: 'O Messenger of Allâh, I suffer from *Istiḥâḍah* and I do not become pure; should I stop praying?' The Messenger of Allâh ﷺ said: 'That is a vein and is not menstruation. When your period comes, stop praying, and when it goes wash the traces of blood from yourself and do *Wuḍû'*. That is a vein and is not menstruation.'"

It was said to him (one of the narrators): "What about *Ghusl*?" He said: "No one is in doubt about that." (*Ṣaḥîḥ*)

٣٦٤ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ عَنْ حَمَّادٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: اسْتُحِيضَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ فَسَأَلَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي أُسْتَحَاضُ فَلَا أَطْهُرُ أَفَأَدَعُ الصَّلَاةَ؟ قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا ذٰلِكِ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَتَوَضَّئِي وَصَلِّي، فَإِنَّمَا ذٰلِكِ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ». قِيلَ لَهُ: فَالْغُسْلُ؟ قَالَ: وَذٰلِكَ لَا يَشُكُّ فِيهِ أَحَدٌ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: قَدْ رَوَى هٰذَا الْحَدِيثَ غَيْرُ وَاحِدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ وَلَمْ يَذْكُرْ فِيهِ: «وَتَوَضَّئِي» غَيْرُ حَمَّادٍ، وَاللّٰهُ أَعْلَمُ.

تخريج: [صحيح] تقدم، ح:٢١٨.

365. It was narrated that 'Âishah said: "Fâṭimah bint Abî Ḥubaish said to the Messenger of Allâh ﷺ: 'O Messenger of Allâh ﷺ, I do not become pure. Should I stop praying?' The Messenger of Allâh ﷺ said: 'That is a vein and is not menstruation. When your period comes, stop praying, and when it has passed, then wash the blood from yourself and pray.'" (*Ṣaḥîḥ*)

٣٦٥ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ أَتَتْ رَسُولَ اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي أُسْتَحَاضُ فَلَا أَطْهُرُ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا ذٰلِكِ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَأَمْسِكِي عَنِ

الصَّلَاةِ وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي».

تخريج: أخرجه البخاري، الوضوء، باب غسل الدم، ح:٢٢٨، ومسلم، الحيض، باب المستحاضة وغسلها وصلوتها، ح:٣٣٣ من حديث هشام به.

366. It was narrated that 'Âishah said: Fâṭimah bint Abî Ḥubaish said to the Messenger of Allâh ﷺ: "O Messenger of Allâh ﷺ, I do not become pure. Should I stop praying?" The Messenger of Allâh ﷺ said: "That is a vein and is not menstruation. When your period comes, stop praying, and when the same amount of time as your regular period has passed, then wash the blood from yourself and pray." (*Ṣaḥîḥ*)

٣٦٦ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ لِرَسُولِ اللهِ ﷺ: لَا أَطْهُرُ أَفَأَدَعُ الصَّلَاةَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا ذٰلِكِ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ وَإِذَا ذَهَبَ قَدْرُهَا فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي».

تخريج: [صحيح] تقدم، ح:٢١٩.

367. It was narrated from 'Âishah that the daughter of Abû Ḥubaish said: "O Messenger of Allâh, I do not become pure, so should I stop praying?" He said: "No, that is a vein." – (One of the narrators) Khâlid said, in what I read from him – "and it is not menstruation, so when your period comes, stop praying, and when it goes, wash the blood from yourself and pray." (*Ṣaḥîḥ*)

٣٦٧ - أَخْبَرَنَا أَبُو الْأَشْعَثِ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: سَمِعْتُ هِشَامًا يُحَدِّثُ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ بِنْتَ أَبِي حُبَيْشٍ قَالَتْ: يَا رَسُولَ اللهِ! إِنِّي لَا أَطْهُرُ أَفَأَتْرُكُ الصَّلَاةَ؟ قَالَ: «لَا، إِنَّمَا هُوَ عِرْقٌ» قَالَ خَالِدٌ وَفِيمَا قَرَأْتُ عَلَيْهِ: «وَلَيْسَتْ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ ثُمَّ صَلِّي».

تخريج: [صحيح] تقدم، ح:٢٢٠.

Chapter 7. Yellowish And Brownish Discharge

(المعجم ٧) - بَابُ الصُّفْرَةِ وَالْكُدْرَةِ

(التحفة ٢٢٦)

368. It was narrated that Muḥammad

٣٦٨ - أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ:

said: "Umm 'Aṭiyah said: 'We used not to regard yellowish and brownish discharge as anything important.'" (*Ṣaḥîḥ*)

أَخْبَرَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ قَالَ: قَالَتْ أُمُّ عَطِيَّةَ: كُنَّا لَا نَعُدُّ الصُّفْرَةَ وَالْكُدْرَةَ شَيْئًا.

تخريج: أخرجه البخاري، الحيض، باب الصفرة والكدرة في غير أيام الحيض، ح:٣٢٦ من حديث إسماعيل ابن علية به.

Comments:

If a woman becomes purified after menses, takes the purificatory bath, and a few days of purity pass over it, then if she perceives dusky, dingy, or yellowish emission, this will not be considered the menstrual blood. This is because the menstruation starts with thick black blood. Though at the end, it could be yellowish, dusky or dingy. This is the viewpoint of the majority of scholars.

Chapter 8. How To Interact With A Menstruating Woman And The Interpretation Of The Saying Of Allâh: They Ask You Concerning Menstruation. Say: "That Is An *Adha* (A Harmful Thing), Therefore, Keep Away From Women During Menses And Go Not Unto Them Till They Are Purified."[1]

(المعجم ٨) - **بَابُ** مَا يَنَالُ مِنَ الْحَائِضِ وَتَأْوِيلِ قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ﴾ الآية [البقرة:٢٢٢] (التحفة ٢٢٧)

369. It was narrated that Anas said: "When one of their womenfolk menstruated, the Jews would not eat or drink with them, or mix with them in their houses. They (the Companions) asked the Prophet of Allâh ﷺ about that, and Allâh, the Mighty and Sublime, revealed the *Âyah*: They ask you concerning menstruation. Say: "That is an Adha (a harmful thing).[2] So the Messenger of Allâh ﷺ commanded them to eat and drink with them (menstruating women) and to mix with them in

٣٦٩ - أَخْبَرَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَتِ الْيَهُودُ إِذَا حَاضَتِ الْمَرْأَةُ مِنْهُمْ لَمْ يُؤَاكِلُوهُنَّ وَلَا يُشَارِبُوهُنَّ وَلَا يُجَامِعُوهُنَّ فِي الْبُيُوتِ، فَسَأَلُوا النَّبِيَّ ﷺ فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى﴾ الْآيَة، فَأَمَرَهُمْ رَسُولُ اللهِ ﷺ أَنْ يُؤَاكِلُوهُنَّ وَيُشَارِبُوهُنَّ وَيُجَامِعُوهُنَّ فِي الْبُيُوتِ، وَأَنْ يَصْنَعُوا بِهِنَّ كُلَّ شَيْءٍ مَا خَلَا الْجِمَاعَ،

[1] *Al-Baqarah* 2:222.

[2] *Al-Baqarah* 2:222.

their houses, and to do everything with them except intercourse. The Jews said: 'The Messenger of Allâh ﷺ does not leave anything of our affairs except he goes against it.' Usaid bin Ḥuḍair and 'Abbâd bin Bishr went and told the Messenger of Allâh ﷺ and they said: 'Should we have intercourse with them when they are menstruating?' The expression of the Messenger of Allâh ﷺ changed greatly until we thought that he was angry with them, and they left. Then the Messenger of Allâh ﷺ received a gift of milk, so he sent someone to bring them back and he gave them some to drink, so we knew that he was not angry with them." (*Ṣaḥîḥ*)

فَقَالَتِ الْيَهُودُ: مَا يَدَعُ رَسُولُ اللهِ ﷺ شَيْئًا مِنْ أَمْرِنَا إِلَّا خَالَفَنَا، فَقَامَ أُسَيْدُ بْنُ حُضَيْرٍ وَعَبَّادُ بْنُ بِشْرٍ فَأَخْبَرَا رَسُولَ اللهِ ﷺ، قَالَا: أَنُجَامِعُهُنَّ فِي الْمَحِيضِ؟ فَتَمَعَّرَ رَسُولُ اللهِ ﷺ تَمَعُّرًا شَدِيدًا حَتَّى ظَنَنَّا أَنَّهُ قَدْ غَضِبَ، فَقَامَا فَاسْتَقْبَلَ رَسُولُ اللهِ ﷺ هَدِيَّةَ لَبَنٍ، فَبَعَثَ فِي آثَارِهِما فَرَدَّهُمَا فَسَقَاهُمَا، فَعُرِفَ أَنَّهُ لَمْ يَغْضَبْ عَلَيْهِمَا.

تخريج: [صحيح] تقدم، ح: ٢٨٩.

Comments:

See *Ḥadîth* 289.

Chapter 9. Mentioning What Is Required Of A Person Who Had Intercourse With His Wife During Her Period, While Knowing That Allâh Has Forbidden That

(المعجم ٩) - ذِكْرُ مَا يَجِبُ عَلَى مَنْ أَتَى حَلِيلَتَهُ فِي حَالِ حَيْضِهَا مَعَ عِلْمِهِ بِنَهْيِ اللهِ تَعَالَى (التحفة ٢٢٨)

370. It was narrated from Ibn 'Abbâs from the Prophet ﷺ, concerning a man who has had intercourse with his wife while she was menstruating: "Let him give a Dînâr or half a Dînâr in charity." (*Ṣaḥîḥ*)

٣٧٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي الْحَكَمُ عَنْ عَبْدِ الْحَمِيدِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: فِي الرَّجُلِ يَأْتِي امْرَأَتَهُ وَهِيَ حَائِضٌ «يَتَصَدَّقُ بِدِينَارٍ - أَوْ بِنِصْفِ دِينَارٍ».

تخريج: [إسناده صحيح] تقدم، ح: ٢٩٠.

Comments:

See *Ḥadîth* 290.

Chapter 10. Lying Down With A Menstruating Woman In The Clothes She Wears When Menstruating

(المعجم ١٠) - مُضَاجَعَةُ الحَائِضِ فِي ثِيَابِ حَيْضَتِهَا (التحفة ٢٢٩)

371. Umm Salamah narrated: "While I was lying down with the Messenger of Allâh ﷺ under a blanket, my period came, so I slipped away and put on the clothes I used to wear when I was menstruating The Messenger of Allâh ﷺ said: 'Are you menstruating?' I said: 'Yes.' Then he called me to lie down with him under the blanket." This is the wording of 'Ubaidullâh bin Sa'eed.[1] (*Sahîh*)

٣٧١ - أَخْبَرَنَا عُبَيْدُ اللهِ بنُ سَعِيدٍ قَالَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ ح وَأَخْبَرَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي ح وأَخْبَرَنَا إِسْمٰعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ - وَهُوَ ٱبْنُ الحَارِثِ -: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ حَدَّثَتْهُ أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا قَالَتْ: بَيْنَمَا أَنَا مُضْطَجِعَةٌ مَعَ رَسُولِ اللهِ ﷺ إِذْ حِضْتُ، فَانسَلَلْتُ فَأَخَذتُ ثِيَابَ حَيْضَتِي، فَقَالَ رَسُولُ اللهِ ﷺ «أَنُفِسْتِ؟» قُلْتُ: نَعَمْ، فَدَعَانِي فَاضْطَجَعْتُ مَعَهُ فِي الخَمِيلَةِ. وَاللَّفْظُ لِعُبَيْدِ اللهِ بْنِ سَعِيدٍ.

تخريج: [صحيح] تقدم، ح:٢٨٤، وهو في الكبرٰى، ح:٢٧٥ من طريق إسحاق بن إبراهيم.

Chapter 11. A Man Sleeping With His Woman Under One Blanket When She Is Menstruating

(المعجم ١١) - **بَابُ** نَوْمِ الرَّجُلِ مَعَ حَلِيلَتِهِ فِي الشِّعَارِ الوَاحِدِ وَهِيَ حَائِضٌ (التحفة ٢٣٠)

372. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ and I would sleep under a single blanket when I was menstruating. If anything got on him from me, he would wash that spot and no more,

٣٧٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ المُثَنَّى قَالَ: أَخْبَرَنَا يَحْيَى عَنْ جَابِرِ بْنِ صُبْحٍ قَالَ: سَمِعْتُ خِلَاسًا يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَنَا وَرَسُولُ اللهِ ﷺ نَبِيتُ فِي الشِّعَارِ

[1] That is, one of the narrators in one of the chains, as the author reported it through different chains, as he did when it preceded, see No. 284.

and pray in it, then come back. If anything got on it again from me, he would do likewise and no more, and he would pray in it." (*Ḥasan*)

الْوَاحِدِ وأَنَا طَامِثٌ حَائِضٌ فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ غَسَلَ مَكَانَهُ لَمْ يَعْدُهُ وَصَلَّى فِيهِ.

تخريج: [إسناده حسن] تقدم، ح: ٢٨٥.

Comments:

See *Ḥadîth* 285, 286.

Chapter 12. Fonding The Menstruating Woman

(المعجم ١٢) - **مُبَاشَرَةُ الحَائِضِ**

(التحفة ٢٣١)

373. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ would tell one of us, if she was menstruating, to tie her *Izâr* (waist wrap) tightly then he would fondle her." (*Ṣaḥîḥ*)

٣٧٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَأْمُرُ إِحْدَانَا إِذَا كَانَتْ حَائِضًا أَنْ تَشُدَّ إِزَارَهَا ثُمَّ يُبَاشِرُهَا.

تخريج: [إسناده صحيح] تقدم، ح: ٢٨٦، وهو في الكبرى، ح: ٢٧٨.

Comments:

See *Ḥadîth* 286.

374. It was narrated that 'Âishah said: "If one of us was menstruating, the Messenger of Allâh ﷺ would tell her to put on an *Izâr* (waist wrap) then he would fondle her." (*Ṣaḥîḥ*)

٣٧٤ - أَخْبَرَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ إِحْدَانَا إِذَا حَاضَتْ أَمَرَهَا رَسُولُ اللهِ ﷺ أَنْ تَتَّزِر ثُمَّ يُبَاشِرُهَا.

تخريج: [صحيح] تقدم، ح: ٢٨٧، وهو في الكبرى، ح: ٢٧٩.

Chapter 13. What The Messenger Of Allâh ﷺ Would Do When One Of His Wives Menstruated

(المعجم ١٣) - **ذِكْرُ مَا كَانَ رَسُولُ اللهِ ﷺ يَصْنَعُهُ إِذَا حَاضَتْ إِحْدَى نِسَائِهِ** (التحفة ٢٣٢)

375. Jumaî' bin 'Umair said: "I entered upon 'Âishah with my mother and maternal aunt, and we

٣٧٥ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنِ ابْنِ عَيَّاشٍ - وَهُوَ أَبُو بَكْرٍ - عَنْ صَدَقَةَ بْنِ سَعِيدٍ

ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا: حَدَّثَنَا جُمَيْعُ بْنُ عُمَيْرٍ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ مَعَ أُمِّي وَخَالَتِي، فَسَأَلْنَاهَا كَيْفَ كَانَ النَّبِيُّ ﷺ يَصْنَعُ إِذَا حَاضَتْ إِحْداكُنَّ؟ قَالَتْ: كَانَ يأمُرُنا إِذَا حَاضَتْ إِحْدانا أَنْ تَتَّزِرَ بِإِزَارٍ وَاسعٍ ثُمَّ يَلْتَزِمُ صَدْرَها وَثَدْيَيْها.

asked her what the Prophet ﷺ used to do when one of (his wives) was menstruating. She said: He would tell us, when one of us menstruated, to wrap a wide *Izâr* around herself then he would embrace her chest and breasts. (***Ḍa'īf***)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٦/ ١٢٣ من حديث صدقة بن سعيد به * صدقة وجُميع ضعيفان ضعفهما الجمهور.

٣٧٦ - أَخْبَرَنَا الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ، عَنْ يُونُسَ، وَاللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ حَبِيبٍ مَوْلَى عُرْوَةَ، عَنْ بُدَيَّةَ - وَكَانَ اللَّيْثُ يَقُولُ: نَدَبَةَ - مَوْلَاةِ مَيْمُونَةَ عَنْ مَيْمُونَةَ قالَتْ: كَانَ رَسُولُ الله ﷺ يُبَاشِرُ الْمَرْأَةَ مِنْ نِسَائِهِ وَهِيَ حَائِضٌ، إِذَا كَانَ عَلَيْهَا إِزَارٌ يَبْلُغُ أَنْصَافَ الْفَخِذَيْنِ والرُّكْبَتَيْنِ. في حَدِيثِ اللَّيْثِ: تَحْتَجِزُ بِهِ.

376. It was narrated that Maimûnah said: "The Messenger of Allâh ﷺ would fondle one of his wives when she was menstruating, if she wore an *Izâr* (waist wrap) that reached halfway down her thighs or to her knees." (***Ḥasan***)

تخريج: [إسناده حسن] تقدم، ح: ٢٨٨.

Chapter 14. Eating With A Menstruating Woman And What Is Leftover After Her

(المعجم ١٤) - بَابُ مُؤَاكَلَةِ الحَائِضِ وَالشُّرْبِ مِنْ سُؤْرِهَا (التحفة ٢٣٣)

٣٧٧ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدِ بْنِ جَمِيلِ ابْنِ طَرِيفٍ [قَالَ]: أَخْبَرَنَا يَزِيدُ بْنُ المِقْدَامِ ابْنِ شُرَيْحِ بْنِ هَانِىءٍ عَنْ أَبِيهِ، عَنْ شُرَيْحٍ أَنَّهُ سَأَلَ عَائِشَةَ: هَلْ تَأْكُلُ الْمَرْأَةُ مَعَ زَوْجِهَا وَهِيَ طَامِثٌ؟ قَالَتْ: نَعَمْ. كَانَ رَسُولُ الله ﷺ يَدْعُونِي فآكلُ مَعَهُ، وَأَنا عَارِكٌ كَانَ يَأْخُذُ العَرْقَ فَيُقْسِمُ عَلَيَّ فِيهِ فَأَعْتَرِقُ مِنْهُ ثُمَّ أَضَعُهُ،

377. It was narrated from Shuraiḥ that he asked 'Âishah: "Can a woman eat with her husband while she is menstruating?' She said: 'Yes. The Messenger of Allâh ﷺ would call me to eat with him while I was menstruating. He would take a piece of bone on which some bits of meat were left and insist that I take it first, so I would nibble a little from it,

then put it down. Then he would take it and nibble from it, and he would put his mouth where mine had been on the bone. Then he would call for a drink and insist that I take it first before he drank from it. So I would take it and drink from it, then put it down, then he would take it and drink from it, putting his mouth where mine had been on the cup.'" (*Ṣaḥîḥ*)

فَيَأْخُذُهُ فَيَعْتَرِقُ مِنْهُ وَيَضَعُ فَمَهُ حَيْثُ وَضَعْتُ فَمِي مِنَ الْعَرْقِ، وَيَدْعُو بِالشَّرَابِ فَيُقْسِمُ عَلَيَّ فِيهِ مِنْ قَبْلِ أَنْ يَشْرَبَ مِنْهُ فَآخُذُهُ فَأَشْرَبُ مِنْهُ ثُمَّ أَضَعُهُ، فَيَأْخُذُهُ فَيَشْرَبُ مِنْهُ وَيَضَعُ فَمَهُ حَيْثُ وَضَعْتُ فَمِي مِنَ الْقَدَحِ.

تخريج: [صحيح] تقدم، ح: ٧٠، وهو في الكبرى، ح: ٢٧٢.

Comments:

See *Ḥadîth* 280

378. It was narrated from Al-Miqdâm bin Shuraiḥ, from his father, that 'Âishah said: "The Messenger of Allâh ﷺ would put his mouth on the place from which I had drunk, and he would drink from my leftovers when I was menstruating." (*Ṣaḥîḥ*)

٣٧٨ - أَخْبَرَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الْوَزَّانُ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ عَمْرٍو عَنِ الْأَعْمَشِ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَضَعُ فَاهُ عَلَى الْمَوْضِعِ الَّذِي أَشْرَبُ مِنْهُ، وَيَشْرَبُ مِنْ فَضْلِ شَرَابِي وَأَنَا حَائِضٌ.

تخريج: [صحيح] تقدم، ح: ٧٠، وهو في الكبرى، ح: ٢٧٣.

Chapter 15. Using The Leftovers Of A Menstruating Woman

(المعجم ١٥) - الانْتِفَاعُ بِفَضْلِ الحَائِضِ (التحفة ٢٣٤)

379. It was narrated from Al-Miqdâm bin Shuraiḥ that his father said: "I heard 'Âishah say: 'The Messenger of Allâh ﷺ would give me the vessel and I would drink from it, when I was menstruating, then I would give it to him and he would look for the place where I had put my mouth and put that to his mouth.'" (*Ṣaḥîḥ*)

٣٧٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مِسْعَرٍ، عنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَائِشَةَ تَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يُنَاوِلُنِي الْإِنَاءَ فَأَشْرَبُ مِنْهُ وَأَنَا حَائِضٌ، ثُمَّ أُعْطِيهِ فَيَتَحَرَّى مَوْضِعَ فَمِي فَيَضَعُهُ عَلَى فِيهِ.

تخريج: [صحيح] تقدم، ح: ٧٠.

380. It was narrated that 'Âishah said: "I would drink when I was menstruating, then I would hand it to the Prophet ﷺ, and he would put his mouth where mine had been and drink. And I would nibble at a bone on which some bits of meat were left when I was menstruating, then I would give it to the Prophet ﷺ and he would put his mouth where my mouth had been." (*Ṣaḥîḥ*)

٣٨٠ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا مِسْعَرٌ وَسُفْيَانُ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَشْرَبُ مِنَ الْقَدَحِ وَأَنَا حَائِضٌ، فَأُنَاوِلُهُ النَّبِيَّ ﷺ فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِيَّ فَيَشْرَبُ مِنْهُ، وَأَتَعَرَّقُ مِنَ الْعَرْقِ وَأَنَا حَائِضٌ، وَأُنَاوِلُهُ النَّبِيَّ ﷺ فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِيَّ.

تخريج: [**صحيح**] تقدم، ح: ٧٠.

Chapter 16. A Man Reciting Qur'ân With His Head In The Lap Of His Wife While She Is Menstruating

(المعجم ١٦) - بَابُ الرَّجُلِ يَقْرَأُ الْقُرْآنَ وَرَأْسُهُ فِي حِجْرِ امْرَأَتِهِ وَهِيَ حَائِضٌ (التحفة ٢٣٥)

381. It was narrated that 'Âishah said: "The head of the Messenger of Allâh ﷺ would rest in the lap of one of us when she was menstruating, and he would recite Qur'ân." (*Ṣaḥîḥ*)

٣٨١ - أَخْبَرَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ ابْنُ حُجْرٍ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَأْسُ رَسُولِ اللهِ ﷺ فِي حِجْرِ إِحْدَانَا وَهِيَ حَائِضٌ وَهُوَ يَقْرَأُ الْقُرْآنَ.

تخريج: [**صحيح**] تقدم، ح: ٢٧٥، وهو في الكبرى، ح: ٢٦٨.

Comments:

See *Ḥadîth* 284.

Chapter 17. *Ṣalâh* Is Not Obligatory For Menstruating Women

(المعجم ١٧) - بَابُ سُقُوطِ الصَّلَاةِ عَنِ الْحَائِضِ (التحفة ٢٣٦)

382. It was narrated that Mu'âdhah Al-'Adawiyyah said: "A woman asked 'Âishah: 'Should a menstruating woman make up the *Ṣalâh* she misses?' She said: 'Are you a

٣٨٢ - أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: أَخْبَرَنَا إِسْمٰعِيلُ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ مُعَاذَةَ الْعَدَوِيَّةِ قَالَتْ: سَأَلَتِ امْرَأَةٌ عَائِشَةَ

Ḥarûrî?[1] We used to menstruate during the time of Allâh's Messenger ﷺ but we did not make up the missed *Ṣalâh* nor were we commanded to do so.'" (*Ṣaḥîḥ*)

أَتَقْضِي الحَائِضُ الصَّلَاةَ؟ فَقَالَتْ أَحَرُورِيَّةٌ أَنْتِ؟ قَدْ كُنَّا نَحِيضُ عِنْدَ رَسُولِ اللهِ ﷺ فَلَا نَقْضِي وَلَا نُؤْمَرُ بِقَضَاءٍ.

تخريج: أخرجه البخاري، الحيض، باب: لا تقضي الحائض الصلوة، ح: ٣٢١ من حديث معاذة به، ومسلم، الحيض، باب وجوب قضاء الصوم على الحائض دون الصلوة، ح: ٣٣٥ من حديث أيوب السختياني به، ورواه أحمد: ٦/ ٣٢ عن إسماعيل ابن علية به.

Comments:

'Âishah ؓ called this woman a Khârjite because the Khârjites regard it essential to restitute (lit. *Qada*: to make up) the obligatory prayers that are missed during menstrual cycles.

Chapter 18. Asking A Menstruating Woman To Do Something

(المعجم ١٨) - **بَابُ** اسْتِخْدَامِ الحَائِضِ (التحفة ٢٣٧)

383. Abû Hurairah said: "While the Messenger of Allâh ﷺ was in the *Masjid*, he said: 'O 'Âishah, hand me the garment.' She said: 'I am not praying.' He said: 'It is not in your hand.' So she gave it to him." (*Ṣaḥîḥ*)

٣٨٣ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَزِيدَ بْنِ كَيْسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: بَيْنَا رَسُولُ اللهِ فِي الْمَسْجِدِ إِذْ قَالَ: «يَاعَائِشَةُ! نَاوِلِينِي الثَّوْبَ» فَقَالَتْ: إِنِّي لَا أُصَلِّي، فَقَالَ: «إِنَّهُ لَيْسَ فِي يَدِكِ» فَنَاوَلَتْهُ.

تخريج: [صحيح] تقدم، ح: ٢٧١.

384. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Give me the mat from the *Masjid*.' She said: 'I am menstruating.' The Messenger of Allâh ﷺ said: 'Your menstruation is not in your hand.'" (*Ṣaḥîḥ*)

(Another chain) with similarity.

٣٨٤ - **أَخْبَرَنَا** قُتَيْبَةُ عَنْ عَبِيدَةَ، عَنِ الْأَعْمَشِ ح وَأَخْبَرَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: قَالَتْ عَائِشَةُ: قَالَ لِي رَسُولُ اللهِ ﷺ: «نَاوِلِينِي الْخُمْرَةَ» مِنَ الْمَسْجِدِ، فَقُلْتُ: إِنِّي حَائِضٌ،

[1] Meaning are you one of the *Khawârij*. Ḥarûrâ' is a place associated with a group of the *Khawârij*.

فَقَالَ رَسُولُ الله ﷺ: «لَيْسَتْ حَيْضَتُكِ فِي يَدِكِ».

قَالَ إِسْحٰقُ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ مِثْلَهُ.

تخريج: [صحيح] تقدم، ح: ٢٧٢.

Comments:

See *Ḥadîth* 274.

Chapter 19. Menstruating Woman Spreading Out A Mat In The *Masjid*

(المعجم ١٩) - بَسْطُ الحَائِضِ الخُمْرَةَ فِي المَسْجِدِ (التحفة ٢٣٨)

385. Maimûnah said: "The Messenger of Allâh ﷺ used to lay his head in the lap of one of us and recite Qur'ân while she was menstruating, and one of us would take the mat to the *Masjid* and spread it out when she was menstruating." (*Ṣaḥîḥ*)

٣٨٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ، عَنْ مَنْبُوذٍ، عَنْ أُمِّهِ أَنَّ مَيْمُونَةَ قَالَتْ: كَانَ رَسُولُ الله ﷺ يَضَعُ رَأْسَهُ فِي حِجْرِ إِحْدَانَا فَيَتْلُو الْقُرْآنَ وَهِيَ حَائِضٌ، وَتَقُومُ إِحْدَانَا بِخُمْرَتِهِ إِلَى الْمَسْجِدِ فَتَبْسُطُهَا وَهِيَ حَائِضٌ.

تخريج: [صحيح] تقدم، ح: ٢٧٤.

Chapter 20. A Menstruating Woman Combing Her Husband's Hair While He Is Performing *I'tikâf* In The *Masjid*

(المعجم ٢٠) - **بَابٌ** تَرْجِيلِ الحَائِضِ رَأْسَ زَوْجِهَا وَهُوَ مُعْتَكِفٌ فِي المَسْجِدِ (التحفة ٢٣٩)

386. It was narrated from 'Âishah that she used to comb the hair of the Messenger of Allâh ﷺ when she was menstruating and he was performing *I'tikâf*. He would put his head out to her while she was in her room. (*Ṣaḥîḥ*)

٣٨٦ - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّهَا كَانَتْ تُرَجِّلُ رَأْسَ رَسُولِ الله ﷺ، وَهِيَ حَائِضٌ، وَهُوَ مُعْتَكِفٌ، فَيُنَاوِلُهَا رَأْسَهُ وَهِيَ فِي حُجْرَتِهَا.

تخريج: أخرجه البخاري، الاعتكاف، باب المعتكف يدخل رأسه البيت للغسل، ح:٢٠٤٦ من حديث معمر، ومسلم، الحيض، باب جواز غسل الحائض رأس زوجها ... الخ، ح:٢٩٧ من حديث عروة به.

Chapter 21. A Menstruating Woman Washing Her Husband's Head

(المعجم ٢١) - غَسْلُ الحَائِضِ رَأْسَ زَوْجِهَا (التحفة ٢٤٠)

387. It was narrated that 'Âishah said: "The Prophet ﷺ would put his head out while he was performing *I'tikâf* and I would wash it, while I was menstruating." (*Ṣaḥîḥ*)

٣٨٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنِي سُفْيَانُ قَالَ: حَدَّثَنِي مَنْصُورٌ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنِ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُدْنِي إِلَيَّ رَأْسَهُ وَهُوَ مُعْتَكِفٌ فَأَغْسِلُهُ وَأَنَا حَائِضٌ.

تخريج: [صحيح] تقدم، ح:٢٧٦، وهو في الكبرٰى، ح:٢٦٩.

388. It was narrated from 'Âishah: "The Messenger of Allâh ﷺ used to put his head out of the *Masjid* while he was performing *I'tikâf*, and I would wash it, while I was menstruating." (*Ṣaḥîḥ*)

٣٨٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْفُضَيْلُ - وَهُوَ ابْنُ عِيَاضٍ - عَنِ الْأَعْمَشِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُخْرِجُ رَأْسَهُ مِنَ الْمَسْجِدِ وَهُوَ مُعْتَكِفٌ، فَأَغْسِلُهُ وَأَنَا حَائِضٌ.

تخريج: [صحيح] أخرجه الدارمي:١/٢٤٧، ح:١٠٧١ من حديث فضيل بن عياض به، والحديث السابق شاهد له.

389. It was narrated that 'Âishah said: "I used to comb the hair of the Messenger of Allâh ﷺ while I was menstruating." (*Ṣaḥîḥ*)

٣٨٩ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أُرَجِّلُ رَأْسَ رَسُولِ اللهِ ﷺ وَأَنَا حَائِضٌ.

تخريج: [صحيح] تقدم، ح:٢٧٨، وهو في الكبرٰى، ح:٢٧٠.

Comments:

The objective of the chapter is to demonstrate that the hands, nay the whole body of a menstruating woman (except the place of defilement), is pure, whether it is wet or dry. It is only prohibited to have conjugal relations with her during her period.

Chapter 22. A Menstruating Woman Attending The Two *'Eids* And The Supplications Of The Muslims

(المعجم ٢٢) - **بَابُ** شُهُودِ الحُيَّضِ العِيدَينِ وَدَعْوَةَ المُسْلِمِينَ (التحفة ٢٤١)

390. It was narrated that Ḥafṣah

٣٩٠ - أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ: حَدَّثَنَا

اسْمٰعِيلُ عَنْ أَيُّوبَ، عَنْ حَفْصَةَ قَالَتْ: كَانَتْ أُمُّ عَطِيَّةَ لَا تَذْكُرُ رَسُولَ الله ﷺ إِلَّا قَالَتْ: بِأَبَا، فَقُلْتُ: أَسَمِعْتِ رَسُولَ الله ﷺ يَقُولُ كَذَا وَكَذَا، قَالَتْ: نَعَمْ، بِأَبَا، قَالَ: لِتَخْرُجِ الْعَوَاتِقُ وَذَوَاتُ الْخُدُورِ والْحُيَّضُ فَيَشْهَدْنَ الْخَيْرَ وَدَعْوَةَ الْمُسْلِمِينَ، وَتَعْتَزِلِ الْحُيَّضُ الْمُصَلَّى.

said: "Umm 'Aṭiyah would never mention the Messenger of Allâh ﷺ without saying: 'May my father be ransomed for him.' I said: 'Did you hear the Messenger of Allâh ﷺ say such and such?' And she said: 'Yes, may my father be ransomed for him.' He said: 'Let the mature girls, virgins staying in seclusion, and menstruating women go out and witness the good occasions and the supplications of the Muslims, but let the menstruating women keep away from the prayer place.'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الحج، باب تقضي الحائض المناسك كلها إلا الطواف بالبيت . . . الخ، ح:١٦٥٢ من حديث إسماعيل ابن علية، ومسلم، صلوة العيدين، باب ذكر إباحة خروج النساء في العيدين إلى المصلى . . . الخ، ح:٨٩٠ من حديث حفصة به.

Comments:

Eid is the followers of Islam's holiday of joy, of thanksgiving, and of a great worship.

(المعجم ٢٣) - المَرْأَةُ تَحِيضُ بَعْدَ الإِفَاضَةِ (التحفة ٢٤٢)

Chapter 23. A Woman Menstruating After *Ṭawâf Al-Ifâḍah*

٣٩١ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ قَالَ: أَخْبَرَنِي مَالِكٌ عَنْ عَبْدِ الله بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ: أَنَّهَا قَالَتْ لِرَسُولِ الله ﷺ: إِنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ قَدْ حَاضَتْ، فَقَالَ رَسُولُ الله ﷺ: «لَعَلَّهَا تَحْبِسُنَا، أَلَمْ تَكُنْ طَافَتْ مَعَكُنَّ بِالْبَيْتِ؟» قَالَتْ: بَلَى، قَالَ: «فاخْرُجْنَ».

391. It was narrated from 'Âishah that she said to the Messenger of Allâh ﷺ: "Ṣafiyyah bint Ḥuyaî began menstruating." The Messenger of Allâh ﷺ said: "Perhaps she has detained us. Did she not circumambulate the House with you?" She said: "Yes." He said: "Then you can leave." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الحيض، باب المرأة تحيض بعد الإفاضة، ح:٣٢٨، ومسلم، الحج، باب وجوب طواف الوداع وسقوطه عن الحائض، ح:١٣٢٨/ ٣٨٥ من حديث مالك به، وهو في الموطأ(يحيى): ١/ ٤١٢.

Comments:

1. *Al-Ifadah* denotes returning. Since it is performed upon returning from Arafât, it is called *Tawâf Al-Ifadah*. Besides, it is called the *Tawâf Az-Ziyarah* (the visitation circling) and *Tawâf Fard* (the Obligatory *Tawâf*) also.
2. A woman who has already performed the *Tawâf Al-Ifadah*, if she menstruates thereupon, and if the date for returning home draws near, she is excusable. She can go home without performing the *Tawâf Al-Wada'* - the Farewell Circumambulation.

Chapter 24. What A Woman In *Nifâs* Should Do When Entering *Ihrâm*

(المعجم ٢٤) - مَا تَفْعَلُ النُّفَسَاءُ عِنْدَ الإِحْرَامِ (التحفة ٢٤٣)

392. It was narrated from Jâbir bin 'Abdullâh concerning Asmâ' bint Umais that when she gave birth at Dhul-Hûlaifah, the Messenger of Allâh ﷺ said to Abû Bakr: "Tell her to perform *Ghusl* and (begin the *Talbiyah*)." (*Sahîh*)

٣٩٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ جَعْفَرِ ابْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ فِي حَدِيثِ أَسْمَاءَ بِنْتِ عُمَيْسٍ حِينَ نُفِسَتْ بِذِي الْحُلَيْفَةِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ لأَبِي بَكْرٍ: «مُرْهَا أَنْ تَغْتَسِلَ وَتُهِلَّ».

تخريج: [صحيح] تقدم، ح:٢١٥.

Comments:

A woman's taking of a bath in the state of postnatal bleeding (*An-Nifâs*) or menstruation is not for purification - because this would be possible only after the postnatal bleeding or menses ends. Therefore such a bath is rather for bodily cleanliness.

Chapter 25. The Funeral Prayer For A Woman Who Dies During Childbirth

(المعجم ٢٥) - **بَابُ** الصَّلَاةِ عَلَى النُّفَسَاءِ (التحفة ٢٤٤)

393. It was narrated that Samurah said: "I offered the funeral prayer with the Messenger of Allâh ﷺ for Umm Ka'b who had died during childbirth, and during the prayer, the Messenger of Allâh ﷺ stood at her middle." (*Sahîh*)

٣٩٣ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ عَبْدِ الْوَارِثِ: حَدَّثَنَا حُسَيْنٌ - يَعْنِي الْمُعَلِّمَ - عَنِ ابْنِ بُرَيْدَةَ، عَنْ سَمُرَةَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ عَلَى أُمِّ كَعْبٍ مَاتَتْ فِي نِفَاسِهَا، فَقَامَ رَسُولُ اللهِ ﷺ فِي الصَّلَاةِ فِي وَسَطِهَا.

تخريج: أخرجه البخاري، الجنائز، باب: أين يقوم من المرأة والرجل؟ ح:١٣٣٢، ومسلم، الجنائز، باب أين يقوم الإمام من الميت للصلوة عليه، ح:٩٦٤ من حديث عبدالوارث ابن سعيد به.

Comments:

1. The objective of the chapter is to demonstrate that although a woman in the state of postnatal bleeding may not herself perform the ritual prayer, in the event of her death, the funeral prayer will be performed over her.
2. In the funeral of a female, the Imâm (the one who leads the funeral prayer) should stand facing the middle of her bier.

Chapter 26. When Menstrual Blood Gets On Clothes

(المعجم ٢٦) - **بَابٌ** دَمِ الْحَيْضِ يُصِيبُ الثَّوْبَ (التحفة ٢٤٥)

394. It was narrated from Asmâ' bint Abî Bakr that a woman asked the Messenger of Allâh ﷺ about menstrual blood that gets on clothes. He said: "Scratch it, then rub it with water, then sprinkle water over it, and pray in it." (*Ṣaḥîḥ*)

٣٩٤ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ - وَكَانَتْ تَكُونُ فِي حِجْرِهَا -: أَنَّ امْرَأَةً اسْتَفْتَتِ النَّبِيَّ ﷺ عَنْ دَمِ الْحَيْضِ يُصِيبُ الثَّوْبَ؟ فَقَالَ: «حُتِّيهِ وَاقْرُصِيهِ وَانْضِحِيهِ وَصَلِّي فِيهِ».

تخريج: [صحيح] تقدم، ح: ٢٩٤.

Comments:

See *Ḥadîth* 294]

395. It was narrated that 'Adî bin Dînâr said: "I heard Umm Qais bint Miḥṣan say that she asked the Messenger of Allâh ﷺ about menstrual blood that gets on one's clothes. He said: 'Scratch it with a stick and wash it with water and lotus leaves.'" (*Ṣaḥîḥ*)

٣٩٥ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو الْمِقْدَامِ ثَابِتٌ الْحَدَّادُ عَنْ عَدِيِّ بْنِ دِينَارٍ قَالَ: سَمِعْتُ أُمَّ قَيْسٍ بِنْتَ مِحْصَنٍ أَنَّهَا سَأَلَتْ رَسُولَ اللهِ ﷺ عَنْ دَمِ الْحَيْضَةِ يُصِيبُ الثَّوْبَ؟ قَالَ: «حُكِّيهِ بِضِلَعٍ وَاغْسِلِيهِ بِمَاءٍ وَسِدْرٍ».

تخريج: [إسناده صحيح] تقدم، ح: ٢٩٣.

Comments:

See *Ḥadîth* 293.

4. The Book Of *Ghusl* And *Tayammum*

(المعجم ٤) - كِتَابُ الْغُسْلِ والتَّيمُّمِ

(التحفة . . .)

من المجتبىٰ

Chapter 1. Mentioning The Prohibition Of One Who Is *Junub* Performing *Ghusl* In Standing Water

(المعجم ١) - بَابُ ذِكْرِ نَهْيِ الجُنُبِ عَنِ الاغْتِسَالِ فِي المَاءِ الدَّائِمِ (التحفة ٢٤٦)

396. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'None of you should perform *Ghusl* in standing water while he is *Junub*.'" (*Ṣaḥîḥ*)

٣٩٦ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ وَالحَارِثُ ابْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ وَهْبٍ، عَنْ عَمْرِو بْنِ الحَارِثِ أَنَّ أَبَا السَّائِبِ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَغْتَسِلْ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ».

Comments:

See *Ḥadîth* 221, 222.

تخريج: [**صحيح**] تقدم، ح: ٢٢١.

397. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "None of you should urinate into standing water and then perform *Ghusl* or *Wuḍû'* with it." (*Ṣaḥîḥ*)

٣٩٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَبُولَنَّ الرَّجُلُ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَغْتَسِلُ مِنْهُ أَوْ يَتَوَضَّأُ».

تخريج: [**إسناده صحيح**] أخرجه مسلم، الطهارة، باب النهي عن البول في الماء الراكد، ح: ٩٦/٢٨٢ من حديث معمر به، وهو في صحيفة همام بن منبه، ح: ٧٣.

398. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ forbade urinating into standing water and then performing *Ghusl* from *Janâbah* in it. (*Ṣaḥîḥ*)

٣٩٨ - أَخْبَرَنَا أَحْمَدُ بْنُ صَالِحٍ الْبَغْدَادِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي ٱبْنُ عَجْلَانَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ نَهَى أَن يُبَالَ فِي الْمَاءِ الدَّائِمِ ثُمَّ يُغْتَسَلَ فِيهِ مِنَ الْجَنَابَةِ.

تخريج: أخرجه البخاري، الوضوء، باب البول في الماء الدائم، ح: ٢٣٩ من حديث أبي الزناد به.

Comments:

Still water could be used for ablution or taking a bath. And this is what its purpose and utility is. Hence, it ought not to be made unusable by urinating into it, because in the circumstances of general permission, it will inevitably become polluted. (For further elucidation, see the commentary below *Hadîth* 35, 221, 222).

399. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ forbade urinating into standing water then performing *Ghusl* with it. (*Sahîh*)

٣٩٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عَنْ مُوسَى بْنِ أَبِي عُثْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُبَالَ فِي الْمَاءِ الرَّاكِدِ ثُمَّ يُغْتَسَلَ مِنْهُ.

تخريج: [صحيح] تقدم، ح: ٢٢٢.

400. It was narrated that Abû Hurairah said: "None of you should urinate into standing water which does not flow and then perform *Ghusl* with it." (One of the narrators) Sufyân said: "They said to Hishâm – meaning Ibn Hassân – 'Ayyûb only attributed this *Hadîth* to Abû Hurairah?' So he said: 'If Ayyûb is not able to raise up a narration then he does not raise it.'"[1] (*Sahîh*)

٤٠٠ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي ثُمَّ يَغْتَسِلُ مِنْه. قَالَ سُفْيَانُ: قَالُوا لِهِشَام - يَعْنِي ابْنَ حَسَّانَ - إِنَّ أَيُّوبَ إِنَّمَا يَنْتَهِي بِهٰذَا الحَدِيثِ إِلَى أَبِي هُرَيْرَةَ؟ فَقَالَ: إِنَّ أَيُّوبَ لَوِ اسْتَطَاعَ أَنْ لَا يَرْفَعَ حَدِيثًا لَمْ يَرْفَعْهُ.

تخريج: [إسناده صحيح] أخرجه الحميدي، ح: ٩٧٦ عن سفيان بن عيينة به، موفوعًا أخرجه مسلم، الطهارة، باب النهي عن البول في الماء الراكد، ح: ٢٨٢ من حديث محمد بن سيرين به.

Comments:

In actuality this is the Prophet's ﷺ Command, which Abû Hurayrah has reported. Some transmitters have ascribed it to him. From other transmitters, this command has undoubtedly been ascribed to the Messenger of Allâh ﷺ.

[1] That is, he narrated it from Abû Hurairah, rather than from him from the Prophet ﷺ, while others narrated it in *Marfû'* form or "raised" to the Prophet ﷺ. And perhaps by: "If he is able to not raise it" he means: "If he is not able to raise it." And Allâh knows best.

Chapter 2. Concession On Entering Bathhouses

(المعجم ٢) - بَابُ الرُّخْصَةِ فِي دُخُولِ الحَمَّامِ (التحفة ٢٤٧)

401. It was narrated from Jâbir that the Prophet ﷺ said: "Whoever believes in Allâh and the Last Day, let him not enter a bath house except wearing an *Izâr* (waist wrap)." (*Sahîh*)

٤٠١ - أَخْبَرَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ عَطَاءٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلَا يَدْخُلِ الْحَمَّامَ إِلَّا بِمِئْزَرٍ».

تخريج: [حسن] أخرجه الحاكم: ٤/ ٢٨٨ من حديث إسحاق بن إبراهيم به مطولاً، وصححه على شرط ومسلم، ووافقه الذهبي، وللحديث شواهد كثيرة عند الترمذي، ح: ٢٨٠١، ٢٨٠٢ وغيره.

Comments:

Particularly so in that period of time when there used to be only one outer room for undressing and for putting on the clothes, people would, from the outer room, enter the bathhouse naked. And in the queue of bathers there used to be standing several naked people. This is the reason why bathhouses have been denounced in some *Ahâdith*.

Chapter 3. Performing *Ghusl* With Snow And Hail

(المعجم ٣) - بَابُ الاِغْتِسَالِ بِالثَّلْجِ وَالْبَرَدِ (التحفة ٢٤٨)

402. 'Abdullâh bin Abî Awfa narrated that the Prophet ﷺ would supplicate: "*Allâhumma tahhirnî min adh-dhunûb wal-khatâyâ. Allâhumma naqqinî minhâ kamâ yunaqqa ath-thawb al-abyad min ad-danas, Allâhumma tahhirnî bith-thaljî wal-barad wal-mâ' al-bârid* (O Allâh, purify me of sin and error, O Allâh cleanse me of it as a white garment is cleansed of dirt, O Allâh purify me with snow and hail and cold water)." (*Sahîh*)

٤٠٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا شُعْبَةُ عَنْ مَجْزَأَةَ بْنِ زَاهِرٍ أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ أَبِي أَوْفَى يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَدْعُو: «اللَّهُمَّ طَهِّرْنِي مِنَ الذُّنُوبِ وَالْخَطَايَا، اللَّهُمَّ نَقِّنِي مِنْهَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ طَهِّرْنِي بِالثَّلْجِ وَالْبَرَدِ وَالْمَاءِ الْبَارِدِ».

تخريج: أخرجه مسلم، الصلوة، باب ما يقول إذا رفع رأسه من الركوع، ح: ٤٧٦/ ٢٠٤ من حديث شعبة به.

Comments:

See *Hadîth* 60.

Chapter 4. Performing *Ghusl* With Cold Water

(المعجم ٤) - **بَابُ** الاغْتِسَالِ بِالْمَاءِ الْبَارِدِ

(التحفة ٢٤٩)

403. It was narrated that Ibn Abî Awfa said: "The Prophet ﷺ used to say: *'Allâhumma ṭahhirnî bith-thaljî wal-barad wal-mâ' al-bârid, Allâhumma ṭahhirnî min adh-dhunûb kamâ yuṭahhar ath-thawb al-abyaḍ min ad-danas* (O Allâh, purify me with snow and hail and cold water, O Allâh, purify me of sin as a white garment is cleansed of dirt)." (*Ṣaḥîḥ*)

٤٠٣ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ يَحْيَى [ابْنِ مُحَمَّدٍ]: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَزِيدَ عَنْ رَقَبَةَ، عَنْ مَجْزَأَةَ الْأَسْلَمِيِّ، عَنِ ابْنِ أَبِي أَوْفَى قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ طَهِّرْنِي بِالثَّلْجِ وَالْبَرَدِ وَالْمَاءِ الْبَارِدِ، اللَّهُمَّ طَهِّرْنِي مِنَ الذُّنُوبِ كَمَا يُطَهَّرُ الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ».

تخريج: [**صحيح**] انظر الحديث السابق.

Chapter 5. Performing *Ghusl* Before Going To Sleep

(المعجم ٥) - **بَابُ** الاغْتِسَالِ قَبْلَ النَّوْمِ

(التحفة ٢٥٠)

404. It was narrated that 'Abdullâh bin Abî Qais said: "I asked 'Âishah: 'How did the Messenger of Allâh ﷺ sleep while he was *Junub*? Did he perform *Ghusl* before sleeping or sleep before performing *Ghusl*?' She said: 'He did both. Sometimes he would perform *Ghusl* then sleep, and sometimes he would perfrom *Wuḍû'* then sleep.'" (*Ṣaḥîḥ*)

٤٠٤ - **أَخْبَرَنَا** شُعَيْبُ بْنُ يُوسُفَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَيْسٍ قَالَ: سَأَلْتُ عَائِشَةَ كَيْفَ كَانَ نَوْمُ رَسُولِ اللهِ ﷺ فِي الْجَنَابَةِ؟ أَيَغْتَسِلُ قَبلَ أَنْ يَنَامَ أَوْ يَنَامُ قَبْلَ أَنْ يَغْتَسِلَ؟ قَالَتْ: كُلُّ ذٰلِكَ قَدْ كَانَ يَفْعَلُ، رُبَّمَا اغْتَسَلَ فَنَامَ وَرُبَّمَا تَوَضَّأَ فَنَامَ.

تخريج: أخرجه مسلم، الحيض، باب جواز نوم الجنب واستحباب الوضوء له ... الخ، ح:٣٠٧ من حديث عبدالرحمٰن بن مهدي به.

Chapter 6. Performing *Ghusl* At The Beginning Of The Night

(المعجم ٦) - **بَابُ** الاغتِسَالِ أَوَّلَ اللَّيْلِ

(التحفة ٢٥١)

405. It was narrated that Ghuḍaif

٤٠٥ - **أَخْبَرَنَا** يَحْيَى بْنُ حَبِيبِ بْنِ

bin Al-Ḥârith said: "I entered upon 'Âishah and asked her: 'Did the Messenger of Allâh ﷺ perform *Ghusl* at the beginning of the night or at the end?' She said: 'Both. Sometimes he performed *Ghusl* at the beginning and sometimes at the end.' I said: 'Praise be to Allâh Who has made the matter flexible.'" (***Ḥasan***)

عَرَبِيٌّ: حَدَّثَنَا حَمَّادٌ عَنْ بُرْدٍ، عَنْ عُبَادَةَ ابْنِ نُسَيٍّ، عَنْ غُضَيْفِ بْنِ الْحَارِثِ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَسَأَلْتُهَا فَقُلْتُ: أَكَانَ رَسُولُ اللهِ ﷺ يَغْتَسِلُ مِنْ أَوَّلِ اللَّيْلِ أَوْ مِنْ آخِرِهِ؟ قَالَتْ: كُلُّ ذٰلِكَ كَانَ، رُبَّمَا اغْتَسَلَ مِنْ أَوَّلِهِ وَرُبَّمَا اغْتَسَلَ مِنْ آخِرِهِ. قُلْتُ: الْحَمْدُ للهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً.

تخريج: [إسناده حسن] تقدم، ح:٢٢٣ .

Comments:

See *Ḥadīth* 222.

Chapter 7. Concealing Oneself When Performing *Ghusl*

(المعجم ٧) - **بَابُ** الاسْتِتَارِ عِنْدَ الْغُسْلِ (التحفة ٢٥٢)

406. It was narrated from Ya'la that the Messenger of Allâh ﷺ saw a man performing *Ghusl* in an open place, so he ascended the *Minbar* and praised and glorified Allâh, then he said: 'Allâh, the Mighty and Sublime, is forbearing, modest and concealing, and He loves modesty and concealment. When any one of you performs *Ghusl*, let him conceal himself.'" (***Ṣaḥîḥ***)

٤٠٦ - **أَخْبَرَنِي** إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنِي النُّفَيْلِيُّ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ يَعْلَى: أَنَّ رَسُولَ اللهِ ﷺ رَأَى رَجُلًا يَغْتَسِلُ بِالْبَرَازِ، فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ وَقَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ حَلِيمٌ حَيِيٌّ سِتِّيرٌ يُحِبُّ الْحَيَاءَ وَالسَّتْرَ، فَإِذَا اغْتَسَلَ أَحَدُكُمْ فَلْيَسْتَتِرْ».

تخريج: [صحيح] أخرجه أبوداود، الحمام، باب النهي عن التعرى، ح:٤٠١٢ عن عبدالله ابن محمد بن نفيل النفيلي به * عطاء بن أبي رباح سمعه من صفوان بن يعلى، انظر الحديث الآتي.

Comments:

The bath should be taken concealed from view; no part of the body ought to be seen.

407. It was narrated from Ṣafwân bin Ya'lâ that his father said: "The

٤٠٧ - **أَخْبَرَنَا** أَبُو بَكْرِ بْنُ إِسْحٰقَ قَالَ:

أَخْبَرَنَا الْأَسْوَدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا أَبُو بَكْرِ ابْنُ عَيَّاشٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ عَزَّ وَجَلَّ سِتِّيرٌ فَإِذا أَرادَ أَحَدُكُمْ أَنْ يغْتَسِلَ فَلْيَتَوَارَ بِشَيْءٍ».

Messenger of Allâh ﷺ said: 'Allâh loves concealment, so when any one of you performs *Ghusl* let him conceal himself with something.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه أبوداود، ح:٤٠١٣ (انظر الحديث السابق) من حديث الأسود بن عامر به، وطعن أبوحاتم في هذا الحديث * أبوبكر بن عياش تابعه أسباط بن محمد (النكت الظراف: ٩/ ١١٥).

٤٠٨ - **أَخْبَرَنَا** قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبِيدَةُ عَنِ الْأَعْمَشِ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ قَالَتْ: وَضَعْتُ لِرَسُولِ اللهِ ﷺ مَاءً، قَالَتْ: فَسَتَرْتُهُ، فَذَكَرَتِ الْغُسْلَ قَالَتْ: ثُمَّ أَتَيْتُهُ بِخِرْقَةٍ فَلَمْ يُرِدْهَا.

408. It was narrated that Maimûnah said: "I put some water out for the Messenger of Allâh ﷺ, then I concealed him" – and she mentioned how he performed *Ghusl*, then she said: "Then I brought him a cloth (a towel) but he did not want it." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٢٥٤.

Comments:

See *Ḥadîth* 254, 255.

٤٠٩ - **أَخْبَرَنَا** أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ صَفْوَانَ بْنِ سُلَيمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بَيْنَمَا أَيُّوبُ عَلَيْهِ السَّلَامُ، يَغْتَسِلُ عُرْيَانًا خَرَّ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ، فَجَعَلَ يَحْثِي فِي ثَوْبِهِ، قَالَ: فَنَادَاهُ رَبُّهُ عَزَّ وَجَلَّ: يَا أَيُّوبُ! أَلَمْ أَكُنْ أَغْنَيْتُكَ؟ قَالَ: بَلَى يَارَبِّ! وَلٰكِنْ لَا غِنَى بِي عَنْ بَرَكَاتِكَ».

409. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'While Ayyûb, peace be upon him, was bathing naked, locusts of gold landed on him and he started to collect them in his garment. Then his Lord called him (saying): "O Ayyûb, did I not make you rich?" he said: "Yes, O Lord, but I cannot do without Your blessing."' (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] وعلقه البخاري، الغسل، باب من اغتسل عريانًا وحده في خلوة، ح:٢٧٩ عن إبراهيم بن طهمان عن موسى بن عقبة به.

Comments:

1. The author cited this narration in this chapter because while it mentions he was naked, it also mentions him collecting the locusts and placing them in his garment; implying that he may have used that to partially cover himself of to mercy screen himself.
2. Allâh alone is free from want! One should always ask for forgiveness, whether one has done something wrong or not. And Allâh Most High always loves those who invoke Him.
3. Allâh's addressing the Prophet Ayyub was a form of Revelation - *Al-Wahy*.

Chapter 8. The Evidence That There Is No Set Limit For The Amount Of Water To Be Used For *Ghusl*

(المعجم ٨) - **بَابُ** الدَّلَالَةِ عَلَى أَنْ لَا تَوْقِيتَ فِي المَاءِ الَّذِي يَغْتَسِلُ فِيهِ (التحفة ٢٥٣)

410. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to perform *Ghusl* from a vessel which was the size of a *Faraq*[1] and he and I used to perform *Ghusl* from a single vessel." (*Sahîh*)

٤١٠ - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ عَنْ إِبْرَاهِيمَ ابْنِ سَعْدٍ، عَنِ الزُّهْرِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَغْتَسِلُ فِي الْإِنَاءِ، وَهُوَ الْفَرَقُ، وَكُنْتُ أَغْتَسِلُ أَنَا وَهُوَ مِنْ إِنَاءٍ وَاحِدٍ.

تخريج: [صحيح] * الزهري تابعه أفلح عند البخاري، ح:٢٦١، وللحديث شواهد كثيرة عند الشيخين وغيرهما.

Comments:

The chapter's argumentation revolves around the last phrase. If two persons are taking a bath from the same vessel, it is not necessary that both actually utilize the same amount of water. Invariably it would be more or less. And this is the title of the chapter.

Chapter 9. A Man And One Of His Wives Performing *Ghusl* From A Single Vessel

(المعجم ٩) - **بَابُ** اغْتِسَالِ الرَّجُلِ وَالْمَرْأَةِ مِنْ نِسَائِهِ مِنْ إِنَاءٍ وَاحِدٍ (التحفة ٢٥٤)

411. It was narrated from 'Âishah

٤١١ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ:

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[1] See No. 230.

that the Messenger of Allâh ﷺ used to perform *Ghusl*, he and I from a single vessel, both of us scooping water from it. (*Sahîh*)

أَخْبَرَنَا عَبْدُ اللهِ عَنْ هِشَامٍ ح وَأَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَغْتَسِلُ وَأَنَا مِنْ إِنَاءٍ وَاحِدٍ نَغْتَرِفُ مِنْهُ جَمِيعًا. وَقَالَ سُوَيْدٌ: قَالَتْ: كُنْتُ أَنَا.

تخريج: [صحيح] تقدم، ح: ٢٣٣.

412. 'Abdur-Rahmân bin Al-Qâsim said: "I heard Al-Qâsim narrating that 'Âishah said: 'I used to perform *Ghusl* – the Messenger of Allâh ﷺ and I – from a single vessel for *Janâbah*.'" (*Sahîh*)

٤١٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ مِنَ الْجَنَابَةِ.

تخريج: [صحيح] تقدم، ح: ٢٣٤.

413. It was narrated that 'Âishah said: "I remember competing over the vessel[1] with the Messenger of Allâh ﷺ, when he and I were performing *Ghusl* from it." (*Sahîh*)

٤١٣ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُنِي أُنَازِعُ رَسُولَ اللهِ ﷺ الْإِنَاءَ أَغْتَسِلُ أَنَا وَهُوَ مِنْهُ.

تخريج: [صحيح] تقدم، ح: ٢٣٥.

Comments:

See *Hadîth* 233.

Chapter 10. Concession With Regard To That

(المعجم ١٠) - **بَابُ** الرُّخْصَةِ فِي ذَلِكَ

(التحفة ٢٥٥)

414. It was narrated that 'Âishah said: "I used to perform *Ghusl* –

٤١٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ

[1] See the following narration and no. 240.

the Messenger of Allâh ﷺ and I – from one vessel. He would compete with me and I would with him (to take the water) until he would say: 'Leave me some,' and I would say, 'Leave me some.'" (*Ṣaḥîḥ*)

مُحَمَّدٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ، ح وَأَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ [قَالَ]: أَخْبَرَنَا عَبْدُ اللهِ عَنْ عَاصِمٍ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ أُبَادِرُهُ وَيُبَادِرُنِي حَتَّى يَقُولَ: دَعِي لِي، وَأَقُولَ أَنَا: دَعْ لِي.

قَالَ سُوَيْدٌ: يُبَادِرُنِي وَأُبَادِرُهُ فَأَقُولُ: دَعْ لِي، دَعْ لِي.

تخريج: [صحيح] تقدم، ح: ٢٤٠.

Comments:

In this narration too Imâm An-Nasâ'î has two mentors: Muhammad bin Bashâr and Suwayd bin Nasr. Their wording is slightly different but the meaning is the same.

See *Ḥadîth* 240.

Chapter 11. Performing *Ghusl* From A Bowl In Which There Are Traces Of Dough

(المعجم ١١) - **بَابُ** الاِغْتِسَالِ فِي قَصْعَةٍ فِيهَا أَثَرُ الْعَجِينِ (التحفة ٢٥٦)

415. Umm Hâni' narrated that she entered upon the Prophet ﷺ on the day of the Conquest of Makkah, when he was performing *Ghusl* – while a garment was screening him – from a vessel in which were traces of dough. She said: He prayed *Aḍ-Ḍuḥa* – but I do not know how many *Rak'ahs* he prayed – after he finished *Ghusl*." (*Ḥasan*)

٤١٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ أَعْيَنَ: حَدَّثَنَا أَبِي عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ قَالَ: حَدَّثَتْنِي أُمُّ هَانِئٍ: أَنَّهَا دَخَلَتْ عَلَى النَّبِيِّ ﷺ يَوْمَ فَتْحِ مَكَّةَ وَهُوَ يَغْتَسِلُ قَدْ سَتَرَتْهُ بِثَوْبٍ دُونَهُ فِي قَصْعَةٍ فِيهَا أَثَرُ الْعَجِينِ قَالَتْ: فَصَلَّى الضُّحَى فَمَا أَدْرِي كَمْ صَلَّى حِينَ قَضَى غُسْلَهُ.

تخريج: [حسن] أخرجه الطبراني: ٢٤/٤٢٨، ح: ١٠٤٤ من حديث موسى بن أعين به، وله شاهد تقدم، ح: ٢٤١.

Comments:

See *Ḥadîth* 241.

Chapter 12. A Woman Not Undoing Her (Hair) When Performing *Ghusl*

(المعجم ١٢) - **بَابُ** تَرْكِ الْمَرْأَةِ نَقْضَ رَأْسِهَا عِنْدَ الاِغْتِسَالِ (التحفة ٢٥٧)

416. 'Âishah said: "I remember performing *Ghusl* – myself and the Messenger of Allâh ﷺ, from this" – a vessel like a *Sâ'* or smaller. "We both started taking water from it and I poured water over my head with my hand, three times, without undoing any of my hair." (*Sahîh*)

٤١٦ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ عَنْ أَبِي الزُّبَيْرِ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ أَنَّ عَائِشَةَ قَالَتْ: لَقَد رَأَيْتُنِي أَغْتَسِلُ أَنَا ورَسُولُ اللهِ ﷺ مِنْ هٰذَا فَإِذَا تَوْرٌ مَوْضُوعٌ مِثْلُ الصَّاعِ أَوْ دُونَهُ فَنَشْرَعُ فِيهِ جَمِيعًا فَأُفِيضُ عَلَى رَأْسِي بِيَدَيَّ ثَلَاثَ مَرَّاتٍ وَمَا أَنْقُضُ لِي شَعْرًا.

تخريج: أخرجه مسلم، الحيض، باب حكم ضفائر المغتسلة، ح: ٥٩/٣٣١ من حديث أبي الزبير به.

Comments:

See *Hadîth* 242.

Chapter 13. If A Person Applies Perfume And Performs *Ghusl*, And The Trace Of The Perfume Remains

(المعجم ١٣) - **بَابٌ**: إِذَا تَطَيَّبَ وَاغْتَسَلَ وَبَقِيَ أَثَرُ الطِّيبِ (التحفة ٢٥٨)

417. It was narrated from Ibrâhîm bin Muhammad bin Al-Muntashir that his father said: "I heard Ibn 'Umar say: 'I would rather wake up in the morning covered in tar than wake up and enter *Ihrâm* with the smell of perfume coming from me.' I entered upon 'Âishah and told her what he had said, and she said: 'I put perfume on the Messenger of Allâh ﷺ and he went round to all his wives, then in the morning he entered *Ihrâm*.'" (*Sahîh*)

٤١٧ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ وَكِيعٍ عَنْ مِسْعَرٍ وَسُفْيَانَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: لَأَنْ أُصْبِحَ مُطَّلِيًا بِقَطِرَانٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أُصْبِحَ مُحْرِمًا أَنْضَخُ طِيبًا، فَدَخَلْتُ عَلَى عَائِشَةَ فَأَخْبَرْتُهَا بِقَوْلِهِ فَقَالَتْ: طَيَّبْتُ رَسُولَ اللهِ ﷺ فَطَافَ عَلَى نِسَائِهِ ثُمَّ أَصْبَحَ مُحْرِمًا.

تخريج: أخرجه مسلم، الحج، باب الطيب للمحرم عند الإحرام، ح: ٤٩/١١٩٢ من حديث وكيع عن سفيان، والبخاري، الغسل، باب إذا جامع ثم عاد ومن دار على نسائه في غسل واحد، ح: ٢٦٧ من حديث إبراهيم بن محمد بن المنتشر به، وهو في الكبرٰى، ح: ٣٦٨٥.

Comments:

The issue is contentious: If one applies perfume before entering into *Ihrâm* - the state of pilgrim sanctity - its fragrance thereupon lingers even after having one's taking the bath, so the question arises: does this situation negate the state of consecration of the pilgrim (the *Ihrâm*)? Ibn Umar used to consider it its negation. But 'Âishah ﵂ made it clear that while using perfume in the state of is not permitted, the lingering scent of the perfume applied before donning the *Ihrâm* is not forbidden.

Chapter 14. *Junub* Person Removing The Harm From Himself Before Pouring Water On Himself

(المعجم ١٤) - **بَابُ** إِزَالَةِ الْجُنُبِ الأَذَى عَنْهُ قَبْلَ إِفَاضَةِ الْمَاءِ عَلَيْهِ (التحفة ٢٥٩

418. It was narrated that Maimûnah said: "The Messenger of Allâh ﷺ performed *Wudû'* as for prayer, but did not wash his feet, and he washed his private part and whatever had got onto it, then he poured water over himself, then he moved his feet and washed them." She said: "This is *Ghusl* from *Janâbah*." (*Sahîh*)

٤١٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ قَالَتْ: تَوَضَّأَ رَسُولُ اللهِ ﷺ وُضُوءَهُ لِلصَّلَاةِ غَيْرَ رِجْلَيْهِ وَغَسَلَ فَرْجَهُ وَمَا أَصَابَهُ ثُمَّ أَفَاضَ عَلَيْهِ الْمَاءَ ثُمَّ نَحَّى رِجْلَيْهِ فَغَسَلَهُمَا قَالَتْ: هٰذِهِ غِسْلَةٌ مِنَ الْجَنَابَةِ.

تخريج: [صحيح] تقدم، ح: ٢٥٤.

Chapter 15. Wiping The Hand On The Ground After Washing The Private Parts

(المعجم ١٥) - **بَابُ** مَسْحِ الْيَدِ بِالأَرْضِ بَعْدَ غُسْلِ الْفَرْجِ (التحفة ٢٦٠)

419. It was narrated that Maimûnah bint Al-Hârith, the wife of the Prophet ﷺ, said: "When the Messenger of Allâh ﷺ performed *Ghusl* from *Janâbah*, he would start by washing his hands, then he would pour water with his right hand onto his left and wash his private part, then he would strike his hand on the ground then wipe it then wash it. Then he would

٤١٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ سَالِمِ ابْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ بِنْتِ الْحَارِثِ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ يَبْدَأُ فَيَغْسِلُ يَدَيْهِ، ثُمَّ يُفْرِغُ بِيَمِينِهِ عَلَى شِمَالِهِ فَيَغْسِلُ فَرْجَهُ، ثُمَّ يَضْرِبُ بِيَدِهِ

perform *Wuḍû'* as for prayer, then he would pour water on his head and all of his body. Then he would move and wash his feet." (*Ṣaḥîḥ*)

عَلَى الْأَرْضِ ثُمَّ يَمْسَحُهَا ثُمَّ يَغْسِلُهَا، ثُمَّ يَتَوَضَّأُ وُضُوءَهُ لِلصَّلَاةِ ثُمَّ يُفْرِغُ عَلَى رَأْسِهِ وَعَلَى سَائِرِ جَسَدِهِ، ثُمَّ يَتَنَحَّى فَيَغْسِلُ رِجْلَيْهِ.

تخريج: [صحيح] تقدم، ح: ٢٥٤.

Comments:

Earth obliterates the bad smell of impurity and its stickiness, etc. Therefore, hands ought to be rubbed with earth prior to *Ghusl* for sexual impurity. Nowadays, soap may serve the same purpose. See No. 254

Chapter 16. Starting With *Wuḍû'* When Performing *Ghusl* From *Janâbah*

(المعجم ١٦) - **بَابُ** الِابْتِدَاءِ بِالْوُضُوءِ فِي غُسْلِ الْجَنَابَةِ (التحفة ٢٦١)

420. It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ performed *Ghusl* from *Janâbah*, he would wash his hands, then perform *Wuḍû'* as for prayer, then he would perform *Ghusl*, then run his fingers through his hair to be sure that the water had reached his scalp, then he would pour water over his head three times, then wash the rest of his body." (*Ṣaḥîḥ*)

٤٢٠ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ غَسَلَ يَدَيْهِ، ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ، ثُمَّ يَغْتَسِلُ ثُمَّ يُخَلِّلُ بِيَدِهِ شَعْرَهُ حَتَّى إِذَا ظَنَّ أَنَّهُ قَدْ أَرْوَى بَشَرَتَهُ أَفَاضَ عَلَيْهِ الْمَاءَ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ.

تخريج: أخرجه البخاري، الغسل، باب تخليل الشعر حتى إذا ظن أنه قد أروى بشرته أفاض عليه، ح: ٢٧٢ من حديث عبدالله بن المبارك، ومسلم، الحيض، باب صفة غسل الجنابة، ح: ٣١٦ من حديث هشام به.

Comments:

The purificatory bath (*Ghusl*) established by the practice of the Prophet ﷺ (*Sunnah*), to lift the major ritual impurity, is this! The ablution should be performed first because the ablution is a component element of the bath. Although if one resorts to only rinsing the mouth along with snuffing up, pouring water on the whole body, the bath would still be considered valid according to the majority of scholars. So to say, sequence is not a condition in one's taking the bath. Likewise, running wet fingers through hair is also the Prophet's ﷺ practice (particularly so when the hair is long). If the scalp and the hair become wet without running wet fingers through them, the bath would be considered valid. In the same way, washing the feet last of all, is a *Sunnah* of the Prophet ﷺ.

Chapter 17. Starting With The Right When Purifying Oneself

(المعجم ١٧) - بَابُ التَّيَمُّنِ فِي الطُّهُورِ
(التحفة ٢٦٢)

421. It was narrated that 'Âishah said: "The Prophet ﷺ used to like to start with the right as much as he could when purifying himself, putting on sandals and combing his hair" – and he (the narrator) said in Wâsiṭ (a place in Iraq): "And in all his affairs." (*Ṣaḥîḥ*)

٤٢١ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ شُعْبَةَ، عَنِ الْأَشْعَثِ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُحِبُّ التَّيَمُّنَ مَا اسْتَطَاعَ فِي طُهُورِهِ وَتَنَعُّلِهِ وَتَرَجُّلِهِ - وَقَالَ بِوَاسِطٍ -: فِي شَأْنِهِ كُلِّهِ.

تخريج: [صحيح] تقدم، ح: ١١٢.

Comments:

Since ablution is an act of worship, beginning with the right would be the Sunnah of the Prophet ﷺ and to abandon it is deemed blameworthy. And to take it lightly would be subject to punishment.

Chapter 18. Not Wiping The Head When Performing *Wuḍû'* From *Janâbah*

(المعجم ١٨) - بَابُ تَرْكِ مَسْحِ الرَّأْسِ فِي الْوُضُوءِ مِنَ الْجَنَابَةِ
(التحفة ٢٦٣)

422. It was narrated from Abû Salamah from 'Âishah, and, from 'Amr bin Sa'd, from Nâfi', from Ibn 'Umar: That 'Umar asked the Messenger of Allâh ﷺ about *Ghusl* from *Janâbah* – and the narrations agree on this – that one should start by pouring water on the right hand two or three times, then put the right hand into the vessel and pour water with it onto the private parts, with the left hand on the private parts to wash off whatever is there, until it is clean; then put the left hand on the dust if one wants to, then pour water over the left hand until it is clean; then wash

٤٢٢ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ بْنِ خَالِدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِاللهِ - هُوَ ابْنُ سَمَاعَةَ -: أَخْبَرَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، وَعَنْ عَمْرِو بْنِ سَعْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ عُمَرَ سَأَلَ رَسُولَ اللهِ ﷺ عَنِ الْغُسْلِ مِنَ الْجَنَابَةِ وَاتَّسَقَتِ الْأَحَادِيثُ عَلَى هٰذَا يَبْدَأُ فَيُفْرِغُ عَلَى يَدِهِ الْيُمْنَى مَرَّتَيْنِ أَوْ ثَلَاثًا، ثُمَّ يُدْخِلُ يَدَهُ الْيُمْنَى فِي الْإِنَاءِ فَيَصُبُّ بِهَا عَلَى فَرْجِهِ وَيَدُهُ الْيُسْرَى عَلَى فَرْجِهِ فَيَغْسِلُ مَا هُنَالِكَ

the hands three times, (sniff water into the nose) and rinse the mouth, and wash the face and forearms, three times each until when reaching the head, he does not wipe the head, rather he pours water over it. This is how the Messenger of Allâh ﷺ performed *Ghusl* according to what was mentioned. (*Ṣaḥîḥ*)

حَتَّى يُنْقِيَهُ ثُمَّ يَضَعُ يَدَهُ الْيُسْرَى عَلَى التُّرَابِ إِنْ شَاءَ ثُمَّ يَصُبُّ عَلَى يَدِهِ الْيُسْرَى حَتَّى يُنْقِيَهَا، ثُمَّ يَغْسِلُ يَدَيْهِ ثَلَاثًا وَ[يَسْتَنْشِقُ] وَيُمَضْمِضُ وَيَغْسِلُ وَجْهَهُ وَذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا حَتَّى إِذَا بَلَغَ رَأْسَهُ لَمْ يَمْسَحْ وَأَفْرَغَ عَلَيْهِ الْمَاءَ. فَهٰكَذَا كَانَ غُسْلُ رَسُولِ اللهِ ﷺ فِيمَا ذُكِرَ.

تخريج: [إسناده صحيح]

Comments:

1. Washing the right hand first of all is in the position when impurity is found, or one has doubts concerning the presence of an impurity.
2. "If one wants to", means that rubbing the hand with earth is governed by necessity. If the defilement is sticky one may rub it on earth to eradicate the stickiness; otherwise, there is no need to do that.
3. May not wipe the head: This is because the head is to be washed; hence, wiping it would be of no avail.

Chapter 19. Making Sure The Water Reaches The Scalp

(المعجم ١٩) - **بَابُ** اسْتِبْرَاءِ الْبَشَرَةِ فِي الْغُسْلِ مِنَ الْجَنَابَةِ

(التحفة ٢٦٤)

423. It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ performed *Ghusl* from *Janâbah*, he would wash his hands, then performe *Wuḍû'* as for prayer, then run his fingers through his hair until he was sure the water had reached the scalp, then he would pour water over his head three times, then wash the rest of his body." (*Ṣaḥîḥ*)

٤٢٣ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ غَسَلَ يَدَيْهِ ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ، ثُمَّ يُخَلِّلُ رَأْسَهُ بِأَصَابِعِهِ حَتَّى إِذَا خُيِّلَ إِلَيْهِ أَنَّهُ قَدِ اسْتَبْرَأَ الْبَشَرَةَ غَرَفَ عَلَى رَأْسِهِ ثَلَاثًا ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ.

تخريج: [صحيح] تقدم، ح:٢٤٨، ٤٢٠ أخرجه مسلم، ح:٣١٦ عن علي بن حجر به.

424. It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ performed *Ghusl* from *Janâbah*, he would call for something like a vessel used for milking a she-camel, then he would take (some water) in his hand and start with the right side of his head, then the left, then take (some water) in his hands and start pouring it on his head." (*Ṣaḥîḥ*)

٤٢٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ دَعَا بِشَيْءٍ نَحْوِ الْحِلَابِ فَأَخَذَ بِكَفِّهِ بَدَأَ بِشِقِّ رَأْسِهِ الْأَيْمَنِ ثُمَّ الْأَيْسَرِ ثُمَّ أَخَذَ بِكَفَّيْهِ فَقَالَ بِهِمَا عَلَى رَأْسِهِ.

تخريج: أخرجه البخاري، الغسل، باب من بدأ بالحلاب أو الطيب عند الغسل، ح:٢٥٨، ومسلم، الحيض، باب صفة غسل الجنابة، ح:٣١٨ عن محمد بن المثنى به.

Chapter 20. How Much Water Is Sufficient For The *Junub* Person To Pour On His Head

(المعجم ٢٠) - **بَابُ** مَا يَكْفِي الْجُنُبَ مِنْ إِفَاضَةِ الْمَاءِ عَلَى رَأْسِهِ (التحفة ٢٦٥)

425. It was narrated from Jubair bin Muṭ'im that mention of *Ghusl* was made in the presence of the Prophet ﷺ and he said: "As for me, I pour water on my head three times." (*Ṣaḥîḥ*)

٤٢٥ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ عَنْ يَحْيَى عَنْ شُعْبَةَ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ ح وَأَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ صُرَدٍ يُحَدِّثُ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ: أَنَّ النَّبِيَّ ﷺ ذُكِرَ عِنْدَهُ الْغُسْلُ فَقَالَ: «أَمَّا أَنَا فَأُفْرِغُ عَلَى رَأْسِي ثَلَاثًا» لَفْظُ سُوَيْدٍ.

تخريج: [صحيح] تقدم، ح:٢٥١.

Comments:

The Chapter is meant to show that in the process of taking the bath, rubbing the body with hands is not essential, provided that water reaches all the parts of the body.

426. It was narrated that Jâbir said: "When the Messenger of Allâh ﷺ performed *Ghusl*, he

٤٢٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنْ مُخَوَّلٍ،

would pour water on his head three times." (*Ṣaḥîḥ*)

عَنْ أَبِي جَعْفَرٍ، عَنْ جَابِرٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا اغْتَسَلَ أَفْرَغَ عَلَى رَأْسِهِ ثَلَاثًا.

تخريج: أخرجه البخاري، الغسل، باب من أفاض على رأسه ثلاثًا، ح:٢٥٥ من حديث شعبة، ومسلم، الحيض، باب استحباب إفاضة الماء على الرأس وغيره ثلاثًا، ح:٣٢٩ من حديث أبي جعفر محمد بن علي به.

Chapter 21. How To Perform *Ghusl* Following Menstruation

(المعجم ٢١) - **بَابُ الْعَمَلِ فِي الْغُسْلِ مِنَ الْحَيْضِ** (التحفة ٢٦٦)

427. It was narrated from 'Âishah: "A woman asked the Prophet ﷺ: 'O Messenger of Allâh, how should I perform *Ghusl* when I become pure?' He said: 'Take a piece of cotton wool scented with musk and clean yourself with it.' She said: 'How should I clean myself with it?' He said: 'Clean yourself with it.' She said: 'How should I clean myself with it?' The Messenger of Allâh ﷺ said: '*Subḥân Allâh!*' and turned away from her." 'Âishah understood what the Messenger of Allâh ﷺ meant, and said: "So I pulled her toward me and told her what the Messenger of Allâh ﷺ meant." (*Ṣaḥîḥ*)

٤٢٧ - أَخْبَرَنَا [الْحَسَنُ] بْنُ مُحَمَّدٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مَنْصُورُ ابْنُ عَبْدِ الرَّحْمٰنِ عَنْ أُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ: أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ قَالَتْ: يَا رَسُولَ اللهِ! كَيْفَ أَغْتَسِلُ عِنْدَ الطُّهُورِ؟ قَالَ: «خُذِي فِرْصَةً مُمَسَّكَةً فَتَوَضَّئِي بِهَا». قَالَتْ: كَيْفَ أَتَوَضَّأُ بِهَا؟ قَالَ: «تَوَضَّئِي بِهَا» قَالَتْ: كَيْفَ أَتَوَضَّأُ بِهَا؟ قَالَتْ: ثُمَّ إِنَّ رَسُولَ اللهِ ﷺ سَبَّحَ وَأَعْرَضَ عَنْهَا فَفَطِنَتْ عَائِشَةُ لِمَا يُرِيدُ رَسُولُ اللهِ ﷺ قَالَتْ: فَأَخَذْتُهَا وَجَبَذْتُهَا إِلَيَّ فَأَخْبَرْتُهَا بِمَا يُرِيدُ رَسُولُ اللهِ ﷺ.

تخريج: [صحيح] تقدم، ح:٢٥٢.

Comments:

Allâh's Messenger ﷺ had shown her how to perform the bath, as it is elucidated in some other narrations [*Ṣaḥîḥ Al-Bukhârî* - *Al-Hayd* (the Menstruation), [*Ṣaḥîḥ Al-Bukhârî* - *Al-Hayd* (the Menstruation), *Ḥadîth* 314; *Ṣaḥîḥ Muslim* - *Al-Hayd*, *Ḥadîth* 332]. Here the narration described one characteristic of taking the bath at the end of one's menstruation. It is that a woman should use fragrance to eliminate the odor of blood.

Chapter 22. Performing *Ghusl* Once

(المعجم ٢٢) - **بَابُ الْغُسْلِ مَرَّةً وَاحِدَةً** (التحفة ٢٦٧)

428. It was narrated that Maimûnah,

٤٢٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ:

حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: اغْتَسَلَ النَّبِيُّ ﷺ مِنَ الْجَنَابَةِ فَغَسَلَ فَرْجَهُ وَدَلَكَ يَدَهُ بِالْأَرْضِ أَوِ الْحَائِطِ ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ ثُمَّ أَفَاضَ عَلَى رَأْسِهِ وَسَائِرِ جَسَدِهِ.

تخريج: [صحيح] تقدم، ح: ٢٥٤.

the wife of the Prophet ﷺ, said: "The Prophet ﷺ performed *Ghusl* from *Janâbah*; he washed his private part then rubbed his hand on the ground or the wall, then he performed *Wuḍû'* as for prayer, then he poured water over his head and the rest of his body." (*Ṣaḥîḥ*)

Comments:

It is one of the conditions of the purificatory bath that no part of the body should remain dry, whether water is poured on the body once or more than once.

Chapter 23. Women In *Nifâs* Performing *Ghusl* When Entering *Iḥrâm*

(المعجم ٢٣) - **بَابُ** اغْتِسَالِ النُّفَسَاءِ عِنْدَ الْإِحْرَامِ (التحفة ٢٦٨)

٤٢٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُ - [قَالَ]: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: أَتَيْنَا جَابِرَ بْنَ عَبْدِ اللهِ فَسَأَلْنَاهُ عَنْ حَجَّةِ الْوَدَاعِ، فَحَدَّثَنَا أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ لِخَمْسٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ وَخَرَجْنَا مَعَهُ حَتَّى أَتَى ذَا الْحُلَيْفَةِ وَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ، فَأَرْسَلَتْ إِلَى رَسُولِ اللهِ ﷺ كَيْفَ أَصْنَعُ؟ فَقَالَ: «اغْتَسِلِي ثُمَّ اسْتَثْفِرِي ثُمَّ أَهِلِّي».

تخريج: [إسناده صحيح] تقدم، ح: ٢٩٢.

429. Ja'far bin Muḥammad said: "My father told me: 'We came to Jâbir bin 'Abdullâh and asked him about the *Ḥajj* of the Prophet ﷺ. He narrated; "The Messenger of Allâh ﷺ set out when there were five (days) remaining in Dhûl-Qa'dah, and we set out with him. When he came to Dhûl-Ḥulaifah, Asmâ' bint 'Umais gave birth to Muḥammad bin Abî Bakr. She sent word to the Messenger of Allâh ﷺ asking what she should do. He said: 'Perform *Ghusl*, bind yourself with a cloth then begin (the *Talbiyah* for *Iḥrâm*).'" (*Ṣaḥîḥ*)

Comments:

A woman's bathing herself in the state of postnatal bleeding is merely for the bodily cleanliness or for the weightiness of the sanctity of the pilgrim (the

companion.' So tell me a *Ḥadîth* that you heard from the Messenger of Allâh ﷺ, so that Allâh might benefit me from it. He said: 'I heard the Messenger of Allâh ﷺ say: "The first thing for which a person will be brought to account will be his *Ṣalâh*. If it is sound then he will have succeeded, be salvaged, but if it is not then he will have lost and be doomed." – (One of the narrators) Hammâm said: "I do not know whether this was the words of Qatâdah or part of the report." – "If anything is lacking from his obligatory prayers, He will say: 'Look and see whether My slave has any voluntary prayers to make up for what is deficient from his obligatory prayers.' Then all of his deeds will be dealt with in like manner." (*Ṣaḥîḥ*)

فَجَلَسْتُ إِلَى أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: فَقُلْتُ إِنِّي دَعَوْتُ اللهَ عَزَّ وَجَلَّ أَنْ يُيَسِّرَ لِي جَلِيسًا صَالِحًا، فَحَدِّثْنِي بِحَدِيثٍ سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ لَعَلَّ اللهَ أَنْ يَنْفَعَنِي بِهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ بِصَلَاتِهِ فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ، وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ» قَالَ هَمَّامٌ: لَا أَدْرِي هٰذَا مِنْ كَلَامِ قَتَادَةَ أَوْ مِنَ الرِّوَايَةِ «فَإِنِ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ قَالَ: انْظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ فَيُكَمَّلُ بِهِ مَا نَقَصَ مِنَ الْفَرِيضَةِ، ثُمَّ يَكُونُ سَائِرُ عَمَلِهِ عَلَى نَحْوِ ذٰلِكَ» خَالَفَهُ أَبُو الْعَوَّامِ.

تخريج: [صحيح] أخرجه الترمذي، الصلوة، باب ماجاء أن أول ما يحاسب به العبد يوم القيامة الصلوة، ح:٤١٣ من حديث همام به، وقال: "حسن غريب"، وهو في الكبرٰى، ح:٣٢٥، وله شواهد، منها الحديثان الآتيان.

Comments:

We get to know from this *Ḥadîth* that one should not laze about at all in the performance of the *Nawâfil* (voluntary acts of worship) and the *Sunan*; such deeds aid in the complementation of the obligatory deeds of worship and may become beneficial in one's elevation of ranks. In this regard, each one of us should ask himself this question: Who could ever claim that his obligatory deeds of worship are so flawless that he does not need to perform voluntary acts of worship?

467. It was narrated from Abû Hurairah that the Prophet ﷺ said: "The first thing for which a person will be brought to account on the Day of Resurrection will be his *Ṣalâh*. If it is found to be complete then it will be recorded as

٤٦٧ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعَيْبٌ - يَعْنِي ابْنَ بَيَانِ بْنِ زِيَادِ بْنِ مَيْمُونٍ - قَالَ: كَتَبَ عَلِيُّ بْنُ الْمَدِينِيِّ عَنْهُ قَالَ: أَخْبَرَنَا أَبُو الْعَوَّامِ عَنْ قَتَادَةَ، عَنِ

الْحَسَنِ بْنِ زِيَادٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ صَلَاتُهُ فَإِنْ وُجِدَتْ تَامَّةً كُتِبَتْ تَامَّةً، وَإِنْ كَانَ انْتَقَصَ مِنْهَا شَيْءٌ قَالَ: انْظُرُوا هَلْ تَجِدُونَ لَهُ مِنْ تَطَوُّعٍ يُكَمِّلُ لَهُ مَا ضَيَّعَ مِنْ فَرِيضَتِهِ مِنْ تَطَوُّعِهِ، ثُمَّ سَائِرُ الْأَعْمَالِ تَجْرِي عَلَى حَسَبِ ذٰلِكَ».

complete, and if anything is lacking He will say: 'Look and see if you can find any voluntary prayers with which to complete what he neglected of his obligatory prayers.' Then the rest of his deeds will be reckoned in like manner." (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديث الآتي والسابق.

Comments:

Some narrations mention that first of all (unlawful) killing shall be accounted for (*Ṣaḥîḥ Al-Bukhârî*: 1678). In this narration, the obligatory prayer is mentioned. There is no contradiction between such narrations, for among the rights of Allâh, the first thing to be accounted for on the Day of Resurrection shall be the prayer; while among the rights of human beings, the first thing to be accounted for will be unlawful killings.

٤٦٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنِ الْأَزْرَقِ بْنِ قَيْسٍ، عَنْ يَحْيَى بْنِ يَعْمُرَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ صَلَاتُهُ فَإِنْ كَانَ أَكْمَلَهَا وَإِلَّا قَالَ اللهُ عَزَّ وَجَلَّ: انْظُرُوا لِعَبْدِي مِنْ تَطَوُّعٍ فَإِنْ وُجِدَ لَهُ تَطَوُّعٌ قَالَ: أَكْمِلُوا بِهَا الْفَرِيضَةَ».

468. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The first thing for which a person will be brought to account will be his *Ṣalâh*. If it is complete (all well and good), otherwise Allâh will say: 'Look and see if My slave did any voluntary prayer.' If he is found to have done voluntary prayers, his obligatory prayers will be completed therewith." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/١٠٣ من حديث حماد بن سلمة به نحوه إلا أنه قال: "عن رجل من أصحاب النبي ﷺ بدل: أبي هريرة رضي الله عنه، وهو في الكبرٰى، ح: ٣٢٥، وله شواهد كثيرة عند أبي داود، ح: ٨٦٦ وغيره.

Chapter 10. The Reward For One Who Establishes The *Ṣalâh*

(المعجم ١٠) - **بَابُ** ثَوَابِ مَنْ أَقَامَ الصَّلَاةَ (التحفة ١٠)

469. It was narrated from Abû Ayyûb that a man said: "O Messenger of Allâh, tell me of a deed that will gain me admittance to Paradise." The Messenger of Allâh ﷺ said: 'Worship Allâh and do not associate anything with Him, establish the *Ṣalâh*, pay the *Zakâh* and uphold the ties of kinship. Let go!'" – as if he was riding his camel.[1] (*Ṣaḥîḥ*)

٤٦٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي صَفْوَانَ الثَّقَفِيُّ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ عَبْدِ اللهِ وَأَبُوهُ عُثْمَانُ بْنُ عَبْدِ اللهِ أَنَّهُمَا سَمِعَا مُوسَى بْنَ طَلْحَةَ يُحَدِّثُ عَنْ أَبِي أَيُّوبَ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللهِ! أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «تَعْبُدُ اللهَ وَلَا تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصِلُ الرَّحِمَ. ذَرْهَا». كَأَنَّهُ كَانَ عَلَى رَاحِلَةٍ.

تخريج: أخرجه البخاري، الأدب، باب فضل صلة الرحم، ح:٥٩٨٣، ومسلم، الإيمان، باب بيان الإيمان الذي يدخل به الجنة ... الخ، ح:١٣/١٣ من حديث بهز بن أسد به، وهو في الكبرى، ح:٣٢٨.

Comments:

1. Before asking the question, he had held the she-camel's nose-rein.
2. In this *Ḥadîth*, the Pillars of Islam are mentioned.

Chapter 11. The Number Of *Rak'ahs* In The *Ẓuhr* Prayer While A Resident (*Ṣaḥîḥ*)

(المعجم ١١) - **بَابُ** عَدَدِ صَلَاةِ الظُّهْرِ فِي الْحَضَرِ (التحفة ١١)

470. It was narrated from Ibn Al-Munkadir and Ibrâhîm bin Maisarah, that they heard Anas say: "I prayed *Ẓuhr* with the Prophet ﷺ in Al-Madînah, four *Rak'ahs*, and *'Aṣr* in Dhul-Ḥulaifah, two *Rak'ahs*."

٤٧٠ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ الْمُنْكَدِرِ وَإِبْرَاهِيمَ بْنِ مَيْسَرَةَ سَمِعَا أَنَسًا قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا وَبِذِي الْحُلَيْفَةِ الْعَصْرَ رَكْعَتَيْنِ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب صلوة المسافرين وقصرها، ح:٦٩٠ من حديث سفيان بن عيينة، والبخاري، التقصير، باب: يقصر إذا خرج من موضعه، ح:١٠٨٩ من حديث ابن المنكدر وإبراهيم به، وهو في الكبرى، ح:٣٤٢.

[1] As if he was riding his camel and the man had grabbed hold of its reins to ask this question.

Comments:

In Madinah, the prayer was performed in full. Thereupon the journey was begun. Since Dhul-Hulayfah is outside of Madinah and the journey was long, upon arrival of the time for the *'Asr* prayer in Dhul-Hulayfah, prayer was shortened - that is to say, two *Rak'ahs* were performed. It should be borne in mind that this was the journey for *Hajj*.

Chapter 12. The *Ẓuhr* Prayer While Traveling

(المعجم ١٢) - **بَابُ** صَلَاةِ الظُّهْرِ فِي السَّفَرِ (التحفة ١٢)

471. It was narrated that Al-Ḥakam bin 'Utaibah said: "I heard Abû Juḥaifah say: 'The Messenger of Allâh ﷺ set off at midday, during the time of intense heat' – (One of the narrators) Ibn Al-Muthanna said, to Al-Baṭḥâ' – and he performed *Wuḍû'*, and prayed *Ẓuhr*, two *Rak'ahs*, and *'Aṣr*, two *Rak'ahs*, with a short spear (*'Anzah*) in front of him. (*Ṣaḥîḥ*)

٤٧١ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ ابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ بِالْهَاجِرَةِ - قَالَ ابْنُ الْمُثَنَّى: إِلَى الْبَطْحَاءِ - فَتَوَضَّأَ وَصَلَّى الظُّهْرَ رَكْعَتَيْنِ وَالْعَصْرَ رَكْعَتَيْنِ وَبَيْنَ يَدَيْهِ عَنَزَةٌ.

تخريج: أخرجه مسلم، الصلوة، باب سترة المصلي ... الخ، ح:٥٠٣ عن محمد بن المثنى ومحمد بن بشار، والبخاري، الوضوء، باب استعمال فضل وضوء الناس، ح:١٨٧ وغيره من حديث شعبة به، وهو في الكبرٰى، ح:٣٤٣ .

Comments:

In front of him, a spear (a small spear: said to be of the measure of half a lance) was placed in the ground for a barrier (*Sutrah*). The one performing prayer should use such a barrier (*Sutrah*) at all times except when he prays behind an *Imâm*, in which case the *Imâm's Sutrah* is his *Sutrah*.

Chapter 13. The Virtue Of The *'Aṣr* Prayer

(المعجم ١٣) - **بَابُ** فَضْلِ صَلَاةِ الْعَصْرِ (التحفة ١٣)

472. It was narrated from Abû Bakr bin 'Umârah bin Ruwaibah Ath-Thaqafî that his father said: "I heard the Messenger of Allâh ﷺ say: 'He will never enter the Fire, the one who prays before the sun rises and before it sets.'" (*Ṣaḥîḥ*)

٤٧٢ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مِسْعَرٌ وَابْنُ أَبِي خَالِدٍ وَالْبُخْتَرِيُّ بْنُ أَبِي الْبُخْتَرِيِّ، كُلُّهُمْ سَمِعُوهُ مِنْ أَبِي بَكْرِ بْنِ عُمَارَةَ بْنِ رُوَيْبَةَ الثَّقَفِيِّ، عَنْ أَبِيهِ

قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَنْ يَلِجَ النَّارَ مَنْ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا».

تخريج: أخرجه مسلم، المساجد، باب فضل صلوتي الصبح والعصر والمحافظة عليهما، ح: ٦٣٤ من حديث وكيع به، وهو في الكبرٰى، ح: ٣٥٤.

Comments:

The *Fajr* (dawn) and the *Maghrib* (the sunset) prayers occur during demanding timings. The mid-afternoon time happens to be usually of dealings and pre-occupation, sleep and negligence. The one who regularly performs these two prayers in congregation would, first and foremost, perform other prayers also similarly. And the prayer - the rightful prayer is the foundation of the Religion (*Dîn*). Hence, he would be a staunch believer and therefore would never enter the Fire. And Allâh knows best!

Chapter 14. Maintaining The *'Aṣr* Prayer

(المعجم ١٤) - **بَابُ** الْمُحَافَظَةِ عَلَى صَلَاةِ الْعَصْرِ (التحفة ١٤)

473. It was narrated that Abû Yûnus, the freed slave of 'Âishah the wife of the Prophet ﷺ, said: "Âishah told me to copy a *Muṣḥaf* for her, and she said: 'When you reach this verse, call my attention: Guard strictly the *Ṣalawât* especially the middle (*Al-Wusṭa*) *Ṣalâh*.[1] When I reached it, I called her attention and she dictated to me: 'Guard strictly the *Ṣalawât* especially the middle (*Al-Wusṭa*) *Ṣalâh* and the *'Aṣr* prayer, and stand before Allâh with obedience.' Then she said: 'I heard it from the Messenger of Allâh ﷺ.'" (*Ṣaḥîḥ*)

٤٧٣ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي يُونُسَ مَوْلَى عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَ: أَمَرَتْنِي عَائِشَةُ أَنْ أَكْتُبَ لَهَا مُصْحَفًا فَقَالَتْ: إِذَا بَلَغْتَ هٰذِهِ الْآيَةَ فَآذِنِّي: ﴿حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ﴾ [البقرة: ٢٣٨] فَلَمَّا بَلَغْتُهَا آذَنْتُهَا فَأَمْلَتْ عَلَيَّ: (حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَصَلَاةِ الْعَصْرِ وَقُومُوا لِلَّهِ قَانِتِينَ) ثُمَّ قَالَتْ: سَمِعْتُهَا مِنْ رَسُولِ اللهِ ﷺ.

تخريج: أخرجه مسلم، المساجد، باب الدليل لمن قال: الصلوة الوسطٰى هي صلوة العصر، ح: ٦٢٩ من حديث مالك به، وهو في الموطأ(يحيىٰ): ١/ ١٣٨، ١٣٩ .

[1] *Al-Baqarah* 2:238.

Comments:

The addition made by 'Âishah ﷺ of *Salâtul-'Asr* is in fact the explanation of the term *Salâtul-Wusta* - the mid-most prayer, which occurs in some *Aḥâdith* as mentioned by the Messenger of Allâh ﷺ; otherwise these are not the words of the Noble Qur'ân. *Salâtul-Wusta* denotes the excellent prayer. And according to authentic *Aḥâdith*, it is the *'Asr* prayer.

474. It was narrated from 'Âlî ﷺ that the Prophet ﷺ said: "They distracted us from *Salâtul-Wusṭa* (the middle prayer) until the sun went down." (*Ṣaḥîḥ*)

٤٧٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي قَتَادَةُ عَنْ أَبِي حَسَّانَ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى حَتَّى غَرَبَتِ الشَّمْسُ».

تخريج: أخرجه مسلم، المساجد، باب الدليل لمن قال: الصلوة الوسطى هي صلوة العصر، ح: ٦٢٧ من حديث شعبة، والبخاري، الجهاد، باب الدعاء على المشركين بالهزيمة والزلزلة، ح: ٢٩٣١ من حديث عبيدة به.

Comments:

Obviously the prayer before the sunset is none but the *'Asr* prayer. Allâh's Messenger ﷺ has designated this very same prayer as being the *Salâtul-Wusta*. In a narration of the two *Ṣaḥîḥs* (*Ṣaḥîḥ Bukhârî* and *Ṣaḥîḥ Muslim*), this explanation occurs.

Chapter 15. One Who Abandons *Ṣalât Al-'Aṣr*

(المعجم ١٥) - **بَابٌ** مَنْ تَرَكَ صَلَاةَ الْعَصْرِ (التحفة ١٥)

475. It was narrated that Abû Qilâbah said: "Abû Al-Malîḥ narrated to me: 'We were with Buraidah on a cloudy day and he said: "Pray early, for the Messenger of Allâh ﷺ said: 'Whoever abandons *Ṣalât Al-'Aṣr*, his good deeds will perish.'" (*Ṣaḥîḥ*)

٤٧٥ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي قِلَابَةَ قَالَ: حَدَّثَنِي أَبُو الْمَلِيحِ قَالَ: كُنَّا مَعَ بُرَيْدَةَ فِي يَوْمٍ ذِي غَيْمٍ فَقَالَ: بَكِّرُوا بِالصَّلَاةِ فَإِنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ تَرَكَ صَلَاةَ الْعَصْرِ فَقَدْ حَبِطَ عَمَلُهُ».

تخريج: أخرجه البخاري، مواقيت الصلوة، باب من ترك العصر، ح: ٥٥٣ من حديث هشام به، وهو في الكبرٰى، ح: ٣٦٤ .

Comments:

1. On a cloudy day, the sun is not discernible. Hence, there remains uncertainty about the timing of the sun's setting. Therefore, the *'Asr* (the mid-afternoon) prayer should unfailingly be offered in its early time, so that delay may not result in missing the prayer and having to make it up (*Al-Qada*).

2. "His good deeds will perish" - What is referred to here is the phenomenon of some deeds becoming null and void, deeds whose knowledge is with Allâh alone. Some have stated that by these words is meant severity and magnitude of the sin and not the literal wording. This connotation is not farfetched, but the above-mentioned meaning is closer to the wording (of the *Ḥadîth*).

Chapter 16. The Number Of *Rak'ahs* In *Ṣalât Al-'Aṣr* While A Resident

(المعجم ١٦) - **بَابُ** عَدَدِ صَلَاةِ الْعَصْرِ فِي الْحَضَرِ (التحفة ١٦)

476. It was narrated that Abû Sa'eed Al-Khudrî said: "We used to estimate how long the Messenger of Allâh ﷺ stood when praying in *Ẓuhr* and *'Aṣr*. We estimated that he stood in *Ẓuhr* for as long as it takes to recite thirty verses, as long as *Sûrat As-Sajdah* in the first two *Rak'ahs*, and half that in the last two. And we estimated that he stood for as long in the first two *Rak'ahs* of *'Aṣr* as he stood in the last two *Rak'ahs* of *Ẓuhr*, and we estimated that he stood half as long as that in the last two *Rak'ahs* of *'Aṣr*." (*Ṣaḥîḥ*)

٤٧٦ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا مَنْصُورُ بْنُ زَاذَانَ عَنِ الْوَلِيدِ بْنِ مُسْلِمٍ، عَنْ أَبِي الصِّدِّيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كُنَّا نَحْزُرُ قِيَامَ رَسُولِ اللهِ ﷺ فِي الظُّهْرِ وَالْعَصْرِ فَحَزَرْنَا قِيَامَهُ فِي الظُّهْرِ قَدْرَ ثَلَاثِينَ آيَةً، قَدْرَ سُورَةِ السَّجْدَةِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ وَفِي الْأُخْرَيَيْنِ عَلَى النِّصْفِ مِنْ ذٰلِكَ وَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الْعَصْرِ عَلَى قَدْرِ الْأُخْرَيَيْنِ مِنَ الظُّهْرِ وَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الْأُخْرَيَيْنِ مِنَ الْعَصْرِ عَلَى النِّصْفِ مِنْ ذٰلِكَ.

تخريج: [صحيح] أخرجه مسلم، الصلوة، باب القراءة في الظهر والعصر، ح:٤٥٢ من حديث هشيم به، وهو في الكبرٰى، ح:٣٥١.

Comments:

Besides knowing the number of *Rak'ahs* for the *'Asr* prayer, we also got to know that the Prophet ﷺ used to only recite *Surah Al-Fâtihah* in the last two *Rak'ahs* of *'Asr*. He appended no other *Surah* to it. Although, in the last two *Rak'ahs* of the *Ẓuhr* prayer, it is implied that he recited some other *Surah* also along with *Surah Al-Fatihah*.

477. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ used to stand in *Ẓuhr* and recite the equivalent of thirty verses in each *Rak'ah*, then in the first two

٤٧٧ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ أَبِي عَوَانَةَ، عَنْ مَنْصُورِ بْنِ زَاذَانَ، عَنِ الْوَلِيدِ أَبِي بِشْرٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ:

كَانَ رَسُولُ اللهِ ﷺ يَقُومُ فِي الظُّهْرِ فَيَقْرَأُ قَدْرَ ثَلَاثِينَ آيَةً فِي كُلِّ رَكْعَةٍ ثُمَّ يَقُومُ فِي الْعَصْرِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ قَدْرَ خَمْسَ عَشْرَةَ آيَةً.

Rak'ahs of *'Asr* he would stand for the equivalent of fifteen verses." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه الدولابي في الكنى:١/١٢٩ عن النسائي عن سويد بن نصر به، وهو في الكبرى، ح:٣٥٢ * الوليد هو ابن مسلم بن شهاب العنبري.

(المعجم ١٧) - بَابُ صَلَاةِ الْعَصْرِ فِي السَّفَرِ (التحفة ١٧)

Chapter 17. *Ṣalât Al-'Asr* While Traveling

٤٧٨ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا وَصَلَّى الْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ.

478. It was narrated from Anas bin Mâlik that the Prophet ﷺ prayed *Ẓuhr* in Al-Madînah, four *Rak'ahs*, and he prayed *'Asr* in Dhul-Ḥulaifah, two *Rak'ahs*. (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، صلوة المسافرين، باب صلوة المسافرين وقصرها، ح:٦٩٠ عن قتيبة، والبخاري، الحج، باب رفع الصوت بالإهلال، ح:١٥٤٨ من حديث حماد بن زيد به.

Comments:

See *Ḥadîth* 470.

٤٧٩ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ رَبِيعَةَ أَنَّ عِرَاكَ ابْنَ مَالِكٍ حَدَّثَهُ: أَنَّ نَوْفَلَ بْنَ مُعَاوِيَةَ حَدَّثَهُ: أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ فَاتَتْهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ».

قَالَ عِرَاكٌ: وَأَخْبَرَنِي عَبْدُ اللهِ بْنُ عُمَرَ، أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ فَاتَتْهُ صَلَاةُ الْعَصْرِ فكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ». خَالَفَهُ يَزِيدُ بْنُ أَبِي حَبِيبٍ.

تخريج: [إسناده صحيح]

479. 'Irâk bin Mâlik narrated that Nawfal bin Mu'âwiyah told him that he heard the Messenger of Allâh ﷺ say: "Whoever misses *'Asr* prayer, it is as if he has been robbed of his family and his wealth."

'Irâk said: 'And 'Abdullâh bin 'Umar informed me that he heard the Messenger of Allâh ﷺ saying: 'Whosoever misses *'Asr* prayer, it is as if he has been robbed of his family and his wealth.'" (*Ṣaḥîḥ*)

Yazîd bin Abî Ḥabîb contradicted him.[1]

[1] That is, contradicted Ja'far bin Rabî'ah who narrated it from 'Irâk here – and Yazîd's narration is next.

٤٨٠ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ زُغْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ أَنَّهُ بَلَغَهُ: أَنَّ نَوْفَلَ بْنَ مُعَاوِيَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مِنَ الصَّلَاةِ صَلَاةٌ مَنْ فَاتَتْهُ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ». قَالَ ابْنُ عُمَرَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «هِيَ صَلَاةُ الْعَصْرِ» خَالَفَهُ مُحَمَّدُ ابْنُ إِسْحَاقَ.

480. It was narrated from 'Irâk bin Mâlik that he heard that Nawfal bin Mu'âwiyah said: "I heard the Messenger of Allâh ﷺ say: 'Among the prayers is a prayer which, if a person misses it, it is as if he has been robbed of his family and his wealth." Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'It is *'Asr* prayer.'" (*Ṣaḥîḥ*)

Muḥammad bin Isḥâq contradicted him.[1]

تخريج: [صحيح] أخرجه ابن أبي عاصم في الأحاد والمثاني: ٢/ ٢٠٢، ح: ٩٥٢ من حديث الليث بن سعد به، وانظر الحديث السابق والآتي.

٤٨١ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي عَمِّي قَالَ: حَدَّثَنِي أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ عِرَاكِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ نَوْفَلَ بْنَ مُعَاوِيَةَ يَقُولُ: صَلَاةٌ مَنْ فَاتَتْهُ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ، قَالَ ابْنُ عُمَرَ: قَالَ رَسُولُ اللهِ ﷺ: «هِيَ صَلَاةُ الْعَصْرِ».

481. It was narrated that 'Irâk bin Mâlik said: "I heard Nawfal bin Mu'âwiyah say: 'There is a prayer which if a person misses it, it is as if he has been robbed of his family and his wealth.'" Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'It is *'Aṣr* prayer.'" (*Ṣaḥîḥ*)

تخريج: [صحيح وإسناده حسن] انظر، ح: ٤٧٩، وهو شاهد له.

Comments:

Both, the one who resides at home and the one who travels, ought to guard against losing the *'Asr* prayer in its prescribed time. Otherwise, it would be a tremendous loss. It ought to be offered within its time.

Chapter 18. *Ṣalât Al-Maghrib*

(المعجم ١٨) - **بَابُ** صَلَاةِ الْمَغْرِبِ (التحفة ١٨)

٤٨٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى

482. It was narrated that Salamah

[1] That is, Muḥammad bin Isḥâq narrated it from Yazîd bin Abî Ḥabîb with the following chain and wording, which differs with this narration, reported by Al-Laith from Yazîd.

bin Kuhail said: "I saw Sa'eed bin Jubair in Jam'.[1] He stood and prayed *Maghrib*, three *Rak'ahs*, then he stood and prayed *'Ishâ'*, two *Rak'ahs*. Then he mentioned that Ibn 'Umar had done the same thing in that place, and he mentioned that the Messenger of Allâh ﷺ had done the same thing in that place. (*Ṣaḥîḥ*)

قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ بِجَمْعٍ أَقَامَ فَصَلَّى الْمَغْرِبَ ثَلَاثَ رَكَعَاتٍ، ثُمَّ أَقَامَ فَصَلَّى - يَعْنِي - الْعِشَاءَ رَكْعَتَيْنِ ثُمَّ ذَكَرَ أَنَّ ابْنَ عُمَرَ صَنَعَ بِهِمْ مِثْلَ ذٰلِكَ فِي ذٰلِكَ الْمَكَانِ، وَذَكَرَ أَنَّ رَسُولَ اللهِ ﷺ صَنَعَ مِثْلَ ذٰلِكَ فِي ذٰلِكَ الْمَكَانِ.

تخريج: أخرجه مسلم، الحج، باب الإفاضة من عرفات إلى المزدلفة ... الخ، ح:١٢٨٨/ ٢٨٨ من حديث شعبة به.

Comments:

The *Maghrib* prayer shall always consist of three *Rak'ahs*, regardless of whether one is traveling or is at home. This is because it is the daytime odd-numbered prayer (*Witr*). It is not possible to halve it. If two *Rak'ahs* are prayed, it would not remain odd-numbered, while the *'Ishâ'* prayer should consist of two *Rak'ahs* while one is traveling.

Chapter 19. The Virtue Of *Ṣalât Al-'Ishâ'*

(المعجم ١٩) - **بَابٌ** فَضْلِ صَلَاةِ الْعِشَاءِ (التحفة ١٩)

483. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ delayed *'Ishâ'* until 'Umar called him and said: 'The women and children have gone to sleep.' Then the Messenger of Allâh ﷺ came out and said: 'There is no one who is offering this prayer but you.' And at that time no one used to pray except the people of Al-Madînah." (*Ṣaḥîḥ*)

٤٨٣ - أَخْبَرَنَا نَصْرُ بْنُ عَلِيِّ بْنِ نَصْرٍ عَنْ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: أَعْتَمَ رَسُولُ اللهِ ﷺ بِالْعِشَاءِ حَتَّى نَادَاهُ عُمَرُ رَضِيَ اللهُ عَنْهُ: نَامَ النِّسَاءُ وَالصِّبْيَانُ فَخَرَجَ رَسُولُ اللهِ ﷺ فَقَالَ: «إِنَّهُ لَيْسَ أَحَدٌ يُصَلِّي هٰذِهِ الصَّلَاةَ غَيْرُكُمْ» وَلَمْ يَكُنْ يَوْمَئِذٍ أَحَدٌ يُصَلِّي غَيْرَ أَهْلِ الْمَدِينَةِ.

تخريج: أخرجه البخاري، الأذان، باب وضوء الصبيان ومتى يجب عليهم الغسل والطهور ... الخ، ح:٨٦٢، ومسلم، المساجد، باب وقت العشاء وتأخيرها، ح:٦٣٨ من حديث الزهري به، أخرجه البخاري من حديث عبدالأعلى بن عبدالأعلى به، ح:٨٦٢ .

Comments:

1. This incident belongs to the early period of Islam, before the Revelation of

[1] Meaning Al-Muzdalifah.

Surah Al-Hujurât; whereas forbiddance of raising one's voice and the threat of deeds coming to naught in its wake arrived in *Surah Al-Hujurât.*

2. "There is no one who is offering this prayer but you" - because the Christians and the Jews never offer the *'Ishâ'* prayer. Only the Muslims perform it. And during that period, Islam had not spread outside of the city of Madinah, or at the most, there were a few helpless overwhelmed Muslims in Makkah, who had no room to offer the prayer publicly, in congregation. They offered their prayer in concealment.

Chapter 20. *Ṣalât Al-'Ishâ'* While Traveling

(المعجم ٢٠) - **بَابُ** صَلَاةِ العِشَاءِ فِي السَّفَرِ (التحفة ٢٠)

484. Al-Ḥakam said: "Sa'eed bin Jubair led us in prayer in Jam'. (He prayed) *Maghrib*, three *Rak'ahs* with an *Iqâmah*, then he said the *Taslîm*, then he prayed *'Ishâ'*, two *Rak'ahs*. Then he mentioned that 'Abdullâh bin 'Umar had done that, and he mentioned that the Messenger of Allâh ﷺ had done that." (*Ṣaḥîḥ*)

٤٨٤ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي الْحَكَمُ قَالَ: صَلَّى بِنَا سَعِيدُ بْنُ جُبَيْرٍ بِجَمْعٍ الْمَغْرِبَ ثَلَاثًا بِإِقَامَةٍ ثُمَّ سَلَّمَ ثُمَّ صَلَّى العِشَاءَ رَكْعَتَيْنِ، ثُمَّ ذَكَرَ أَنَّ عبدَ الله بنَ عُمَرَ فَعَلَ ذٰلِكَ، وَذَكَرَ أَنَّ رَسُولَ اللهِ ﷺ فَعَلَ ذٰلِكَ.

تخريج: [**صحيح**] تقدم، ح:٤٨٢، وهو في الكبرٰى، ح:٣٨٤.

485. Salamah bin Kuhail narrated: "I heard Sa'eed bin Jubair say: 'I saw 'Abdullâh bin 'Umar pray in Jam'; he made the *Iqâmah* and prayed *Maghrib*, three *Rak'ahs*, then he prayed *'Ishâ'*, two *Rak'ahs*, then he said: 'This is what I saw the Messenger of Allâh ﷺ do in this place.'" (*Ṣaḥîḥ*)

٤٨٥ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ: حَدَّثَنَا بَهْزُ ابْنُ أَسَدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ قَالَ: رَأَيْتُ عَبْدَ اللهِ ابْنَ عُمَرَ صَلَّى بِجَمْعٍ فَأَقَامَ فَصَلَّى الْمَغْرِبَ ثَلَاثًا ثُمَّ صَلَّى الْعِشَاءَ رَكْعَتَيْنِ ثُمَّ قَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللهِ ﷺ يَصْنَعُ فِي هٰذَا الْمَكَانِ».

تخريج: [**صحيح**] تقدم، ح:٤٨٢، وهو في الكبرٰى، ح:٣٨٥.

Chapter 21. The Virtue Of Prayer In Congregation

(المعجم ٢١) - **بَابُ** فَضْلِ صَلَاةِ الجَمَاعَةِ (التحفة ٢١)

486. It was narrated from Abû Hurairah that the Messenger of

٤٨٦ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ

Allâh ﷺ said: "Angels come to you in succession by night and day, and they meet at *Fajr* prayer and *'Aṣr* prayer. Then those who spent the night among you ascend, and He (Allâh) will ask them, although He knows best: 'In what condition did you leave My slaves.' They will say: 'We left them when they were praying and we came to them when they were praying.'" (*Ṣaḥîḥ*)

اللهِ ﷺ قَالَ: «يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعَصْرِ ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِهِمْ كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ».

تخريج: أخرجه البخاري، التوحيد، باب كلام الرب تعالى مع جبريل ... الخ، ح:٧٤٨٦ عن قتيبة، ومسلم، المساجد، باب فضل صلوتي الصبح والعصر والمحافظة عليهما، ح:٦٣٢ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ١٧٠.

487. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Prayer in congregation is twenty-five times more virtuous than the prayer of any one of you offered on his own. The angels of the night and the day meet at *Fajr* prayer. Recite if you wish: Verily, the recitation of the Qur'ân in the early dawn is ever witnessed.."[1] (*Ṣaḥîḥ*)

٤٨٧ - أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تَفْضُلُ صَلَاةُ الْجَمْعِ عَلَى صَلَاةِ أَحَدِكُمْ وَحْدَهُ بِخَمْسَةٍ وَعِشْرِينَ جُزْءًا وَيَجْتَمِعُ مَلَائِكَةُ اللَّيْلِ وَالنَّهَارِ فِي صَلَاةِ الْفَجْرِ وَاقْرَؤُوا إِنْ شِئْتُمْ: ﴿وَقُرْءَانَ ٱلْفَجْرِ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا﴾». [الإسراء:٧٨]

تخريج: أخرجه مسلم، المساجد، باب فضل صلوة الجماعة ... الخ، ح:٦٤٩ من حديث الزهري به، وأصله متفق عليه، البخاري، ح:٦٤٨، ٤٧١٧، ومسلم، ح:٦٤٩/ ٢٤٦ باختلاف يسير.

Comments:

"Twenty-five fold" - because in order to offer prayer in congregation, one has to perform several righteous deeds - such as setting out from the home with the intention of offering the prayer, taking steps toward the mosque, supplicating while walking toward the mosque, exchanging greeting with people on the way, asking after the health of the ill, keeping the path clean, showing the way to strangers, aiding the helpless, inquiring after the health and wellbeing of fellow praying persons, and assisting them during difficult times.

[1] *Al-Isrâ'* 17:78.

488. Abû Bakr bin 'Umârah bin Ruwaibah narrated that his father said: "I heard the Messenger of Allâh ﷺ say: 'No one will enter the Fire who prays before the sun rises and before it sets.'" (*Ṣaḥîḥ*)

٤٨٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَيَعْقُوبُ ابْنُ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ عُمَارَةَ بْنِ رُوَيْبَةَ عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَلِجُ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ أَنْ تَغْرُبَ».

تخريج: [صحيح] تقدم، ح: ٤٧٢.

Comments:

There is no mention of congregational prayer in this *Hadîth*, although mention is made of the *Fajr* and the *'Asr* prayers. Nonetheless what is meant by offering prayers is offering them in congregation. Prayer individually or at a delayed time is not praiseworthy.

Chapter 22. Prescribing The *Qiblah*

(المعجم ٢٢) - **بَابُ** فَرْضِ الْقِبْلَةِ (التحفة ٢٢)

489. It was narrated that Al-Barâ' said: "We prayed toward Bait Al-Maqdis (Jerusalem) with the Messenger of Allâh ﷺ for sixteen or seventeen months – Ṣafwân was not sure – then it was changed to the *Qiblah*." (*Ṣaḥîḥ*)

٤٨٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ [قَالَ]: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْبَرَاءِ قال: صَلَّيْنَا مَعَ رَسُولِ اللهِ ﷺ نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا أَوْ سَبْعَةَ عَشَرَ شَهْرًا، شَكَّ سُفْيَانُ، وَصُرِفَ إِلَى الْقِبْلَةِ.

تخريج: أخرجه البخاري، التفسير، باب: "ولكل وجهة هو موليها ..."، ح: ٤٤٩٢، ومسلم، المساجد، باب تحويل القبلة من القدس إلى الكعبة، ح: ٥٢٥/ ١٢ من حديث يحيىٰ القطان به.

Comments:

Barâ bin Âzib is a Helper Companion. It is apparent that he used to perform prayer with the Prophet ﷺ after the emigration only. Hence, this *Hadîth* signifies that for sixteen to seventeen months after the emigration, Bait Al-Maqdis remained the *Qiblah* of Muslims. Then, in the month of Sha'ban of the year 2 H, the Ka'bah was made the *Qiblah*.

490. It was narrated that Al-Barâ bin 'Âzib said: "The Messenger of Allâh ﷺ came to Al-Madînah and

٤٩٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قال: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ

الْأَزْرَقُ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَدِمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ فَصَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا ثُمَّ إِنَّهُ وُجِّهَ إِلَى الْكَعْبَةِ فَمَرَّ رَجُلٌ قَدْ كَانَ صَلَّى مَعَ النَّبِيِّ ﷺ عَلَى قَوْمٍ مِنَ الْأَنْصَارِ فَقَالَ: أَشْهَدُ أَنَّ رَسُولَ اللهِ ﷺ قَدْ وُجِّهَ إِلَى الْكَعْبَةِ فَانْحَرَفُوا إِلَى الْكَعْبَةِ.

prayed toward Bait Al-Maqdis for sixteen months, then he was commanded to face toward the Ka'bah. A man who had prayed with the Prophet ﷺ passed by some of the *Anşâr* and said: 'I bear witness that the Messenger of Allâh ﷺ has been commanded to face toward the Ka'bah' so they turned to face the Ka'bah." (*Şahîh*)

تخريج:أخرجه البخاري، الإيمان، باب: الصلوة من الإيمان، ح:٤٠، ٣٩٩، ٤٤٨٦، ٤٤٩٢، ٧٢٥٢، ومسلم، المساجد، باب تحويل القبلة من القدس إلى الكعبة، ح:٥٢٥ من حديث أبي إسحاق به.

Comments:

1. The name of this tribe of the Helpers (Al-Ansâr) was Banu Salamah. On account of this very incident their mosque came to be known as the mosque of *Qiblatayn* (of two *Qiblahs*), which is until today frequented by multitudes of worshippers.
2. The Helpers' turning toward the Ka'bah - while praying must have surely caused some stir among all the worshippers, because the Ka'bah happens to be in quite the opposite direction of the Bait Al-Maqdis. Obviously, the *Imâm* must have been compelled to wade through the rows of the praying persons to get to the other side. The followers in the congregational prayer must have also changed the rows. Thus we get to know that a movement done in order to rectify the prayer does not spoil to prayer, regardless of whether that movement is slight or sizeable.

Chapter 23. Situations In Which It Is Permitted Not To Face The *Qiblah*

(المعجم ٢٣) - **بَابُ الْحَالِ الَّتِي يَجُوزُ فِيهَا اسْتِقْبَالُ غَيْرِ الْقِبْلَةِ** (التحفة ٢٣)

٤٩١ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ زُغْبَةُ وَأَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُسَبِّحُ عَلَى الرَّاحِلَةِ قِبَلَ أَيِّ وَجْهٍ تَوَجَّهُ وَيُوتِرُ عَلَيْهَا، غَيْرَ أَنَّهُ لَا يُصَلِّي عَلَيْهَا الْمَكْتُوبَةَ.

491. It was narrated from Sâlim that his father said: "The Messenger of Allâh ﷺ used to pray voluntary prayers (*Usabbiḥ*) while riding his mount, facing whatever direction it was facing, and he would pray *Witr* likewise, but he would not offer the prescribed prayers on it." (*Şahîh*)

تخريج: أخرجه مسلم، صلوٰة المسافرين، باب جواز صلوٰة النافلة على الدابة في السفر حيث توجهت، ح:٧٠٠/٣٩ من حديث ابن وهب، والبخاري، التقصير، باب: ينزل للمكتوبة، ح:١٠٩٨ من حديث يونس بن يزيد به.

Comments:

1. Voluntary prayer could be performed any time, whether one is traveling or residing at home. If one had to conform to the *Qiblah* or dismount, such restrictions would have deprived the traveler of voluntary prayers, or else one would not have been able to travel. This is why, in the voluntary prayer, provision has been kept that a traveler may offer his prayer on his mount, regardless of whether he remains facing the *Qiblah*, and whether he can completely perform the bowing and prostrating positions!
2. Offering *Witr* - the odd-numbered prayer - while riding on a mount demonstrates that *Witr* is not obligatory or compulsory. It is but voluntary.

492. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ used to pray while on his animal when he was coming back from Makkah to Madînah. Concerning this, the verse was revealed: So wherever you turn (yourselves or your faces) there is the Face of Allâh."'[1] (*Sahîh*)

٤٩٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى عَنْ يَحْيَى، عَنْ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي عَلَى دَابَّتِهِ وَهُوَ مُقْبِلٌ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ، وَفِيهِ أُنْزِلَتْ: ﴿فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ﴾ [البقرة: ١١٥].

تخريج: أخرجه مسلم، صلوٰة المسافرين، باب جواز صلوٰة النافلة على الدابة في السفر حيث توجهت، ح:٧٠٠/٣٣ من حديث يحيىٰ القطان به.

Comments:

This also relates to the voluntary prayer. Apparently, while going from Makkah to Madinah, the *Qiblah*-direction occurs against one's back.

493. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ used to pray on his mount while on a journey, no matter what direction it was facing."

Mâlik said: "Abdullâh bin Dînâr said: 'And Ibn 'Umar used to do likewise.'" (*Sahîh*)

٤٩٣ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي عَلَى رَاحِلَتِهِ فِي السَّفَرِ حَيْثُمَا تَوَجَّهَتْ بِهِ.

قَالَ مَالِكٌ: قَالَ عَبْدُ اللهِ بْنُ دِينَارٍ: وَكَانَ ابْنُ عُمَرَ يَفْعَلُ ذٰلِكَ.

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[1] *Al-Baqarah* 2:115.

تخريج: أخرجه مسلم، صلوة المسافرين، باب جواز صلوة النافلة على الدابة ... الخ، ح:٧٠٠/٣٧ من حديث مالك، والبخاري، التقصير، باب الإيماء على الدابة، ح:١٠٩٦ من حديث عبدالله بن دينار به، وهو في الموطأ(يحيى): ١/ ١٥١.

Chapter 24. Finding Out That One Was Wrong After Doing His Utmost (To Determine The Direction)

(المعجم ٢٤) - بَابُ اسْتِبَانَةِ الْخَطَأِ بَعْدَ الاجْتِهَادِ (التحفة ٢٤)

494. It was narrated that Ibn 'Umar said: "While the people were in Qubâ', praying the *Subh* prayer, someone came to them and said that revelation had come to the Messenger of Allâh ﷺ the night before, and he had been commanded to face the Ka'bah. So they turned around, and they had been facing toward Ash-Shâm, but now they turned to face toward the Ka'bah." (*Sahîh*)

٤٩٤ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: بَيْنَمَا النَّاسُ بِقُبَاءٍ فِي صَلَاةِ الصُّبْحِ جَاءَهُمْ آتٍ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبَلُوها وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ فَاسْتَدَارُوا إِلَى الْكَعْبَةِ.

تخريج: أخرجه البخاري، الصلوة، باب ماجاء في القبلة ومن لم ير الإعادة على من سها فصلى إلى غير القبلة، ح:٤٠٣، ومسلم، المساجد، باب تحويل القبلة من القدس إلى الكعبة، ح:٥٢٦ من حديث مالك به، وهو في الموطأ(يحيى): ١/ ١٩٥.

Comments:

The honorable Imâm draws the following inference: the people of Quba prayed three prayers in a direction other than *Qiblah* after the command to change the *Qiblah*. They realized this only after they had already performed those three prayers; and yet there was no need to repeat them. Now also, if one realizes after having offered the prayer, that he offered the prayer in the wrong direction, it is not necessary for him to repeat that prayer, provided effort was made to locate the *Qiblah* before the commencement of that prayer.

6. The Book Of The Times (Of Prayer)

(المعجم ٦) - كِتَابُ الْمَوَاقِيتِ
(التحفة . . .)

Chapter 1. How Jibrîl Led The Prayer And The Definition Of The Times Of The Five Daily Prayers

(المعجم ١) - إِمَامَةُ جِبْرِيلَ وَتَحْدِيدِ أَوْقَاتِ الصَّلَوَاتِ الخَمْسِ (التحفة ٢٥)

495. It was narrated from Ibn Shihâb that 'Umar bin 'Abdul-'Azîz delayed the *'Asr* prayer a little. 'Urwah said to him: "Jibrîl came down and led the Messenger of Allâh ﷺ in prayer." 'Umar said: "Watch what you are saying, O 'Urwah!" He said: "I heard Bashîr bin Abî Mas'ûd say: 'I heard Abû Mas'ûd say: "I heard the Messenger of Allâh ﷺ say: 'Jibrîl came down and led me in prayer, and I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him – and he counted off five prayers on his fingers.'" (*Sahîh*)

٤٩٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ ابْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ: أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخَّرَ الْعَصْرَ شَيْئًا فَقَالَ لَهُ عُرْوَةُ: أَمَا إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَدْ نَزَلَ فَصَلَّى أَمَامَ رَسُولِ اللهِ ﷺ فَقَالَ عُمَرُ: اعْلَمْ مَا تَقُولُ يَا عُرْوَةُ! فَقَالَ: سَمِعْتُ بَشِيرَ بْنَ أَبِي مَسْعُودٍ يَقُولُ: سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «نَزَلَ جِبْرِيلُ فَأَمَّنِي فَصَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، يَحْسُبُ بِأَصَابِعِهِ خَمْسَ صَلَوَاتٍ».

تخريج: أخرجه البخاري، بدء الخلق، باب ذكر الملائكة صلوات الله عليهم، ح: ٣٢٢١، ومسلم، المساجد، باب أوقات الصلوات الخمس، ح: ٦١٠ عن قتيبة به.

Comments:

1. 'Umar bin Abd Al-Aziz ﷺ had delayed or deferred the mid-afternoon prayer (*'Asr*) from its desirable time and not from its absolute time. Urwah's objective was to emphasize that the time of a prayer is very significant - so much so that the Angel Jibril ﷺ had descended to show the various times of the prayer. Hence, one should not be negligent or lazy in the performance of prayer on time.
2. It has been narrated that after hearing this report, he never delayed in the performance of prayers.

Chapter 2. The Beginning Of The Time For *Ẓuhr*

(المعجم ٢) - أَوَّلُ وَقْتِ الظُّهْرِ (التحفة ٢٦)

496. Shu'bah said: "Sayyâr bin Salâmah, narrated to us, he said: 'I heard my father ask Abû Barzah about the prayer of the Messenger of Allâh ﷺ.' I said: 'Did you really hear him?' He said: 'As I can hear you now.' He said: 'I heard my father ask about the prayer of the Messenger of Allâh ﷺ.' He said: 'He would not mind if he delayed it – meaning *'Ishâ'* until midnight, and he did not like to sleep before it or speak after it.'" Shu'bah said: "Then I met him later on and asked him. He said: 'He used to pray *Ẓuhr* when the sun had passed its zenith, and (he would pray) *'Aṣr* and a man could walk to the farthest point in Al-Madînah and the sun would still be clear and hot. And *Maghrib*, I do not know the time he mentioned.' After that I met him and asked him, and he said: 'He used to pray *Fajr* then after the prayer a man could regarding it, sitting next to him, look at the face of someone he knew and he could recognize it.' He said: 'And he used to recite in it between sixty and one hundred (verses).'" (***Ṣaḥîḥ***)

٤٩٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سَيَّارُ بْنُ سَلَامَةَ قَالَ: سَمِعْتُ أَبِي يَسْأَلُ أَبَا بَرْزَةَ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ قُلْتُ: أَنْتَ سَمِعْتَهُ؟ قَالَ: كَمَا أَسْمَعُكَ السَّاعَةَ، فَقَالَ: سَمِعْتُ أَبِي يَسْأَلُ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ قَالَ: كَانَ لَا يُبَالِي بَعْضَ تَأْخِيرِهَا - يَعْنِي الْعِشَاءَ - إِلَى نِصْفِ اللَّيْلِ وَلَا يُحِبُّ النَّوْمَ قَبْلَهَا وَلَا الْحَدِيثَ بَعْدَهَا قَالَ شُعْبَةُ: ثُمَّ لَقِيتُهُ بَعْدُ فَسَأَلْتُهُ قَالَ: كَانَ يُصَلِّي الظُّهْرَ حِينَ تَزُولُ الشَّمْسُ، وَالْعَصْرَ يَذْهَبُ الرَّجُلُ إِلَى أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ، وَالْمَغْرِبَ لَا أَدْرِي أَيَّ حِينٍ ذَكَرَ ثُمَّ لَقِيتُهُ بَعْدُ ذٰلِكَ فَسَأَلْتُهُ قَالَ: وَكَانَ يُصَلِّي الصُّبْحَ فَيَنْصَرِفُ الرَّجُلُ فَيَنْظُرُ إِلَى وَجْهِ جَلِيسِهِ الَّذِي يَعْرِفُهُ فَيَعْرِفُهُ، قَالَ: وَكَانَ يَقْرَأُ فِيهَا بِالسِّتِّينَ إِلَى الْمِائَةِ.

تخريج: أخرجه مسلم، المساجد، باب استحباب التبكير بالصبح في أول وقتها ... الخ، ح:٦٤٧ من حديث خالد بن الحارث، والبخاري، مواقيت الصلوة، باب: وقت الظهر عند الزوال، ح:٥٤١ من حديث شعبة به.

Comments:

1. As for the midday prayer (*Ẓuhr*), the first moment of the time prescribed for its performance is agreed upon: it is when the sun has begun to decline from the meridian.
2. Allâh's Messenger ﷺ generally offered the late evening prayer (*'Ishâ'*) when one-third of the night had elapsed. Sometimes, however, he would delay it until the middle of the night.

497. It was narrated from Az-Zuhrî he said: "Anas told me that the Messenger of Allâh ﷺ went out when the sun had passed its zenith, and led them in *Zuhr* prayer." (*Sahîh*)

٤٩٧ - أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَنَسٌ: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ حِينَ زَاغَتِ الشَّمْسُ فَصَلَّى بِهِمْ صَلَاةَ الظُّهْرِ.

تخريج: أخرجه البخاري، ح:٥٤٠، انظر الحديث السابق، ومسلم، الفضائل، باب توقيره ﷺ وترك إكثار سؤاله ... الخ، ح:٢٣٥٩/١٣٦ من حديث الزهري به مطولاً، وهو في الكبرى، ح:١٤٨٤.

498. It was narrated that Khabbâb said: "We complained to the Messenger of Allâh ﷺ about how hot the sand was, but he did not respond to our complaint." It was said to Abû Ishâq (one of the narrators): "Did they complain regarding his praying it early?" He said: "Yes." (*Sahîh*)

٤٩٨ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ وَهْبٍ، عَنْ خَبَّابٍ قَالَ: شَكَوْنَا إِلَى رَسُولِ اللهِ ﷺ حَرَّ الرَّمْضَاءِ فَلَمْ يُشْكِنَا، قِيلَ لِأَبِي إِسْحَاقَ: فِي تَعْجِيلِهَا؟ قَالَ: نَعَمْ.

تخريج: أخرجه مسلم، المساجد، باب استحباب تقديم الظهر في أول الوقت ... الخ، ح:٦١٩/١٩٠ من حديث زهير به.

Chapter 3. Praying *Zuhr* Earlier When Traveling

(المعجم ٣) - **بَابُ تَعْجِيلِ الظُّهْرِ فِي السَّفَرِ** (التحفة ٢٧)

499. Hamzah Al-'Â'idhî said: "I heard Anas bin Mâlik say: 'When the Prophet ﷺ halted, he would not move on until he had prayed *Zuhr*.' A man said: 'Even if it was the middle of the day?' He said: 'Even if it was the middle of the day.'" (*Sahîh*)

٤٩٩ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي حَمْزَةُ الْعَائِذِيُّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ النَّبِيُّ ﷺ إِذَا نَزَلَ مَنْزِلًا لَمْ يَرْتَحِلْ مِنْهُ حَتَّى يُصَلِّيَ الظُّهْرَ، فَقَالَ رَجُلٌ: وَإِنْ كَانَتْ بِنِصْفِ النَّهَارِ؟ قَالَ: وَإِنْ كَانَتْ بِنِصْفِ النَّهَارِ.

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوة، باب المسافر يصلي وهو يشك في الوقت، ح:١٢٠٥ من حديث يحيىٰ بن سعيد القطان به، وهو في الكبرىٰ، ح:١٤٨٥.

Comments:

This signifies that he prayed the midday prayer (*Ẓuhr*) as soon as the sun declined from the meridian.

Chapter 4. Praying *Ẓuhr* Earlier When It Is Cold

(المعجم ٤) - تَعْجِيلُ الظُّهْرِ فِي الْبَرْدِ

(التحفة ٢٨)

500. Khalid bin Dînâr Abû Khaldah said: "I heard Anas bin Mâlik say: 'When it was hot, the Messenger of Allâh ﷺ would wait until it cooled down to pray, and when it was cold he would hasten to pray.'" (*Ṣaḥîḥ*)

٥٠٠ - أَخْبَرَنَا عُبَيْدُاللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ دِينَارٍ أَبُو خَلْدَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا كَانَ الْحَرُّ أَبْرَدَ بِالصَّلَاةِ، وَإِذَا كَانَ الْبَرْدُ عَجَّلَ.

تخريج: أخرجه البخاري، الجمعة، باب إذا اشتد الحر يوم الجمعة، ح:٩٠٦ من حديث أبي خلدة به، وهو في الكبرٰى، ح:١٤٨٦.

Comments:

The term *Ibrad* connotes offering the prayer when it gets a bit cooler or when the atmosphere gets cooler. But it does not signify a time when it is cool outside, because during the extremely intense heat of the summer, it would get reasonably cool only toward the sunset prayer (the *Maghrib*). So what is meant here is the time when it becomes a bit cooler than the temperature during midday. That means when the shadow of walls becomes worthy of placing one's feet underneath them. During wintertime, days are shorter. Therefore, there is no reason to delay praying until after the beginning time of *Ẓuhr*. Hence, the Prophet ﷺ would offer the *Ẓuhr* prayer early (during winter).

Chapter 5. Waiting To Pray *Ẓuhr* Until It Cools Down When It Is Hot

(المعجم ٥) - الْإِبْرَادُ بِالظُّهْرِ إِذَا اشْتَدَّ الْحَرُّ

(التحفة ٢٩)

501. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If it is very hot, wait until it cools down before you pray, for intense heat is a breeze from Hell.'" (*Ṣaḥîḥ*)

٥٠١ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

تخريج: أخرجه مسلم، المساجد، باب استحباب الإبراد بالظهر في شدة الحر ... الخ، ح: ٦١٥/ ١٨٠ عن قتيبة، والبخاري، مواقيت الصلوة، باب: الإبراد بالظهر في شدة الحر، ح: ٥٣٦ من حديث ابن شهاب به، وليس فيه أبوسلمة، وهو في الكبرٰى، ح: ١٤٨٩.

502. It was narrated from Abû Mûsâ in a *Marfû'*[1] report: "Wait until it cools down to pray *Ẓuhr*, for the heat you experience is a breeze from Hell." (*Ṣaḥîḥ*)

٥٠٢ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي ح وَأَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا حَفْصٌ ح وَأَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ: حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللهِ، عَنْ إِبْرَاهِيمَ، عَنْ يَزِيدَ بْنِ أَوْسٍ، عَنْ ثَابِتِ ابْنِ قَيْسٍ، عَنْ أَبِي مُوسَى يَرْفَعُهُ قَالَ: أَبْرِدُوا بِالظُّهْرِ، فَإِنَّ الَّذِي تَجِدُونَ مِنَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ.

تخريج: [صحيح] وهو في الكبرٰى، ح: ١٤٩٠ * يزيد وثابت مستوران، وللحديث شواهد عند البخاري، ح: ٥٣٧ وغيره.

Comments:

For further elucidation, see *Ḥadîth* 500, 501.

Chapter 6. The End Of The Time For *Ẓuhr*

(المعجم ٦) - آخِرُ وَقْتِ الظُّهْرِ
(التحفة ٣٠)

503. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: This is 'Jibrîl, peace be upon you, he came to teach you your religion. He prayed *Ṣubḥ* when the dawn appeared, and he prayed *Ẓuhr* when the sun had (passed its zenith), and he prayed *'Asr* when he saw that the shadow of a thing was equal to its height, then he prayed *Maghrib* when the

٥٠٣ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «هٰذَا جِبْرِيلُ عَلَيْهِ السَّلَامُ جَاءَكُمْ يُعَلِّمُكُمْ دِينَكُمْ، فَصَلَّى الصُّبْحَ حِينَ طَلَعَ الْفَجْرُ، وَصَلَّى الظُّهْرَ حِينَ [زَاغَتِ] الشَّمْسُ، ثُمَّ صَلَّى الْعَصْرَ حِينَ رَأَى

[1] Meaning he attributed it to the Prophet ﷺ.

الظِّلُّ مِثْلَهُ، ثُمَّ صَلَّى الْمَغْرِبَ حِينَ غَرَبَتِ الشَّمْسُ وَحَلَّ فِطْرُ الصَّائِمِ، ثُمَّ صَلَّى الْعِشَاءَ حِينَ ذَهَبَ شَفَقُ اللَّيْلِ، ثُمَّ جَاءَهُ الْغَدَ فَصَلَّى بِهِ الصُّبْحَ حِينَ أَسْفَرَ قَلِيلًا، ثُمَّ صَلَّى بِهِ الظُّهْرَ حِينَ كَانَ الظِّلُّ مِثْلَهُ، ثُمَّ صَلَّى بِهِ الْعَصْرَ حِينَ كَانَ الظِّلُّ مِثْلَيْهِ، ثُمَّ صَلَّى الْمَغْرِبَ بِوَقْتٍ وَاحِدٍ حِينَ غَرَبَتِ الشَّمْسُ وَحَلَّ فِطْرُ الصَّائِمِ، ثُمَّ صَلَّى الْعِشَاءَ حِينَ ذَهَبَ سَاعَةٌ مِنَ اللَّيْلِ ثُمَّ قَالَ: الصَّلَاةُ مَا بَيْنَ صَلَاتِكَ أَمْسِ وَصَلَاتِكَ الْيَوْمَ».

sun had set and it is permissible for the fasting person to eat. Then he prayed *'Ishâ'* when the twilight had disappeared. Then he came to him the following day and prayed *Subh* when it had got a little lighter, then he prayed *Zuhr* when the shadow of a thing was equal to its height, then he prayed *'Asr* when the shadow of a thing was equal to twice its height, then he prayed *Maghrib* at the same time as before, then he prayed *'Ishâ'* when a short period of the night had passed. Then he said: "The prayer is between the times when you prayed yesterday and the times when you prayed today."' (***Hasan***)

تخريج: [**إسناده حسن**] أخرجه الحاكم: ١/ ١٩٤ من حديث الفضل بن موسى به مختصرًا، وهو في الكبرى، ح: ١٤٩٣ .

Comments:

1. The terminal time of the *Zuhr* prayer and the first moment of the time of the *'Asr* prayer, according to this *Hadîth* and all other authentic *Ahâdith* is *Mithl Awwal*, which means when the length of every shadow becomes equal to the height of the corresponding object, but this correspondence ought to be after taking away the shadow of the meridian. The shadow of the meridian signifies that shadow which is formed as soon as the sun begins to decline from the meridian [just enough to lengthen a shadow by the width of the strap of a sandal *(Shirâk)*]. The time of *Zuhr* prayer ends when besides this shadow, the length of every shadow becomes equal to the height of the corresponding object, and the time of *'Asr* begins. This is the (view) of the majority of scholars, the Prophet's ﷺ Companions, the successors, the traditionists, and the jurists.
2. The most meritorious and preferred time of *'Asr* prayer ends when the shadow has come to be twice as long as the corresponding object. The overall time for *'Asr* prayer, however, continues to remain valid until sunset for one who has an excuse or is driven by dire compulsion.
3. He ﷺ performed the sunset prayer (*Maghrib*) nearly at the same time on both days (as he prayed on the previous occasion). This is because the time of the sunset prayer is very brief.

4. The beginning time of the first day's prayer and the ending time of the second day's prayer: the length of time between these two timings is the overall time for this prayer.

504. It was narrated that 'Abdullâh bin Mas'ûd said: "The Prophet ﷺ prayed *Ẓuhr* when the length of (a person's shadow) was between three and five feet in summer, and between five and seven feet in winter." (*Ṣaḥîḥ*)

٥٠٤ - أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمٰنِ عَبْدُ اللهِ بْنُ مُحَمَّدٍ الْأَذْرَمِيُّ قَالَ: حَدَّثَنَا عَبِيدَةُ ابْنُ حُمَيْدٍ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ سَعْدِ ابْنِ طَارِقٍ، عَنْ كَثِيرِ بْنِ مُدْرِكٍ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: كَانَ قَدْرُ صَلَاةِ رَسُولِ اللهِ ﷺ الظُّهْرَ فِي الصَّيْفِ ثَلَاثَةَ أَقْدَامٍ إِلَى خَمْسَةِ أَقْدَامٍ، وَفِي الشِّتَاءِ خَمْسَةَ أَقْدَامٍ إِلَى سَبْعَةِ أَقْدَامٍ.

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوة، باب وقت صلوة الظهر، ح:٤٠٠ من حديث عبيدة به، وهو في الكبرٰى، ح:١٤٩٢ .

Comments:

1. Measuring the length of the shadow caused by the sun is different in each locality. However, during the summertime, the shadow remains short, while in wintertime it is longer.
2. This shadow refers to man's own shadow. Each man's height equals seven of his footsteps (measured in his shadow, standing in an upright position).

Chapter 7. The Beginning Of The Time For *'Asr*

(المعجم ٧) - أَوَّلُ وَقْتِ الْعَصْرِ (التحفة ٣١)

505. It was narrated that Jâbir said: "A man asked the Messenger of Allâh ﷺ about the times of prayer. He said: 'Pray with me.' So he prayed *Ẓuhr* when the sun had passed its zenith, *'Asr* when the shadow of a thing was equal to its height, *Maghrib* when the sun had set and *'Ishâ'* when the twilight had disappeared." He said: "Then he prayed *Ẓuhr* when the shadow of a man was equal in length to his height,

٥٠٥ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا ثَوْرٌ: حَدَّثَنِي سُلَيْمَانُ بْنُ مُوسَى عَنْ عَطَاءِ ابْنِ أَبِي رَبَاحٍ، عَنْ جَابِرٍ قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللهِ ﷺ عَنْ مَوَاقِيتِ الصَّلَاةِ؟ فَقَالَ: «صَلِّ مَعِي» فَصَلَّى الظُّهْرَ حِينَ زَاغَتِ الشَّمْسُ، وَالْعَصْرَ حِينَ كَانَ فَيْءُ كُلِّ شَيْءٍ مِثْلَهُ، وَالْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ،

'*Asr* when the length of a man's shadow was twice his height, and *Maghrib* just before the twilight disappeared." (One of the narrators) 'Abdullâh bin Al-Ḥârith said: "Then he said: 'With regard to *'Ishâ'* I think it is up to one-third of the night.'"[1] (*Ḥasan*)

وَالْعِشَاءَ حِينَ غَابَ الشَّفَقُ، قَالَ: ثُمَّ صَلَّى الظُّهْرَ حِينَ كَانَ فَيْءُ الْإِنْسَانِ مِثْلَهُ، وَالْعَصْرَ حِينَ كَانَ فَيْءُ الْإِنْسَانِ مِثْلَيْهِ وَالْمَغْرِبَ حِينَ كَانَ قُبَيْلَ غَيْبُوبَةِ الشَّفَقِ. قَالَ عَبْدُ اللهِ بْنُ الْحَارِثِ: ثُمَّ قَالَ: «فِي الْعِشَاءِ أُرَى إِلَى ثُلُثِ اللَّيْلِ».

تخريج: [إسناده حسن] أخرجه أحمد: ٣/ ٣٥١، ٣٥٢ عن عبدالله بن الحارث به، وعلقه أبوداود، ح: ٣٩٥.

Comments:

1. In this *Ḥadîth*, the starting and the finishing times of all the prayers except that of the *Fajr* have been described. However, the finishing time for *'Ishâ'* Prayer (late evening prayer), according to other narrations, lasts until halfway through the night (*Nisf Al-Layl*). And this is authentic.
2. For a detailed discussion concerning the time for *'Asr*, see *Ḥadîth* 503.

Chapter 8. Hastening To Pray *'Asr*

(المعجم ٨) - بَابُ تَعْجِيلِ الْعَصْرِ (التحفة ٣٢)

506. It was narrated from 'Âishah that the Messenger of Allâh ﷺ prayed *'Asr* when the sun was in her room and the shadow had not appeared on her wall. (*Ṣaḥîḥ*)

٥٠٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى صَلَاةَ الْعَصْرِ وَالشَّمْسُ فِي حُجْرَتِهَا لَمْ يَظْهَرِ الْفَيْءُ مِنْ حُجْرَتِهَا.

تخريج: أخرجه البخاري، مواقيت الصلوة، باب وقت العصر، ح: ٥٤٥ عن قتيبة، ومسلم، المساجد، باب أوقات الصلوات الخمس، ح: ٦١١ من حديث ابن شهاب به، وهو في الكبرٰى، ح: ١٤٩٤.

Comments:

This *Ḥadîth* points to the early performances of the *'Asr* prayer, which means the Prophet ﷺ used to offer it as soon as the shadow was equal in length to the height of the object by which it is measured. The apartment of 'Ai'shah ؓ refers to the compound of her dwelling-place, which was surrounded by a wall. In the afternoons, the entire compound used to remain lit by the

[1] The speaker there is Thawr, who narrated it from 'Aṭâ' from Jâbir.

sunlight. As the sun declined, the shadow of the western wall used to spread in the enclosure. And because the wall was not high, the sunlight stayed in the compound. The shadow would not ascend the eastern wall. As soon as the shadow would grow equal to the western wall, the prayer was established.

507. It was narrated from Anas: "The Messenger of Allâh ﷺ used to pray *'Asr*, then a person could go to Quba'." One of them[1] said: "And he would come to them when they were praying." The other said: "And the sun was still high." (*Saḥîḥ*)

٥٠٧ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي الزُّهْرِيُّ وَإِسْحَاقُ بْنُ عَبْدِ اللهِ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ ثُمَّ يَذْهَبُ الذَّاهِبُ إِلَى قُبَاءٍ، فَقَالَ أَحَدُهُمَا: فَيَأْتِيهِمْ وَهُمْ يُصَلُّونَ، وَقَالَ الْآخَرُ: وَالشَّمْسُ مُرْتَفِعَةٌ.

تخريج: أخرجه البخاري، مواقيت الصلوة، باب وقت العصر، ح:٥٤٨، ٥٥١، ومسلم، المساجد، باب استحباب التبكير بالعصر، ح:٦٢١ من حديث مالك به، وهو في الموطأ(يحيىٰ): ١/ ٩ مختصرًا، والكبرىٰ، ح:١٤٩٥ .

Comments:

We learn from this *Ḥadîth* that the Prophet ﷺ used to offer the prayer as soon as the shadow was equal to the length of the person or object by which it was measured. The inhabitants of Quba, due to work and other preoccupations, performed the prayer later. That is to say it is allowed to offer it when the shadow comes to be twice as long as the corresponding object. The best approach in this matter is to perform the mid-afternoon prayer (*Salât Al-'Asr*) with the least possible delay, as soon as the shadow grows equal in length to the height of any object by which it is measured, because this is the practice of the Prophet ﷺ.

508. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ used to pray *'Asr* when the sun was still high and bright, and a person could go to Al-'Awâlî[2] when the sun was still high." (*Saḥîḥ*)

٥٠٨ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيَّةٌ وَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي وَالشَّمْسُ مُرْتَفِعَةٌ.

[1] Both Az-Zuhrî and Isḥâq bin 'Abdullâh narrated it from Anas, so the reference is about them.

[2] Al-'Awâlî is the southern most district of Al-Madînah, and it is very big. Its nearest limit is at a distance of about two miles from the center of Al-Madînah. While its furthest limit is about eight miles.

تخريج: أخرجه مسلم، انظر الحديث السابق عن قتيبة، والبخاري، ح:٥٥١ من حديث ابن شهاب به، وهو في الكبرٰى، ح:١٤٩٥.

509. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ used to lead us in *'Asr* prayer when the sun was still bright and high."

٥٠٩ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ أَبِي الْأَبْيَضِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي بِنَا الْعَصْرَ وَالشَّمْسُ بَيْضَاءُ مُحَلِّقَةٌ.

تخريج: **[إسناده صحيح]** أخرجه أحمد:٣/ ١٣١، ١٦٩، ١٨٤، ٢٣٢ من حديث منصور بن المعتمر به.

510. It was narrated that Abû Bakr bin 'Uthmân bin Sahl bin Hunaif said: "I heard Abû Umâmah bin Sahl say: 'We prayed *Zuhr* with 'Umar bin 'Abdul-'Azîz, then we went out and entered upon Anas bin Mâlik, and we found him praying *'Asr*.'" I said: "O uncle, what is this prayer that you prayed?" He said: "*'Asr*; this is the prayer of the Messenger of Allâh ﷺ that we used to pray with him." (*Sahîh*)

٥١٠ - **أَخْبَرَنَا** سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ أَبِي بَكْرِ بْنِ عُثْمَانَ بْنَ سَهْلِ ابْنِ حُنَيْفٍ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ بْنِ سَهْلٍ يَقُولُ: صَلَّيْنَا مَعَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ الظُّهْرَ ثُمَّ خَرَجْنَا حَتَّى دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ فَوَجَدْنَاهُ يُصَلِّي الْعَصْرَ قُلْتُ: يَا عَمِّ! مَا هٰذِهِ الصَّلَاةُ الَّتِي صَلَّيْتَ؟ قَالَ: الْعَصْرَ، وَهٰذِهِ صَلَاةُ رَسُولِ اللهِ ﷺ الَّتِي كُنَّا نُصَلِّي.

تخريج: أخرجه البخاري، مواقيت الصلٰوة، باب وقت العصر، ح:٥٤٩، ومسلم، المساجد، باب استحباب التبكير بالعصر، ح:٦٢٣ من حديث عبدالله بن المبارك به.

511. It was narrated that Abû Salamah said: "We prayed at the time of 'Umar bin 'Abdul-'Azîz, then we went to Anas bin Mâlik and found him praying. When he finished he said to us: 'Have you prayed?' We said: 'We prayed *Zuhr*.' He said: 'I prayed *'Asr*.' They said: 'You have prayed early.'

٥١١ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو عَلْقَمَةَ الْمَدَنِيُّ [قَالَ]: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ قَالَ: صَلَّيْنَا فِي زَمَانِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ ثُمَّ انْصَرَفْنَا إِلَى أَنَسِ بْنِ مَالِكٍ فَوَجَدْنَاهُ يُصَلِّي فَلَمَّا انْصَرَفَ قَالَ لَنَا: أَصَلَّيْتُمْ؟ قُلْنَا: صَلَّيْنَا

He said: 'Rather I prayed as I saw my companions pray.'" (*Ḥasan*)

الظُّهْرَ. قَالَ: إِنِّي صَلَّيْتُ الْعَصْرَ فَقَالُوا لَهُ: عَجَّلْتَ فَقَالَ: إِنَّمَا أُصَلِّي كَمَا رَأَيْتُ أَصْحَابِي يُصَلُّونَ.

تخريج: [إسناده حسن] * أبوعلقمة هو عبدالله بن محمد بن عبدالله بن أبي فروة الأموي.

Comments:

All these narrations demonstrate that the Messenger of Allâh ﷺ used to perform the *'Asr* prayer as soon as its time began. And this is the Prophet's ﷺ Sunnah. That being said, it may be performed, without any harm, when the shadow comes to be twice as long as the corresponding object. But it is not the best thing to do. Thus the mid-afternoon prayer (*'Asr*) ought to be offered in its early time. There is no harm in delaying it occasionally due to pressing preoccupations. And Allâh knows best!

Chapter 9. Stern Warning About Delaying *'Asr*

(المعجم ٩) - **بَابُ التَّشْدِيدِ فِي تَأْخِيرِ الْعَصْرِ** (التحفة ٣٣)

512. Al-'Alâ' narrated to us that he entered upon Anas bin Mâlik in his house in Al-Basrah, when he had finished *Ẓuhr*, and his house was beside the *Masjid*. "When we entered upon him, he said: 'Have you prayed *'Asr*?' We said: 'No, we have just finished *Ẓuhr*.' He said: 'Pray *'Asr*.' So we got up and prayed, and when we finished he said: 'I heard the Messenger of Allâh ﷺ say: "That is the prayer of the hypocrite: he sits and delays *'Asr* prayer until (the sun) is between the horns of the Shaiṭân, then he gets up and pecks four (*Rak'ahs*) in which he only remembers Allâh a little."' (*Ṣaḥîḥ*)

٥١٢ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرِ بْنِ إِيَاسِ ابْنِ مُقَاتِلِ بْنِ مُشَمْرَجِ بْنِ خَالِدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا الْعَلَاءُ أَنَّهُ دَخَلَ عَلَى أَنَسِ بْنِ مَالِكٍ فِي دَارِهِ بِالْبَصْرَةِ حِينَ انْصَرَفَ مِنَ الظُّهْرِ وَدَارُهُ بِجَنْبِ الْمَسْجِدِ فَلَمَّا دَخَلْنَا عَلَيْهِ قَالَ: أَصَلَّيْتُمُ الْعَصْرَ؟ قُلْنَا: لَا، إِنَّمَا انْصَرَفْنَا السَّاعَةَ مِنَ الظُّهْرِ قَالَ: فَصَلُّوا الْعَصْرَ، قَالَ: فَقُمْنَا فَصَلَّيْنَا فَلَمَّا انْصَرَفْنَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تِلْكَ صَلَاةُ الْمُنَافِقِ جَلَسَ يَرْقُبُ صَلَاةَ الْعَصْرِ حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيِ الشَّيْطَانِ قَامَ فَنَقَرَ أَرْبَعًا لَا يَذْكُرُ اللهَ عَزَّ وَجَلَّ فِيهَا إِلَّا قَلِيلًا».

تخريج: أخرجه مسلم، المساجد، باب استحباب التبكير بالعصر، ح:٦٢٢ عن علي بن حجر به، وهو في الكبرٰى، ح:١٤٩٧.

Comments:

"Gives four quick pecks" because the sun almost begins to set. He, therefore, starts praying quickly. By the look of it, it appears as if a crow is pecking at something. He does not fully carry out the utterances in various parts of the prayer. Since he lacks enthusiasm, he sparingly recites the things prescribed in them. He recites a part of what he should recite. Because the prayer consists of four units, the expression four pecks is brought into use. Though these four units comprise eight prostrations, due to his rapidly performing them, two prostrations seem to be like one peck of a crow.

513. It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ said: "The one who misses *'Asr* prayer, it is as if he has been robbed of his family and his wealth." (*Ṣaḥîḥ*)

٥١٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «الَّذِي تَفُوتُهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ».

تخريج: أخرجه مسلم، المساجد، باب التغليظ في تفويت صلوة العصر، ح:٦٢٦ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:١٤٩٨.

Comments:

See *Ḥadîth* 479 for the commentary.

Chapter 10. The End Of The Time For *'Asr*

(المعجم ١٠) - آخِرُ وَقْتِ الْعَصْرِ

(التحفة ٣٤)

514. It was narrated from Jâbir bin 'Abdullâh that Jibrîl came to the Prophet ﷺ to teach him the times of prayer. Jibrîl went forward, with the Messenger of Allâh ﷺ behind him and the people behind the Messenger of Allâh ﷺ, and he prayed *Ẓuhr* when the sun had passed its zenith. Then he came to him when the shadow of a person was equal to his height, and did as he had done before; Jibrîl went forward, with the Messenger of Allâh ﷺ behind him and the people behind the Messenger of Allâh ﷺ, and he prayed *'Asr*. Then Jibrîl came to him when the sun had set; Jibrîl went forward, with

٥١٤ - أَخْبَرَنَا يُوسُفُ بْنُ وَاضِحٍ: حَدَّثَنَا قُدَامَةُ - يَعْنِي ابْنَ شِهَابٍ - عَنْ بُرْدٍ - هو ابنُ سِنَانٍ - عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ جِبْرِيلَ أَتَى النَّبِيَّ ﷺ يُعَلِّمُهُ مَوَاقِيتَ الصَّلَاةِ فَتَقَدَّمَ جِبْرِيلُ وَرَسُولُ اللهِ ﷺ خَلْفَهُ وَالنَّاسُ خَلْفَ رَسُولِ اللهِ ﷺ فَصَلَّى الظُّهْرَ حِينَ زَالَتِ الشَّمْسُ وَأَتَاهُ حِينَ كَانَ الظِّلُّ مِثْلَ شَخْصِهِ فَصَنَعَ كَمَا صَنَعَ، فَتَقَدَّمَ جِبْرِيلُ وَرَسُولُ اللهِ ﷺ خَلْفَهُ وَالنَّاسُ خَلْفَ رَسُولِ اللهِ ﷺ فَصَلَّى الْعَصْرَ، ثُمَّ أَتَاهُ جِبْرِيلُ حِينَ وَجَبَتِ الشَّمْسُ فَتَقَدَّمَ جِبْرِيلُ وَرَسُولُ اللهِ ﷺ خَلْفَهُ وَالنَّاسُ خَلْفَ رَسُولِ

the Messenger of Allâh ﷺ behind him and the people behind the Messenger of Allâh ﷺ, and he prayed *Maghrib*. Then he came to him when the twilight had disappeared; Jibrîl went forward, with the Messenger of Allâh ﷺ behind him and the people behind the Messenger of Allâh ﷺ, and he prayed *'Ishâ'*. Then he came to him when dawn broke; Jibrîl went forward, with the Messenger of Allâh ﷺ behind him and the people behind the Messenger of Allâh ﷺ, and he prayed *Al-Ghadâh*.[1] Then he came to him on the second day when a man's shadow was equal to his height, and did as he had done the day before, he prayed *Zuhr*. Then he came to him when the shadow of a man was twice his height, and did what he had done the day before, and prayed *'Asr*. Then he came to him when the sun had set and did what he had done the day before, and prayed *Maghrib*. Then we slept and got up, and slept and got up again. Then he came to him and did what he had done the day before and prayed *'Ishâ'*. Then he came to him when the (the light of) dawn was spread (on the horizon)[2] and the stars were still clear in the sky, and he did the same as he had done the day before, and prayed *Al-Ghadâh*. Then he said: 'The time

اللهِ ﷺ فَصَلَّى الْمَغْرِبَ، ثُمَّ أَتَاهُ حِينَ غَابَ الشَّفَقُ فَتَقَدَّمَ جِبْرِيلُ وَرَسُولُ اللهِ ﷺ خَلْفَهُ وَالنَّاسُ خَلْفَ رَسُولِ اللهِ ﷺ فَصَلَّى الْعِشَاءَ، ثُمَّ أَتَاهُ حِينَ انْشَقَّ الْفَجْرُ فَتَقَدَّمَ جِبْرِيلُ وَرَسُولُ اللهِ ﷺ خَلْفَهُ وَالنَّاسُ خَلْفَ رَسُولِ اللهِ ﷺ فَصَلَّى الْغَدَاةَ، ثُمَّ أَتَاهُ الْيَوْمَ الثَّانِي حِينَ كَانَ ظِلُّ الرَّجُلِ مِثْلَ شَخْصِهِ فَصَنَعَ مِثْلَ مَا صَنَعَ بِالأَمْسِ صَلَّى الظُّهْرَ ثُمَّ أَتَاهُ حِينَ كَانَ ظِلُّ الرَّجُلِ مِثْلَ شَخْصَيْهِ فَصَنَعَ كَمَا صَنَعَ بِالْأَمْسِ فَصَلَّى الْعَصْرَ، ثُمَّ أَتَاهُ حِينَ وَجَبَتِ الشَّمْسُ فَصَنَعَ كَمَا صَنَعَ بِالْأَمْسِ فَصَلَّى الْمَغْرِبَ، فَنِمْنَا ثُمَّ قُمْنَا ثُمَّ نِمْنَا ثُمَّ قُمْنَا فَأَتَاهُ فَصَنَعَ كَمَا صَنَعَ بِالْأَمْسِ فَصَلَّى الْعِشَاءَ، ثُمَّ أَتَاهُ حِينَ امْتَدَّ الْفَجْرُ وَأَصْبَحَ وَالنُّجُومُ بَادِيَةٌ مُشْتَبِكَةٌ فَصَنَعَ كَمَا صَنَعَ بِالْأَمْسِ فَصَلَّى الْغَدَاةَ، ثُمَّ قَالَ: «مَا بَيْنَ هَاتَيْنِ الصَّلَاتَيْنِ وَقْتٌ».

[1] Meaning *Fajr*, the morning prayer.

[2] The *Fajr* prayer was elongated because the Prophet ﷺ recited at length during the prayer, so that it ended just before sunrise. That defined the end of the time for *Fajr*, as the beginning of the time was defined by the moment when he started the first *Rak'ah*.

between these two is the time for prayer.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه الحاكم: ١/١٩٦ من حديث عمرو بن بشر الحارثي عن برد بن سنان به، وهو في الكبرٰى، ح: ١٥٠٧، وللحديث شواهد، انظر، ح: ٥٢٧ وغيره.

Chapter 11. Whoever Catches Two *Rak'ahs* Of *'Asr* Prayer

(المعجم ١١) - مَنْ أَدْرَكَ رَكْعَتَينِ مِنَ الْعَصْرِ (التحفة ٣٥)

515. It was narrated from Abû Hurairah, may Allâh be pleased with him, that the Prophet ﷺ said: "Whoever catches up with two *Rak'ahs* of *'Asr* prayer before the sun sets, or one *Rak'ah* of the *Ṣubḥ* prayer before the sun rises, has caught it." (*Ṣaḥîḥ*)

٥١٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ مَعْمَرًا عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَتَيْنِ مِنْ صَلَاةِ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ، أَوْ رَكْعَةً مِنْ صَلَاةِ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ».

تخريج: أخرجه مسلم، المساجد، باب من أدرك ركعةً من الصلٰوة فقد أدرك تلك الصلٰوة، ح: ٦٠٨/ ١٦٥ من حديث معتمر به، وهو في الكبرٰى، ح: ١٥٠١ .

Comments:

1. The significance of the *Ḥadîth* is that the beginning of the prayer is what counts and not its conclusion. This means that if one inaugurates his prayer within its valid time and completes one of its units, his prayer is valid. It will not be considered as having been a missed or late.
2. If such a situation arises, setting of the sun or its rising, while still he is praying, would not invalidate his prayer. He ought to continue with his prayer and complete it. This is the opinion of the majority of scholars.

516. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever catches up with one *Rak'ah* of *'Asr* prayer before the sun sets, or catches up with one *Rak'ah* of *Fajr* before the sun rises, has caught it." (*Ṣaḥîḥ*)

٥١٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ مَعْمَرًا عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلَاةِ الْعَصْرِ قَبْلَ أَنْ تَغِيبَ الشَّمْسُ، أَوْ أَدْرَكَ رَكْعَةً مِنَ الْفَجْرِ قَبْلَ طُلُوعِ الشَّمْسِ فَقَدْ أَدْرَكَ».

تخريج:أخرجه مسلم، ح:٦٠٧/ ١٦٢، انظر الحديث السابق من حديث معمر بن راشد، والبخاري، مواقيت الصلٰوة، باب من أدرك ركعةً من العصر قبل الغروب، ح:٥٥٦ من حديث أبي سلمة به، وهو في الكبرٰى، ح:١٥٠٣، ورواه ابن خزيمة في صحيحه، ح:٩٨٥ عن محمد بن عبدالأعلى به.

517. It was narrated from Abû Hurairah that the Prophet ﷺ said: "If any one of you catches the first prostration of *'Asr* prayer before the sun sets, let him complete his prayer, and if he catches up with the first prostration of *Fajr* prayer before the sun rises, let him complete his prayer." (*Ṣaḥîḥ*)

٥١٧ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَدْرَكَ أَحَدُكُمْ أَوَّلَ سَجْدَةٍ مِنْ صَلَاةِ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَلْيُتِمَّ صَلَاتَهُ، وَإِذَا أَدْرَكَ أَوَّلَ سَجْدَةٍ مِنْ صَلَاةِ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَلْيُتِمَّ صَلَاتَهُ».

تخريج: أخرجه البخاري، ح:٥٥٦ (انظر الحديث السابق) عن أبي نعيم الفضل بن دكين به، وهو في الكبرٰى، ح:١٥٠٤، وأخرجه مسلم، ح:٦٠٧ من طريق آخر عن أبي سلمة به، كما تقدم في الحديث السابق.

518. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever catches up with a *Rak'ah* of the *Ṣubḥ* prayer before the sun rises, then he has caught up with *Ṣubḥ*, and whoever catches up with a *Rak'ah* of *'Asr* prayer before the sun sets, then he has caught up with *'Asr*." (*Ṣaḥîḥ*)

٥١٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، وَعَنْ بُسْرِ ابْنِ سَعِيدٍ، وَعَنِ الْأَعْرَجِ يُحَدِّثُونَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلَاةِ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ، وَمَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ».

تخريج:أخرجه البخاري، مواقيت الصلٰوة، باب من أدرك من الفجر ركعةً، ح:٥٧٩، ومسلم، المساجد، باب من أدرك ركعةً من الصلٰوة فقد أدرك تلك الصلٰوة، ح:٦٠٨/ ١٦٣ من حديث مالك به، وهو في الموطأ(يحيٰى):١/ ٦، والكبرٰى، ح:١٥٠٢.

519. It was narrated from Naṣr bin 'Abdur-Raḥmân, from his grandfather Mu'â<u>dh</u>, that he performed *Ṭawâf* with Mu'â<u>dh</u> bin 'Afra' but he did not

٥١٩ - أَخْبَرَنَا أَبُو دَاوُدَ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ نَصْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ جَدِّهِ مُعَاذٍ:

pray. "I said: 'Are you not going to pray?' He said: 'The Messenger of Allâh ﷺ said: 'There is no prayer after *'Asr* until the sun has set, nor after *Subh* until the sun has risen.'" (*Da'îf*)

أَنَّهُ طَافَ مَعَ مُعَاذِ ابْنِ عَفْرَاءَ فَلَمْ يُصَلِّ فَقُلْتُ: أَلَا تُصَلِّي؟ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغِيبَ الشَّمْسُ، وَلَا بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/ ٢١٩ من حديث شعبة به * نصر مستور، وفيه علة أخرى، انظر الإصابة: ٣/ ٤٢٨ ت: ٨٠٣٩.

Chapter 12. The Beginning Of The Time For *Maghrib*

(المعجم ١٢) - أَوَّلُ وَقْتِ الْمَغْرِبِ

(التحفة ٣٦)

520. It was narrated from Sulaimân bin Buraidah that his father said: "A man came to the Messenger of Allâh ﷺ and asked him about the times of prayer. He said: 'Stay with us for these two days.' Then he told Bilâl to say the *Iqâmah* at dawn and he prayed *Fajr*. Then he told him to do that when the sun had passed its zenith and he prayed *Zuhr*. Then he told him to do that when the sun was still bright, and he said the *Iqâmah* for *'Asr*. Then he told him to do that when the last part of the sun had disappeared, and he said the *Iqâmah* for *Maghrib*. Then he told him to do that when the twilight had disappeared and he said the *Iqâmah* for *'Ishâ'*. The following day, he prayed *Fajr* when there was light, then he delayed *Zuhr* until it was cooler, and waited until it was much cooler before praying *'Asr* but the sun was still clear, so he prayed *'Asr* later than on the first day. Then he prayed *Maghrib*

٥٢٠ - أَخْبَرَنَا عَمْرُو بْنُ هِشَامٍ قَالَ: حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَلْقَمَةَ ابْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ فَسَأَلَهُ عَنْ وَقْتِ الصَّلَاةِ؟ فَقَالَ: «أَقِمْ مَعَنَا هَذَيْنِ الْيَوْمَيْنِ» فَأَمَرَ بِلَالًا فَأَقَامَ عِنْدَ الْفَجْرِ فَصَلَّى الْفَجْرَ، ثُمَّ أَمَرَهُ حِينَ زَالَتِ الشَّمْسُ فَصَلَّى الظُّهْرَ، ثُمَّ أَمَرَهُ حِينَ رَأَى الشَّمْسَ بَيْضَاءَ فَأَقَامَ الْعَصْرَ، ثُمَّ أَمَرَهُ حِينَ وَقَعَ حَاجِبُ الشَّمْسِ فَأَقَامَ الْمَغْرِبَ، ثُمَّ أَمَرَهُ حِينَ غَابَ الشَّفَقُ فَأَقَامَ الْعِشَاءَ، ثُمَّ أَمَرَهُ مِنَ الْغَدِ فَنَوَّرَ بِالْفَجْرِ ثُمَّ أَبْرَدَ بِالظُّهْرِ وَأَنْعَمَ أَنْ يُبْرِدَ ثُمَّ صَلَّى الْعَصْرَ وَالشَّمْسُ بَيْضَاءُ وَأَخَّرَ عَنْ ذٰلِكَ ثُمَّ صَلَّى الْمَغْرِبَ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ فَصَلَّاهَا ثُمَّ قَالَ: «أَيْنَ السَّائِلُ عَنْ وَقْتِ الصَّلَاةِ؟ وَقْتُ صَلَاتِكُمْ مَا بَيْنَ مَا رَأَيْتُمْ».

before the twilight disappeared. Then he told him to say the *Iqâmah* for *'Ishâ'* when one-third of the night had passed, and he prayed, then he said: 'Where is the one who was asking about the times of prayer? The times of your prayer are between the times you have seen.'" (*Sahîh*)

تخريج: أخرجه مسلم، المساجد، باب أوقات الصلوات الخمس، ح:٦١٣/١٧٦ من حديث سفيان الثوري به، وهو في الكبرٰى، ح:١٥١٥.

Comments:

1. Several similar narrations have preceded.
2. There is no difference of opinion concerning the timing of the *Maghrib* prayer: It is the sunset.

Chapter 13. Hastening To Pray *Maghrib*

(المعجم ١٣) - تَعْجِيلِ الْمَغْرِبِ (التحفة ٣٧)

521. It was narrated from a man of Aslam, who was one of the Companions of the Prophet ﷺ, that they used to pray *Maghrib* with the Prophet ﷺ, then they would go back to their families in the furthest part of Al-Madînah, shooting arrows and seeing where they landed.[1] (*Hasan*)

٥٢١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ قَالَ: سَمِعْتُ حَسَّانَ بْنَ بِلَالٍ عَنْ رَجُلٍ مِنْ أَسْلَمَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّهُمْ كَانُوا يُصَلُّونَ مَعَ النَّبِيِّ ﷺ الْمَغْرِبَ، ثُمَّ يَرْجِعُونَ إِلَى أَهَالِيهِمْ إِلَى أَقْصَى الْمَدِينَةِ يَرْمُونَ وَيُبْصِرُونَ مَوَاقِعَ سِهَامِهِمْ.

تخريج: [إسناده حسن] أخرجه أحمد: ٥/ ٣٧١ عن محمد بن جعفر عن شعبة به.

Comments:

1. As we get to know from this *Hadîth* the *Maghrib* prayer should be offered immediately after the sunset, and small *Surahs* should be recited in it. Otherwise, while praying it would grow dark.
2. Here, in actuality, is meant the city of Madinah and not the habitations around its outskirts. Because, they were situated at a distance of several miles.

Chapter 14. Delaying *Maghrib*

(المعجم ١٤) - تَأْخِيرُ الْمَغْرِبِ (التحفة ٣٨)

522. It was narrated that Abû

٥٢٢ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ

[1] Because it was still bright enough.

Basrah Al-Ghifârî said: "The Messenger of Allâh ﷺ led us in praying *'Asr* in Al-Mukhammas. He said: 'This prayer was enjoined upon those who came before you, but they neglected it. Whoever prays it regularly will have a two-fold reward, and there is no prayer after it until the *Shâhid* appears." And the *Shâhid* is "the star."[1] (*Sahîh*)

خَيْرِ بْنِ نُعَيْمٍ الْحَضْرَمِيِّ، عَنِ ابْنِ هُبَيْرَةَ، عَنْ أَبِي تَمِيمٍ الْجَيْشَانِيِّ، عَنْ أَبِي بَصْرَةَ الْغِفَارِيِّ قَالَ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ الْعَصْرَ بِالْمُخَمَّصِ قَالَ: «إِنَّ هٰذِهِ الصَّلَاةَ عُرِضَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَضَيَّعُوهَا، وَمَنْ حَافَظَ عَلَيْهَا كَانَ لَهُ أَجْرُهُ مَرَّتَيْنِ وَلَا صَلَاةَ بَعْدَهَا حَتَّى يَطْلُعَ الشَّاهِدُ» وَالشَّاهِدُ: النَّجْمُ.

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب الأوقات التي نهي عن الصلٰوة فيها، ح: ٨٣٠/ ٢٩٢ عن قتيبة به.

Comments:

"Until the stars come out", in this *Hadîth*, is meant the time of the setting of the sun, because the sunset is the cause of the visibility of the stars. The stars here do not denote stars in their literal sense. It signifies the brilliant star that appears immediately after the sunset. And Allâh knows best! (*Shâhid* literally means one who tells, or gives information of what he has witnessed, or seen or beheld with his eye: because it is the Prayer when the star becomes visible).

Chapter 15. The End Of The Time For *Maghrib*

(المعجم ١٥) - آخِرُ وَقْتِ الْمَغْرِبِ (التحفة ٣٩)

523. It was narrated from 'Abdullâh bin 'Amr - and (one of the narrators) Shu'bah said: "Sometimes he (Qatâdah, his teacher) narrated it as a *Marfû'* report and sometimes he did not" – "The time for *Zuhr* prayer is until *'Asr* comes, and the time for *'Asr* prayer is until the sun turns yellow. The time for *Maghrib* is until the twilight disappears, and the time for *'Ishâ'* is until the night is halfway through, and the time for *Subh* is until the sun rises." (*Sahîh*)

٥٢٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا أَيُّوبَ الْأَزْدِيَّ يُحَدِّثُ عَنْ عَبْدِ اللهِ ابْنِ عَمْرٍو، قَالَ شُعْبَةُ: كَانَ قَتَادَةُ يَرْفَعُهُ أَحْيَانًا وَأَحْيَانًا لَا يَرْفَعُهُ، قَالَ: «وَقْتُ صَلَاةِ الظُّهْرِ مَا لَمْ يَحْضُرِ الْعَصْرُ، وَوَقْتُ صَلَاةِ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ، وَوَقْتُ الْمَغْرِبِ مَا لَمْ يَسْقُطْ ثَوْرُ الشَّفَقِ، وَوَقْتُ الْعِشَاءِ مَا

[1] This is a statement of one of the narrators, and Allâh knows best.

لَمْ يَنْتَصِفِ اللَّيْلُ وَوَقْتُ الصُّبْحِ مَا لَمْ تَطْلُعِ الشَّمْسُ».

تخريج: أخرجه مسلم، المساجد، باب أوقات الصلوات الخمس، ح: ٦١٢/ ١٧٢ من حديث شعبة به.

524. Abû Bakr bin Abî Mûsâ narrated that his father said: "A man came to the Prophet ﷺ asking him about the times of prayer, and he did not answer him. He told Bilâl to say the *Iqâmah* at dawn broke, then he told him to say the *Iqâmah* for *Ẓuhr* when the sun had passed its zenith and a person would say: 'It is the middle of the day,' but he (the Prophet ﷺ) knew better. Then he told him to say the *Iqâmah* for *'Asr* when the sun was still high. Then he told him to say the *Iqâmah* for *Maghrib* when the sun had set. Then he told him to say the *Iqâmah* for *'Ishâ'* when the twilight had disappeared. Then the next day he told him to say the *Iqâmah* for *Fajr*, at a time such that when after he had finished one would say: 'The sun has risen.' Then he delayed *Ẓuhr* until it was nearly the time of *'Asr* compared to the day before. Then he delayed *'Asr*, to a time such that when he finished, one would say: 'The sun has turned red.' Then he delayed *Maghrib* until the twilight was about to disappear. Then he delayed *'Ishâ'* until one-third of the night had passed. Then he said: 'The time (for prayer) is between these times.'" (***Ṣaḥîḥ***)

٥٢٤ - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللهِ وَأَحْمَدُ ابْنُ سُلَيْمَانَ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا أَبُو دَاوُدَ عَنْ بَدْرِ بْنِ عُثْمَانَ قَالَ: أَمْلَى عَلَيَّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي مُوسَى عَنْ أَبِيهِ قَالَ: أَتَى النَّبِيَّ ﷺ سَائِلٌ يَسْأَلُهُ عَنْ مَوَاقِيتِ الصَّلَاةِ فَلَمْ يَرُدَّ عَلَيْهِ شَيْئًا فَأَمَرَ بِلَالًا فَأَقَامَ بِالْفَجْرِ حِينَ انْشَقَّ، ثُمَّ أَمَرَهُ فَأَقَامَ بِالظُّهْرِ حِينَ زَالَتِ الشَّمْسُ وَالْقَائِلُ يَقُولُ: انْتَصَفَ النَّهَارُ وَهُوَ أَعْلَمُ، ثُمَّ أَمَرَهُ فَأَقَامَ بِالْعَصْرِ وَالشَّمْسُ مُرْتَفِعَةٌ ثُمَّ أَمَرَهُ فَأَقَامَ بِالْمَغْرِبِ حِينَ غَرَبَتِ الشَّمْسُ، ثُمَّ أَمَرَهُ فَأَقَامَ بِالْعِشَاءِ حِينَ غَابَ الشَّفَقُ، ثُمَّ أَمَرَهُ بِالْفَجْرِ مِنَ الْغَدِ حِينَ انْصَرَفَ وَالْقَائِلُ يَقُولُ: طَلَعَتِ الشَّمْسُ، ثُمَّ أَخَّرَ الظُّهْرَ إِلَى قَرِيبٍ مِنْ وَقْتِ الْعَصْرِ بِالْأَمْسِ، ثُمَّ أَخَّرَ الْعَصْرَ حِينَ انْصَرَفَ وَالْقَائِلُ يَقُولُ: احْمَرَّتِ الشَّمْسُ، ثُمَّ أَخَّرَ الْمَغْرِبَ حَتَّى كَانَ عِنْدَ سُقُوطِ الشَّفَقِ، ثُمَّ أَخَّرَ الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ ثُمَّ قَالَ: «الْوَقْتُ فِيمَا بَيْنَ هٰذَيْنِ».

تخريج: أخرجه مسلم، ح: ٦١٤/ ١٧٨ من حديث بدر بن عثمان به، انظر الحديث السابق.

525. Al-Ḥusain bin Bashîr bin Sallâm narrated that his father said: "Muḥammad bin 'Âlî and I entered upon Jâbir bin 'Abdullâh Al-Anṣârî. We said to him: 'Tell us about the prayer of the Messenger of Allâh ﷺ.' That was at the time of Al-Ḥajjâj bin Yûsuf. He said: 'The Messenger of Allâh ﷺ came out and prayed *Ẓuhr* when the sun had passed its zenith and the shadow (of a thing) was the length of a sandal-strap. Then he prayed *'Asr* when the shadow of a man was the length of a sandal-strap plus his height. Then he prayed *Maghrib* when the sun had set. Then he prayed *'Ishâ'* when the twilight disappeared. Then he prayed *Fajr* when dawn broke. The next day he prayed *Ẓuhr* when a man's shadow was equal to his height. Then he prayed *'Asr* when a man's shadow was twice his height, and (the time between the prayer and sunset) lasted as long as it takes a swift rider to reach Dhul-Ḥulaifah. Then he prayed *Maghrib* when the sun set, then he prayed *'Ishâ'* when one-third or one-half of the night had passed'" – (One of the narrators) Zaid, was not sure – "then he prayed *Fajr* when it had become bright." (*Ṣaḥîḥ*)

٥٢٥ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا خَارِجَةُ بْنُ عَبْدِ اللهِ ابْنِ سُلَيْمَانَ بْنِ زَيْدِ بْنِ ثَابِتٍ قَالَ: حَدَّثَنِي الْحُسَيْنُ ابْنُ بَشِيرِ بْنِ سَلَّامٍ عَنْ أَبِيهِ قَالَ: دَخَلْتُ أَنَا وَمُحَمَّدُ بْنُ عَلِيٍّ عَلَى جَابِرِ بْنِ عَبْدِ اللهِ الْأَنْصَارِيِّ، فَقُلْنَا لَهُ: أَخْبِرْنَا عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ وَذَاكَ زَمَنَ الْحَجَّاجِ بْنِ يُوسُفَ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ فَصَلَّى الظُّهْرَ حِينَ زَالَتِ الشَّمْسُ وَكَانَ الْفَيْءُ قَدْرَ الشِّرَاكِ، ثُمَّ صَلَّى الْعَصْرَ حِينَ كَانَ الْفَيْءُ قَدْرَ الشِّرَاكِ وَظِلِّ الرَّجُلِ، ثُمَّ صَلَّى الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ، ثُمَّ صَلَّى الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، ثُمَّ صَلَّى الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ، ثُمَّ صَلَّى مِنَ الْغَدِ الظُّهْرَ حِينَ كَانَ الظِّلُّ طُولَ الرَّجُلِ، ثُمَّ صَلَّى الْعَصْرَ حِينَ كَانَ ظِلُّ الرَّجُلِ مِثْلَيْهِ قَدْرَ مَا يَسِيرُ الرَّاكِبُ سَيْرَ الْعَنَقِ إِلَى ذِي الْحُلَيْفَةِ، ثُمَّ صَلَّى الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ، ثُمَّ صَلَّى الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ أَوْ نِصْفِ اللَّيْلِ - شَكَّ زَيْدٌ - ثُمَّ صَلَّى الْفَجْرَ فَأَسْفَرَ.

تخريج: [صحيح] * حسين بن بشير مستور لم يوثقه غير ابن حبان، وللحديث شواهد كثيرة، وفي رواية أبي داود: "ولم يعد إلى أن يسفر" فالإسفار منسوخ.

Comments:

1. When the shadow was equal to the strap or thong of a sandal (*Shirâk*); which means the shadow at the base of the walls, on the eastern side thereof was very small or narrow, as if the strap of a sandal was spread out - which could be likened to a thin line - or in other words, soon after the sun had declined from the meridian.

2. The end time of the sunset Prayer (*Al-Maghrib) is the final disappearance of the sun's afterglow (Shafaq)*, as has been clearly mentioned in the preceding *Aḥâdith*. And since the time for the *Maghrib* prayer is brief, it is generally offered immediately after the sun has set.

Chapter 16. That It Is Disliked To Sleep After The *Maghrib* Prayer

(المعجم ١٦) - كَرَاهِيَةُ النَّوْمِ بَعْدَ صَلَاةِ الْمَغْرِبِ (التحفة ٤٠)

526. Sayyâr bin Salâmah said: "I entered upon Abû Barzah, and my father asked him: 'How did the Messenger of Allâh ﷺ pray the prescribed prayers?' He said: 'He used to pray *Ẓuhr*, which you call *Al-Uula* (the first) when the sun passed its zenith; he used to pray *'Asr* when one of us could go back to his home in the farthest part of Al-Madînah while the sun was still bright.' I forgot what he said about *Maghrib*. 'And he used to like to delay *'Ishâ'*, which you call *Al-'Atamah*, and he did not like to sleep before it nor talk after it. And he used to finish the *Al-Ghadâh* (*Fajr*) prayer when a man could recognize his neighbor, and he used to recite (in it) between sixty and one hundred verses.'" (*Ṣaḥîḥ*)

٥٢٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عَوْفٌ قال: حَدَّثَنِي سَيَّارُ ابْنُ سَلَامَةَ قَالَ: دَخَلْتُ عَلَى أَبِي بَرْزَةَ، فَسَأَلَهُ أَبِي كَيْفَ كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي الْمَكْتُوبَةَ؟ قَالَ: كَانَ يُصَلِّي الْهَجِيرَ الَّتِي تَدْعُونَهَا الْأُولَى حِينَ تَدْحَضُ الشَّمْسُ، وَكَانَ يُصَلِّي الْعَصْرَ حِينَ يَرْجِعُ أَحَدُنَا إِلَى رَحْلِهِ فِي أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ، وَنَسِيتُ مَا قَالَ فِي الْمَغْرِبِ، وَكَانَ يَسْتَحِبُّ أَنْ يُؤَخِّرَ الْعِشَاءَ الَّتِي تَدْعُونَهَا الْعَتَمَةَ، وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا، وَكَانَ يَنْفَتِلُ مِنْ صَلَاةِ الْغَدَاةِ حِينَ يَعْرِفُ الرَّجُلُ جَلِيسَهُ وَكَانَ يَقْرَأُ بِالسِّتِّينَ إِلَى الْمِائَةِ.

تخريج: أخرجه البخاري، مواقيت الصلوة، باب ما يكره من السمر بعد العشاء، ح:٥٩٩ من حديث يحيىٰ القطان، ومسلم، المساجد، باب استحباب التبكير بالصبح في أول وقتها وهو التغليس . . . الخ، ح:٦٤٧ من حديث سيار بن سلامة به، ورواه ابن ماجه، ح:٦٧٥ عن محمد ابن بشار به.

Comments:

For the since *'Ishâ'* (late evening prayer) is performed in darkness, some people called it *'Atamah* (the prayer of darkness: *'Atamah* - the disappearance of the sun's reddish afterglow).

Chapter 17. The Beginning Of The Time For *'Ishâ'*

(المعجم ١٧) - أَوَّلُ وَقْتِ الْعِشَاءِ

(التحفة ٤١)

527. Jâbir bin 'Abdullâh said: "Jibrîl, peace be upon him, came to the Prophet ﷺ when the sun had passed its zenith and said: 'Get up, O Muḥammad, and pray *Ẓuhr* when the sun has passed its zenith.' Then he waited until a man's shadow was equal to his height. Then he came to him for *'Asr* and said: 'Get up, O Muḥammad, and pray *'Asr.*' Then he waited until the sunset, then he came to him and said: 'Get up, O Muḥammad, and pray *Maghrib.*' So he got up and prayed it when the sun had set. Then he waited until the twilight disappeared, then he came to him and said: 'Get up, O Muḥammad, and pray *'Ishâ'.*' So he got up and prayed it. Then he came to him when dawn broke and said: 'Get up, O Muḥammad, and pray.' So he got up and prayed *Ṣubḥ*. Then he came to him the next day when a man's shadow was equal to his height, and said: 'Get up, O Muḥammad, and pray.' So he prayed *Ẓuhr*. Then Jibrîl came to him when a man's shadow was equal to twice his length and said: 'Get up, O Muḥammad, and pray.' So he prayed *'Asr*. Then he came to him for *Maghrib* when the sun set, at exactly the same time as the day before, and said: 'Get up, O Muḥammad, and pray.' So he prayed *Maghrib*. Then he came to him for *'Ishâ'* when the first third

٥٢٧ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ حُسَيْنِ بْنِ عَلِيِّ بْنِ حُسَيْنٍ قَالَ: أَخْبَرَنِي وَهْبُ بْنُ كَيْسَانَ: حَدَّثَنَا جَابِرُ ابْنُ عَبْدِ اللهِ قَالَ: جَاءَ جِبْرِيلُ عَلَيْهِ السَّلَامُ إِلَى النَّبِيِّ ﷺ حِينَ زَالَتِ الشَّمْسُ فَقَالَ: قُمْ يَا مُحَمَّدُ! فَصَلِّ الظُّهْرَ حِينَ مَالَتِ الشَّمْسُ، ثُمَّ مَكَثَ حَتَّى إِذَا كَانَ فَيْءُ الرَّجُلِ مِثْلَهُ جَاءَهُ لِلْعَصْرِ فقَالَ: قُمْ يَا مُحَمَّدُ! فَصَلِّ الْعَصْرَ، ثُمَّ مَكَثَ حَتَّى إِذَا غَابَتِ الشَّمْسُ جَاءَهُ فَقَالَ: قُمْ يَا مُحَمَّدُ! فَصَلِّ الْمَغْرِبَ، فَقَامَ فَصَلَّاهَا حِينَ غَابَتِ الشَّمْسُ سَوَاءً، ثُمَّ مَكَثَ حَتَّى إِذَا ذَهَبَ الشَّفَقُ جَاءَهُ فَقَالَ: قُمْ فَصَلِّ الْعِشَاءَ فَقَامَ فَصَلَّاهَا ثُمَّ جَاءَهُ حِينَ سَطَعَ الْفَجْرُ فِي الصُّبْحِ فَقَالَ: قُمْ يَا مُحَمَّدُ! فَصَلِّ فَقَامَ فَصَلَّى الصُّبْحَ ثُمَّ جَاءَهُ مِنَ الْغَدِ حِينَ كَانَ فَيْءُ الرَّجُلِ مِثْلَهُ فَقَالَ: قُمْ يَا مُحَمَّدُ! فَصَلِّ، فَصَلَّى الظُّهْرَ ثُمَّ جَاءَهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ حِينَ كَانَ فَيْءُ الرَّجُلِ مِثْلَيْهِ فَقَالَ: قُمْ يَا مُحَمَّدُ! فَصَلِّ فَصَلَّى الْعَصْرَ، ثُمَّ جَاءَهُ لِلْمَغْرِبِ حِينَ غَابَتِ الشَّمْسُ وَقْتًا وَاحِدًا لَمْ يَزُلْ عَنْهُ فَقَالَ: قُمْ فَصَلِّ فَصَلَّى الْمَغْرِبَ، ثُمَّ جَاءَهُ لِلْعِشَاءِ حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ الْأَوَّلُ فَقَالَ: قُمْ فَصَلِّ فَصَلَّى الْعِشَاءَ، ثُمَّ جَاءَهُ لِلصُّبْحِ حِينَ أَسْفَرَ جِدًّا فَقَالَ: قُمْ فَصَلِّ فَصَلَّى الصُّبْحَ فَقَالَ: «مَا بَيْنَ هٰذَيْنِ وَقتٌ كُلُّهُ».

of the night had passed, and said: 'Get up and pray.' So he prayed *'Ishâ'*. Then he came to him for *Subh* when it had become very bright, and said: 'Get up and pray.' So he prayed *Subh*. Then he said: 'The times of prayer one between those two (limits).'" (***Hasan***)

تخريج: [**إسناده حسن**] أخرجه الترمذي، الصلٰوة، باب ماجاء في مواقيت الصلٰوة، عن النبي ﷺ، ح:١٥٠ من حديث ابن المبارك به، وقال: "حسن صحيح غريب"، وله شواهد كثيرة منها ما أخرجه الطبراني في الأوسط:٧/٤٠٣، ٤٠٤، ح:٦٧٨٣، وقال الهيثمي في المجمع:١/ ٣٠٤ "إسناده حسن".

Comments:

See *Hadîth* 503.

Chapter 18. Hastening To Pray *'Ishâ'*

(المعجم ١٨) - تَعْجِيلُ العِشَاءِ
(التحفة ٤٢)

528. It was narrated that Muhammad bin 'Amr bin Hasan said: "Al-Hajjâj arrived, and we asked Jâbir bin 'Abdullâh, who said: 'The Messenger of Allâh ﷺ prayed *Zuhr* at the time of intense heat,[1] and *'Asr* when the sun was white and clear, and *Maghrib* when the sun set, and with *'Ishâ'* it would depend – if he saw that the people had gathered, he would pray early, and if he saw that they had not come yet, he would delay it.'" (***Sahîh***)

٥٢٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَسَنٍ قَالَ: قَدِمَ الْحَجَّاجُ فَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ، وَالْعَصْرَ والشَّمْسُ بَيْضَاءُ نَقِيَّةٌ، وَالْمَغْرِبَ إِذَا وَجَبَتِ الشَّمْسُ وَالْعِشَاءَ أَحْيَانًا، كَانَ إِذَا رَآهُمْ قَدِ اجْتَمَعُوا عَجَّلَ وَإِذَا رَآهُمْ قَدْ أَبْطَؤُوا أَخَّرَ.

تخريج: أخرجه البخاري، مواقيت الصلٰوة، باب وقت صلٰوة المغرب، ح:٥٦٠، ومسلم، المساجد، باب استحباب التبكير بالصبح في أول وقتها ... الخ، ح:٦٤٦/٢٣٣ عن محمد بن بشار به.

[1] Meaning, at the earliest time.

Chapter 19. Twilight

(المعجم ١٩) - بَابُ الشَّفَقِ (التحفة ٤٣)

529. It was narrated that An-Nu'mân bin Bashîr said: "I am the most knowledgeable of people about the time of the *'Ishâ'* prayer. The Prophet ﷺ used to pray it when the moon set on the third night of the month." (*Sahîh*)

٥٢٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ رَقَبَةَ، عَنْ جَعْفَرِ بْنِ إِيَاسٍ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: أَنَا أَعْلَمُ النَّاسِ بِمِيقَاتِ هٰذِهِ الصَّلَاةِ عِشَاءِ الْآخِرَةِ كَانَ رَسُولُ اللهِ ﷺ يُصَلِّيهَا لِسُقُوطِ الْقَمَرِ لِثَالِثَةٍ.

تخريج: [صحيح] انظر الحديث الآتي.

530. It was narrated that An-Nu'mân bin Bashîr said: "By Allâh, I am the most knowledgeable of people about the time of the *'Ishâ'* prayers. The Prophet ﷺ used to pray it when the moon set on the third night of the month." (*Sahîh*)

٥٣٠ - أَخْبَرَنَا عُثْمَانُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ بَشِيرِ بْنِ ثَابِتٍ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: وَاللّٰهِ! إِنِّي لَأَعْلَمُ النَّاسِ بِوَقْتِ هٰذِهِ الصَّلَاةِ صَلَاةِ الْعِشَاءِ الْآخِرَةِ كَانَ رَسُولُ اللهِ ﷺ يُصَلِّيهَا لِسُقُوطِ الْقَمَرِ لِثَالِثَةٍ.

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوة، باب وقت العشاء الآخرة، ح:٤١٩، والترمذي، الصلوة، باب ماجاء في وقت صلوة العشاء الآخرة، ح:١٦٥، ١٦٦ من حديث أبي عوانة به، وصححه أبوبكر بن العربي والنووي.

Comments:

The crescent moon of the third night sets after a period of two and a half hours. A slight difference, more or less, sometimes occurs.

Chapter 20. What Is Recommended Regarding Delaying *'Ishâ'*

(المعجم ٢٠) - مَا يُسْتَحَبُّ مِنْ تَأْخِيرِ الْعِشَاءِ (التحفة ٤٤)

531. Sayyâr bin Salâmah said: "My father and I entered upon Abû Barzah, and my father said to him: 'How did the Messenger of Allâh ﷺ pray the prescribed prayers?' He said: He used to pray *Zuhr*,

٥٣١ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ عَنْ عَوْفٍ، عَنْ سَيَّارِ بْنِ سَلَامَةَ قَالَ: دَخَلْتُ أَنَا وَأَبِي عَلَى أَبِي بَرْزَةَ الْأَسْلَمِيِّ، فَقَالَ لَهُ أَبِي: أَخْبِرْنَا كَيْفَ كَانَ

which you call *Al-Uula* (the first) when the sun passed its zenith; he used to pray *'Asr* then one of us could go back to his home in the farthest part of Al-Madînah when the sun was still bright.'" – He said: "I forgot what he said to me about *Maghrib*." – "And he used to like to delay *'Ishâ'*, which you call *Al-'Atamah*, and he did not like to sleep before it nor speak after it. And he used to finish the *Al-Ghadâh* (*Fajr*) prayer when a man could recognize his neighbor, and he used to recite between sixty and one hundred verses.'" (*Sahîh*)

رَسُولُ اللهِ ﷺ يُصَلِّي الْمَكْتُوبَةَ؟ قَالَ: كَانَ يُصَلِّي الْهَجِيرَ الَّتِي تَدْعُونَهَا الأُولَى حِينَ تَدْحَضُ الشَّمْسُ، وَكَانَ يُصَلِّي الْعَصْرَ ثُمَّ يَرْجِعُ أَحَدُنَا إِلَى رَحْلِهِ فِي أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ قَالَ: وَنَسِيتُ مَا قَالَ لِي فِي الْمَغْرِبِ قَالَ: وَكَانَ يَسْتَحِبُّ أَنْ تُؤَخَّرَ صَلَاةُ الْعِشَاءِ الَّتِي تَدْعُونَهَا الْعَتَمَةَ قَالَ: وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا وَكَانَ يَنْفَتِلُ مِنْ صَلَاةِ الْغَدَاةِ حِينَ يَعْرِفُ الرَّجُلُ جَلِيسَهُ وَكَانَ يَقْرَأُ بِالسِّتِّينَ إِلَى الْمِائَةِ.

Comments:

See *Hadîth* 526.

تخريج: [صحيح] تقدم، ح: ٤٩٦، ٥٢٦.

532. It was narrated that Ibn Juraij said: "I said to 'Atâ': 'What is the best time you think I should pray *Al-'Atamah*, either in congregation or on my own?' He said: 'I heard Ibn 'Abbâs say: "The Messenger of Allâh ﷺ delayed *Al-'Atamah* one night until the people had slept and woken up, then slept and woken up again. Then 'Umar got up and said: 'The prayer, the prayer!'"' 'Ata' said: 'Ibn 'Abbâs said: "The Messenger of Allâh ﷺ came out, and it is as if I can see him now, with water dripping from his head, putting his hand on the side of his head. [He said: "And he indicated (how)"].'" I checked with 'Atâ' how the Prophet ﷺ put his hand on his head, and he showed me the same

٥٣٢ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ وَيُوسُفُ ابْنُ سَعِيدٍ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: قُلْتُ لِعَطَاءٍ: أَيُّ حِينٍ أَحَبُّ إِلَيْكَ أَنْ أُصَلِّيَ الْعَتَمَةَ إِمَامًا أَوْ خِلْوًا؟ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَعْتَمَ رَسُولُ اللهِ ﷺ ذَاتَ لَيْلَةٍ بِالْعَتَمَةِ حَتَّى رَقَدَ النَّاسُ وَاسْتَيْقَظُوا وَرَقَدُوا وَاسْتَيْقَظُوا، فَقَامَ عُمَرُ فَقَالَ: الصَّلَاةَ الصَّلَاةَ! قَالَ عَطَاءٌ: قَالَ ابْنُ عَبَّاسٍ: خَرَجَ رَسُولُ اللهِ ﷺ كَأَنِّي أَنْظُرُ إِلَيْهِ الْآنَ يَقْطُرُ رَأْسُهُ مَاءً وَاضِعًا يَدَهُ عَلَى شِقِّ رَأْسِهِ [قَالَ: وَأَشَارَ] فَاسْتَثْبَتُّ عَطَاءً كَيْفَ وَضَعَ النَّبِيُّ ﷺ يَدَهُ عَلَى رَأْسِهِ،

way as Ibn 'Abbâs had done. 'Aṭâ' spread his fingers a little, then placed them with the tips of his fingers on his forehead, then he drew his fingers together on his head until his thumb touched the edge of the ear that is next to the face, then moved it to his temple and forehead, then he said: 'Were it not that I would impose too much difficulty for my *Ummah*, I would have commanded them to offer this prayer only at this time.'" (*Ṣaḥîḥ*)

فَأَوْمَأَ إِلَيَّ كَمَا أَشَارَ ابْنُ عَبَّاسٍ، فَبَدَّدَ لِي عَطَاءٌ بَيْنَ أَصَابِعِهِ بِشَيْءٍ مِنْ تَبْدِيدٍ، ثُمَّ وَضَعَهَا فَانْتَهَى أَطْرَافَ أَصَابِعِهِ إِلَى مُقَدَّمِ الرَّأْسِ ثُمَّ ضَمَّهَا يَمُرُّ بِهَا كَذٰلِكَ عَلَى الرَّأْسِ حَتَّى مَسَّتْ إِبْهَامَاهُ طَرَفَ الْأُذُنِ مِمَّا يَلِي الْوَجْهَ ثُمَّ عَلَى الصُّدْغِ وَنَاحِيَةِ الْجَبِينِ لَا يَقْصُرُ وَلَا يَبْطُشُ شَيْئًا إِلَّا كَذٰلِكَ ثُمَّ قَالَ: لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ أَنْ لَا يُصَلُّوهَا إِلَّا هٰكَذَا.

تخريج: أخرجه البخاري، مواقيت الصلوة، باب النوم قبل العشاء لمن غلب، ح:٥٧١، ومسلم، المساجد، باب وقت العشاء وتأخيرها، ح:٦٤٢/ ٢٢٥ من حديث ابن جريج به.

Comments:

"Were it not that I would impose too much difficulty": this demonstrates that if postponement imposes hardship on worshippers, it is desirable to perform the prayer early. Otherwise, it would be better to delay it. In fact, the advancement and delay in the time of prayers - albeit within the overall allowed timings of prayers - hinge on the excuses and dire needs of people.

533. It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ delayed *'Ishâ'* one night until part of the night had passed. Then 'Umar, may Allâh be pleased with him, got up and called out: 'The prayer, O Messenger of Allâh! The women and children have gone to sleep.' Then the Messenger of Allâh ﷺ came out with water dripping from his head, saying: 'This is (the best) time (for *'Ishâ'*), were it not that this would be too difficult for my *Ummah*.'" (*Ṣaḥîḥ*)

٥٣٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، وَعَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَخَّرَ النَّبِيُّ ﷺ الْعِشَاءَ ذَاتَ لَيْلَةٍ حَتَّى ذَهَبَ مِنَ اللَّيْلِ فَقَامَ عُمَرُ رَضِيَ اللهُ عَنْهُ فَنَادَى: الصَّلَاةَ يَا رَسُولَ اللهِ! رَقَدَ النِّسَاءُ وَالْوِلْدَانُ فَخَرَجَ رَسُولُ اللهِ ﷺ وَالْمَاءُ يَقْطُرُ مِنْ رَأْسِهِ وَهُوَ يَقُولُ: «إِنَّهُ الْوَقْتُ لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي».

تخريج: [صحيح] انظر الحديث السابق، وأخرجه البخاري، التمني، باب ما يجوز من اللّو، ح:٧٢٣٩ من حديث عمرو بن دينار به.

534. It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ used to delay the later *'Ishâ'*."[1] (*Sahîh*)

٥٣٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُؤَخِّرُ الْعِشَاءَ الْآخِرَةَ.

تخريج: أخرجه مسلم، المساجد، باب وقت العشاء وتأخيرها، ح:٦٤٣ عن قتيبة به.

535. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Were it not that I would impose too much difficulty on my *Ummah*, I would have commanded them to delay *'Ishâ'* and to use the *Siwâk* for every prayer." (*Sahîh*)

٥٣٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِتَأْخِيرِ الْعِشَاءِ وَالسِّوَاكِ عِنْدَ كُلِّ صَلَاةٍ».

تخريج: أخرجه مسلم، الطهارة، باب السواك، ح:٢٥٢ من حديث سفيان بن عيينة به.

Chapter 21. The End Of The Time For *'Ishâ'*

(المعجم ٢١) - آخِرُ وَقْتِ الْعِشَاءِ
(التحفة ٤٥)

536. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ delayed *Al-'Atamah* one night, and 'Umar, may Allâh be pleased with him, called out to him: 'The women and children have gone to sleep.' The Messenger of Allâh ﷺ came out and said: 'No one is waiting for it except you.' At that time no prayer was offered except in Al-Madînah. Then he said: 'Pray it between the time when the twilight disappears and when one-third of the night has passed.'" (*Sahîh*)

٥٣٦ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا ابْنُ حِمْيَرٍ: حَدَّثَنَا ابْنُ أَبِي عَبْلَةَ عَنِ الزُّهْرِيِّ [ح] وَأَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنِي أَبِي عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: أَعْتَمَ رَسُولُ اللهِ ﷺ لَيْلَةً بِالْعَتَمَةِ فَنَادَاهُ عُمَرُ رَضِيَ اللهُ عَنْهُ نَامَ النِّسَاءُ وَالصِّبْيَانُ فَخَرَجَ رَسُولُ اللهِ ﷺ وَقَالَ: «مَا يَنْتَظِرُهَا غَيْرُكُمْ» وَلَمْ يَكُنْ يُصَلِّي يَوْمَئِذٍ إِلَّا بِالْمَدِينَةِ ثُمَّ قَالَ: «صَلُّوهَا فِيمَا بَيْنَ أَنْ يَغِيبَ الشَّفَقُ إِلَى ثُلُثِ اللَّيْلِ». وَاللَّفْظُ لِابْنِ حِمْيَرٍ.

[1] It is described as the later *'Ishâ'* prayer because the *Maghrib* prayer is sometimes called *'Ishâ'* prayer, but it is the first *'Ishâ'*. Some scholars are of the opinion that it is disliked to call *Maghrib* *'Ishâ'* without qualifying it as the first *'Ishâ'*. See *Fath Al-Bârî*.

تخريج: أخرجه البخاري، الأذان، باب وضوء الصبيان ومتى يجب عليهم الغسل والطهور ... الخ، ح:٨٦٢ من حديث شعيب بن أبي حمزة، ومسلم، المساجد، باب وقت العشاء وتأخيرها، ح:٦٣٨ من حديث الزهري به، وهو في الكبرٰى، ح:١٥١٦.

Comments:

The period of full merit of the *'Ishâ'* prayer is until one-third of the night, its permissible time is halfway through the night, and the time of excuse and dire necessity remains until the coming of the dawn.

537. It was narrated that 'Âishah the Mother of the Believers said: "The Prophet ﷺ delayed the prayer one night until most of the night had passed and the people in the *Masjid* had gone home to sleep, then he went out and prayed, and said: 'This is indeed its (prayer) time, were it not that I would impose too much difficulty on my *Ummah*.'" (*Ṣaḥîḥ*)

٥٣٧ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ ح وَأَخْبَرَنِي يُوسُفُ بْنُ سَعِيدٍ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي الْمُغِيرَةُ بْنُ حَكِيمٍ عَنْ أُمِّ كُلْثُومٍ ابْنَةِ أَبِي بَكْرٍ أَنَّهَا أَخْبَرَتْهُ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: أَعْتَمَ النَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ حَتَّى ذَهَبَ عَامَّةُ اللَّيْلِ وَحَتَّى نَامَ أَهْلُ الْمَسْجِدِ ثُمَّ خَرَجَ فَصَلَّى وَقَالَ: «إِنَّهُ لَوَقْتُهَا لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي».

تخريج: أخرجه مسلم، ح:٦٣٨/٢١٩، انظر الحديث السابق من حديث حجاج بن محمد به.

Comments:

"This is indeed its time" means that if sleep is not taken into consideration, the prayer ought to be performed at midnight as the *Ẓuhr* prayer is offered at midday. But considering sleep, its period of true merit is until one-third of the night.

538. It was narrated that Ibn 'Umar said: "We stayed in the *Masjid* one night waiting for the Messenger of Allâh ﷺ to pray *'Ishâ'*. He came out to us when one-third of the night or more had passed, and he said when he came out: 'You are waiting for a prayer for which the followers of no other religion are waiting. Were it not that I would impose too much difficulty on my *Ummah*, I would have led them in the prayer at this

٥٣٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: مَكَثْنَا ذَاتَ لَيْلَةٍ نَنْتَظِرُ رَسُولَ اللهِ ﷺ لِعِشَاءِ الْآخِرَةِ، فَخَرَجَ عَلَيْنَا حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ أَوْ بَعْدَهُ فَقَالَ حِينَ خَرَجَ: «إِنَّكُمْ تَنْتَظِرُونَ صَلَاةً مَا يَنْتَظِرُهَا أَهْلُ دِينٍ غَيْرُكُمْ وَلَوْلَا أَنْ يَثْقُلَ عَلَى أُمَّتِي لَصَلَّيْتُ بِهِمْ هٰذِهِ السَّاعَةَ». ثُمَّ أَمَرَ الْمُؤَذِّنَ فَأَقَامَ ثُمَّ صَلَّى.

time.' Then he commanded the *Mu'adhdhin* to say the *Iqâmah* and he prayed."

تخريج: أخرجه مسلم، ح: ٦٣٩، انظر الحديثين السابقين عن إسحاق بن إبراهيم، والبخاري، مواقيت الصلوٰة، باب النوم قبل العشاء لمن غلب، ح: ٥٧٠ من حديث نافع به.

Comments:

See *Hadîth* 483, 537.

539. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ led us in *Maghrib* prayer, then he did not come out to us until half the night had passed. Then he came out and led them in prayer, then he said: 'The people have prayed and gone to sleep, but you are still in a state of prayer so long as you are waiting for the prayer. Were it not for the weakness of the weak and, the sickness of the sick, I would have commanded that this prayer be delayed until halfway through the night.'" (*Sahîh*)

٥٣٩ - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا دَاوُدُ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ صَلَاةَ الْمَغْرِبِ ثُمَّ لَمْ يَخْرُجْ إِلَيْنَا حَتَّى ذَهَبَ شَطْرُ اللَّيْلِ فَخَرَجَ فَصَلَّى بِهِمْ، ثُمَّ قَالَ: «إِنَّ النَّاسَ قَدْ صَلَّوا وَنَامُوا وَأَنْتُمْ لَمْ تَزَالُوا فِي صَلَاةٍ مَا انْتَظَرْتُمُ الصَّلَاةَ، وَلَوْلَا ضَعْفُ الضَّعِيفِ وَسُقْمُ السَّقِيمِ لَأَمَرْتُ بِهٰذِهِ الصَّلَاةِ أَنْ تُؤَخَّرَ إِلَى شَطْرِ اللَّيْلِ».

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الصلوٰة، باب وقت صلوٰة العشاء، ح: ٦٩٣ عن عمران بن موسى الليثي به، وأخرجه أبوداود، ح: ٤٢٢ من حديث داود بن أبي هند به * عبدالوارث هو ابن سعيد.

540. Humaid said: "Anas was asked: 'Did the Prophet ﷺ use a ring?' He said: 'Yes. One night he delayed the later *'Ishâ'* prayer, until almost halfway through the night. When he prayed the Prophet ﷺ turned his face toward us and said: 'You are still in a state of prayer so long as you are waiting for it.'" Anas said: 'It is as if I can see the luster of his ring.' According to the narration of 'Âlî – that is, Ibn Hujr – "until halfway through the night." (*Sahîh*)

٥٤٠ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ ح وَأَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قال: حَدَّثَنَا خَالِدٌ قَالَا: حَدَّثَنَا حُمَيْدٌ قَالَ: سُئِلَ أَنَسٌ هَلِ اتَّخَذَ النَّبِيُّ ﷺ خَاتَمًا؟ قَالَ: نَعَمْ، أَخَّرَ لَيْلَةً صَلَاةَ الْعِشَاءِ الْآخِرَةِ إِلَى قَرِيبٍ مِنْ شَطْرِ اللَّيْلِ فَلَمَّا أَنْ صَلَّى أَقْبَلَ النَّبِيُّ ﷺ عَلَيْنَا بِوَجْهِهِ [ثُمَّ] قَالَ: «إِنَّكُمْ لَنْ تَزَالُوا فِي صَلَاةٍ مَا انْتَظَرْتُمُوهَا» قَالَ أَنَسٌ: كَأَنِّي أَنْظُرُ

إِلَى وَبِيصِ خَاتَمِهِ. فِي حَدِيثِ عَلِيٍّ - وَهُوَ ابْنُ حُجْرٍ -: إِلَى شَطْرِ اللَّيْلِ.

تخريج: أخرجه البخاري، الأذان، باب من جلس في المسجد ينتظر الصلٰوة وفضل المساجد، ح: ٦٦١ من حديث إسماعيل بن جعفر به.

Comments:

"The luster of his ring": The Prophet's ﷺ ring was made of silver. Its jewel was also of silver. The Prophet ﷺ had it made in order to use it as a seal. With this purpose a man may wear a ring made of silver, and it may weigh as much as 4.33 grams. And Allâh knows best!

Chapter 22. Concession Allowing *'Ishâ'* To Be Called *"Al-'Atamah"*

(المعجم ٢٢) - الرُّخْصَةُ فِي أَنْ يُقَالَ لِلْعِشَاءِ الْعَتَمَةُ (التحفة ٤٦)

541. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If the people knew what (virtue) there was in the call to prayer and the first row, and they could not find any way to get to do that[1] other than by drawing lots, they would do that. If they knew what (virtue) there was in coming early to prayer, they would compete to be first in the *Masjid*. If they knew what (virtue) there was in *Al-'Atamah* and *Ṣubḥ*, they would come to them even if they had to crawl." (***Ṣaḥîḥ***)

٥٤١ - أَخْبَرَنَا عُتْبَةُ بْنُ عَبْدِ اللهِ قَالَ: قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ ح وَالْحَارِثُ ابْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهِمُوا عَلَيْهِ لَاسْتَهَمُوا وَلَوْ يَعْلَمُ النَّاسُ مَا فِي التَّهْجِيرِ لَاسْتَبَقُوا إِلَيْهِ، وَلَوْ عَلِمُوا مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبْوًا».

تخريج: أخرجه البخاري، الأذان، باب الاستهام في الأذان، ح: ٦١٥، ومسلم، الصلٰوة، باب تسوية الصفوف وإقامتها وفضل الأول فالأول منها ... الخ، ح: ٤٣٧ من حديث مالك به، وهو في الموطأ(يحيىٰ): ١/ ٦٨، والكبرىٰ، ح: ١٥٢١ .

[1] Indicating the two mentioned items: that is the call to prayer and praying in the first vow.

Chapter 23. It Is Disapproval To Call *'Ishâ'* "*Al-'Atamah*"

(المعجم ٢٣) - الكَرَاهِيَةُ فِي ذَلِكَ
(التحفة ٤٧)

542. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Do not let the Bedouin make you change the name of this prayer of yours, for they delay the prayer until it is very dark because of their preoccupation with camels and milking them. Verily, it is *'Ishâ'*.'" (*Sahîh*)

٥٤٢ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا أَبُو دَاوُدَ - هُوَ الْحَفَرِيُّ - عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَغْلِبَنَّكُمُ الْأَعْرَابُ عَلَى اسْمِ صَلَاتِكُمْ هٰذِهِ فَإِنَّهُمْ يُعْتِمُونَ عَلَى الْإِبِلِ وَإِنَّهَا الْعِشَاءُ».

تخريج: أخرجه مسلم، المساجد، باب وقت العشاء وتأخيرها، ح:٦٤٤ من حديث سفيان الثوري به، وهو في الكبرٰى، ح:١٥٢٢.

543. It was narrated that Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ say on the *Minbar*: 'Do not let the Bedouin make you change the name of your prayer; verily, it is *'Ishâ'*.'" (*Sahîh*)

٥٤٣ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنِ ابْنِ عُيَيْنَةَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ عَلَى الْمِنْبَرِ: «لَا تَغْلِبَنَّكُمُ الْأَعْرَابُ عَلَى اسْمِ صَلَاتِكُمْ أَلَا إِنَّهَا الْعِشَاءُ».

تخريج: انظر الحديث السابق، وأخرجه مسلم من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:١٥٢٣.

Comments:

The Bedouins continued calling the *'Ishâ'* prayer *'Atamah* (the first third of the night, after the disappearance of the sun's reddish afterglow) but they further called the *Maghrib* prayer *'Ishâ'*. That is not at all proper, because in that case, the commands of *'Ishâ'* would begin to be applied to the *Maghrib* prayer and this would cause serious confusion. Calling the *'Ishâ'* *'Atamah* is due to its trait and therefore it is treated leniently. But calling the *Maghrib* by the name of *'Ishâ'* is not at all appropriate.

Chapter 24. The Beginning Of The Time For *Subḥ*

(المعجم ٢٤) - أَوَّلُ وَقْتِ الصُّبْحِ

(التحفة ٤٨)

544. Ja'far bin Muḥammad bin 'Âlî bin Al-Ḥusain narrated from his father, that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ prayed *Subḥ* as soon as he was certain the dawn had appeared." (*Ṣaḥîḥ*)

٥٤٤ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ هَارُونَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ أَنَّ جَابِرَ ابْنَ عَبْدِ اللهِ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ الصُّبْحَ حِينَ تَبَيَّنَ لَهُ الصُّبْحُ.

تخريج: أخرجه مسلم، الحج، باب حجة النبي ﷺ، ح:١٢١٨ من حديث حاتم به مطولاً، وهذا طرف منه، وهو في الكبرٰى، ح:١٥٢٥.

Comments:

The first moment of the time of the dawn prayer (*Salât Al-Fajr*), by consensus of all, is the true dawn (*Subh Sâdiq*). The true dawn denotes the white streak of light which stretches across the horizon. Before spreading, when a few gleams appear rising from below, it is the false dawn. The false dawn is not valid as an indicator for either prayer or fasting. However, the true dawn is the actual dawn. This is what is meant by the expression, its light spreads itself.

545. Ḥumaid narrated from Anas that a man came to the Prophet ﷺ and asked him about the time of the *Subḥ* prayer. The following morning he commanded that the *Iqâmah* for prayer be said when dawn broke, and he led us in prayer. The next day when there was light he commanded that the *Iqâmah* for prayer be said and he led us in prayer. Then he said: "Where is the one who was asking about the time for prayer? (It is) between these two times." (*Ṣaḥîḥ*)

٥٤٥ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَسَأَلَهُ عَنْ وَقْتِ صَلَاةِ الْغَدَاةِ، فَلَمَّا أَصْبَحْنَا مِنَ الْغَدِ أَمَرَ حِينَ انْشَقَّ الْفَجْرُ أَنْ تُقَامَ الصَّلَاةُ، فَصَلَّى بِنَا فَلَمَّا كَانَ مِنَ الْغَدِ أَسْفَرَ ثُمَّ أَمَرَ فَأُقِيمَتِ الصَّلَاةُ فَصَلَّى بِنَا، ثُمَّ قَالَ: «أَيْنَ السَّائِلُ عَنْ وَقْتِ الصَّلَاةِ؟ مَا بَيْنَ هٰذَيْنِ وَقْتٌ».

تخريج: [صحيح] أخرجه أحمد:٣/ ١١٣ من حديث إسماعيل ابن علية عن حميد الطويل به، ورواه يحيىٰ القطان (أحمد:٣/ ١٨٢)، ومحمد بن عبدالله (أيضًا:٣/ ١٨٩) عن حميد به، وللحديث شواهد كثيرة * إسماعيل هو ابن جعفر في هذا السند، وهذا الحديث في الكبرٰى للنسائي، ح:١٥٢٦.

Chapter 25. *At-Taghlîs* (Praying *Fajr* While It Is Still Dark) While a Resident

(المعجم ٢٥) - التَّغْلِيسُ فِي الحَضَرِ
(التحفة ٤٩)

546. It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ had prayed *Subh*, the women would depart, wrapped in their wrappers, unrecognizable because of the darkness." (*Sahîh*)

٥٤٦ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللهِ ﷺ لَيُصَلِّي الصُّبْحَ فَيَنْصَرِفُ النِّسَاءُ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ مَا يُعْرَفْنَ مِنَ الْغَلَسِ.

تخريج: أخرجه البخاري، الأذان، باب انتظار الناس قيام الإمام العالم، ح:٨٦٧، ومسلم، المساجد، باب استحباب التبكير بالصبح في أول وقتها ... الخ، ح:٦٤٥/ ٢٣٢ من حديث مالك به، وهو في الموطأ(يحيٰى):١/ ٥، والكبرٰى، ح:١٥٢٨.

Comments:

Allâh's Messenger ﷺ generally performed the prayer (*Salât Al-Fajr*) in the early phase of semidarkness (known in Arabic as *Ghalas*) and completed it also in the semidarkness. Therefore, when the womenfolk used to go out (of the mosque) to return to their homes, with their wrappers draped over themselves, nobody would recognize them, on account of the lingering darkness (*Ghalas*).

547. It was narrated that 'Âishah said: "The women used to pray *Subh* with the Messenger of Allâh ﷺ, wrapped in their wrappers, then they would return, and no one would recognize them because of the darkness." (*Sahîh*)

٥٤٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: كُنَّ النِّسَاءُ يُصَلِّينَ مَعَ رَسُولِ اللهِ ﷺ الصُّبْحَ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ فَيَرْجِعْنَ فَمَا [يَعْرِفُهُنَّ] أَحَدٌ مِنَ الْغَلَسِ.

تخريج: أخرجه مسلم، المساجد، باب استحباب التبكير بالصبح في أول وقتها ... الخ، ح:٦٤٥/ ٢٣٠ من حديث سفيان بن عيينة، والبخاري، الصلٰوة، باب: في كم تصلي المرأة من الثياب؟، ح:٣٧٢ من حديث الزهري به، وهو في الكبرٰى، ح:١٥٢٧.

Chapter 26. *At-Taghlîs* (Praying *Fajr* While It Is Still Dark) While Travelling

(المعجم ٢٦) - التَّغْلِيسُ فِي السَّفَرِ
(التحفة ٥٠)

548. It was narrated that Anas said: "The Messenger of Allâh ﷺ prayed *Fajr* on the day of Khaibar

٥٤٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ

زَيْدٍ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ يَوْمَ خَيْبَرَ صَلَاةَ الصُّبْحِ بِغَلَسٍ وَهُوَ قَرِيبٌ مِنْهُمْ، فَأَغَارَ عَلَيْهِمْ وَقَالَ: «اللَّهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ» مَرَّتَيْنِ «إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ».

during the time that it was still dark, when he was near the enemy. Then he attacked them and said: '*Allâhu Akbar!* Khaibar is destroyed!' Twice. 'Then, when it descends in their courtyard, evil will be the morning for those who had been warned!'"[1] (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، صلٰوة الخوف، باب التبكير والغلس بالصبح ... الخ، ح:٩٤٧ من حديث حماد بن زيد به، وهو في الكبرٰى، ح:١٥٢٩.

Comments:

Allâh's Messenger ﷺ attacked after dawn, because he had been waiting for the *Adhan* of the dawn prayer. Had he heard the *Adhan* from the people he was about to attack, he would not have carried out the attack, so that Muslims there might not be killed. And if he would not hear the *Adhan* from them, he would carry out the attack, because, in that case, he would clearly be attacking disbelievers.

Chapter 27. *Al-Isfâr* (Praying *Fajr* When It Has Become Lighter)

(المعجم ٢٧) - **بَابُ الْإِسْفَارِ** (التحفة ٥١)

549. It was narrated from Râfi' bin Khadîj that the Prophet ﷺ said: "Pray *Fajr* when the dawn shines." (*Ṣaḥîḥ*)

٥٤٩ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى عَنِ ابْنِ عَجْلَانَ قَالَ: حَدَّثَنِي عَاصِمُ ابْنُ عُمَرَ بْنِ قَتَادَةَ عَنْ مَحْمُودِ بْنِ لَبِيدٍ عَنْ رَافِعِ بْنِ خَدِيجٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْفِرُوا بِالْفَجْرِ».

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلٰوة، باب وقت الصبح، ح:٤٢٤، وابن ماجه، الصلٰوة، باب وقت صلٰوة الفجر، ح:٦٧٢ من حديث ابن عجلان به، وهو في الكبرٰى، ح:١٥٣٠، وصححه الترمذي، ح:١٥٤، وابن حبان، والحديث منسوخ كما تقدم، ح:٥٢٥.

550. It was narrated from Maḥmûd bin Labîd, from some men among his people who were of the Anṣâr, that the Messenger of Allâh ﷺ said: "The more you delay *Fajr*, the greater the reward." (*Ṣaḥîḥ*)

٥٥٠ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا أَبُو غَسَّانَ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ رِجَالٍ مِنْ قَوْمِهِ مِنَ

[1] *Aṣ-Ṣâffât* 37:177.

الْأَنْصَارِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا أَسْفَرْتُمْ بِالْفَجْرِ فَإِنَّهُ أَعْظَمُ بِالْأَجْرِ».

تخريج: [إسناده صحيح] أخرجه الطبراني في الكبير: ٤/ ٢٥١، ح: ٤٢٩٤ من حديث ابن أبي مريم عن أبي غسان محمد بن مطرف به، وهو في الكبرى، ح: ١٥٣١، والحديث منسوخ كما تقدم في الحديث السابق.

Comments:

1. "The more you delay *Fajr*, the greater the reward" means offer it delayed. Though it is permitted, it is not excellent. Because the practice of the Prophet ﷺ was to offer the prayer in darkness, as has been reported above. Therefore the meaning of this report has been variously interpreted. For instance, making the beginning of the prayer in the darkness, recitation (of the Qur'ân) should be prolonged until you enter upon the time when the dawn becomes white. In the translation of the other narration, this meaning has been adopted, and this is in accordance with the Prophet's ﷺ action. Or shining of the dawn denotes whiteness (on the rim of the sky) and not on the Earth. This means the prayer should be offered when the eastern sky becomes lit or manifest. However, the darkness will still lingers on the Earth. This implication is also according to the Prophet's ﷺ custom. Or this command relates especially to those mosques where the size of the gathering is huge. The worshippers are of various types and they cannot assemble early. Or this command relates especially to nights in (the end of) which the moon shines, so that certainty of the daybreak is established. Or this injunction specifically relates to the nights, which are short, so that worshippers could easily join the congregation. The greater the number of the worshippers, the greater the reward. And Allâh knows best!
2. The second report signifies the prayer should be started in darkness and in the process of recitation if the light becomes bright, there is no harm in that.

Chapter 28. Whoever Catches Up With A *Rak'ah* Of The *Ṣubḥ* Prayer

(المعجم ٢٨) - **بَابُ** مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلَاةِ الصُّبْحِ (التحفة ٥٢)

551. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever catches up with a prostration of *Ṣubḥ* before the sun rises, then he has caught up with it; and whoever catches up with a prostration of *'Asr* before the sun sets, then he has caught up with it." (*Ṣaḥîḥ*)

٥٥١ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ وَمُحَمَّدُ ابْنُ الْمُثَنَّى - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا يَحْيَى عَنْ عَبْدِ اللهِ بْنِ سَعِيدٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ الْأَعْرَجُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَدْرَكَ سَجْدَةً مِنَ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَهَا، وَمَنْ

أَدْرَكَ سَجْدَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَهَا».

تخريج: [صحيح] أخرجه أحمد:٢/٤٧٤ عن يحيىٰ بن سعيد القطان به، وصححه ابن خزيمة، ح:٩٨٥، وهو في الكبرىٰ، ح:١٥٣٥، وأخرجه البخاري، ح:٥٧٩، ومسلم، ح:٦٠٨ من حديث الأعرج به.

552. It was narrated from 'Âishah that the Prophet ﷺ said: "Whoever catches up with a *Rak'ah* of *Fajr* before the sun rises, then he has caught up with it; and whoever catches up with a *Rak'ah* of *'Asr* before the sun sets, then he has caught up with it." (***Sahîh***)

٥٥٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ: حدَّثنا ابْنُ الْمُبَارَكِ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الْفَجْرِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَهَا، وَمَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَهَا».

تخريج: أخرجه مسلم، المساجد، باب من أدرك ركعةً من الصلٰوة فقد أدرك تلك الصلٰوة، ح:٦٠٩ من حديث ابن المبارك به، وهو في الكبرىٰ، ح:١٥٣٣.

Comments:

See Hadîth 515.

Chapter 29. The End Of The Time For *Subh*

(المعجم ٢٩) - آخِرُ وَقْتِ الصُّبْحِ (التحفة ٥٣)

553. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ used to pray *Zuhr* when the sun passed its zenith, and he would pray *'Asr* between these two prayers; and he would pray *Maghrib* when the sun had set, and he used to pray *'Ishâ'* when the twilight had disappeared," then he said straight after that: "And he would pray *Fajr* when a man could see clearly." (***Sahîh***)

٥٥٣ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَا: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنْ أَبِي صَدَقَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي الظُّهْرَ إِذَا زَالَتِ الشَّمْسُ، وَيُصَلِّي الْعَصْرَ بَيْنَ صَلَاتَيْكُمْ هَاتَيْنِ، وَيُصَلِّي الْمَغْرِبَ إِذَا غَرَبَتِ الشَّمْسُ، وَيُصَلِّي الْعِشَاءَ إِذَا غَابَ الشَّفَقُ، ثُمَّ قَالَ عَلَى إِثْرِهِ: وَيُصَلِّي الصُّبْحَ إِلَى أَنْ يَنْفَسِحَ الْبَصَرُ.

تخريج: [صحيح] أخرجه أحمد: ٣/ ١٢٩ من حديث شعبة به، وهو في الكبرٰى، ح: ١٥٣٢ رواية محمد بن عبدالأعلى، وإسناده حسن * أبو صدقة اسمه توبة وثقه الذهبي، وروى عنه شعبة، وهو لا يروي إلا عن ثقة عنده، غالبًا، وللحديث شواهد.

Comments:

1. In that period of time, people used to perform the *'Asr* prayer delayed. It was, therefore, remarked that the Prophet's ﷺ *'Asr* prayer used to be between your present-day *Ẓuhr* and *'Asr* prayers. That means he used to perform it quite earlier than your present-day *'Asr*.
2. "Could see clearly", means nothing hindered its seeing far: This is not the final time of the *Fajr* prayer, but it was the time when the Prophet ﷺ concluded his prayer. That is, it denotes the end of the excellent time for the *Fajr* prayer.

Chapter 30. Whoever Catches Up With A *Rak'ah* Of The Prayer

(المعجم ٣٠) - مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ (التحفة ٥٤)

554. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever catches up with a *Rak'ah* of prayer, then he has caught up with the prayer." (*Ṣaḥîḥ*)

٥٥٤ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَدْرَكَ مِنَ الصَّلَاةِ رَكْعَةً فَقَدْ أَدْرَكَ الصَّلَاةَ».

تخريج: أخرجه البخاري، مواقيت الصلوٰة، باب من أدرك من الصلوٰة ركعةً، ح: ٥٨٠، ومسلم، المساجد، باب من أدرك ركعةً من الصلوٰة، ح: ٦٠٧ من حديث مالك به، وهو في الموطأ(يحيٰى): ١/ ١٠، والكبرٰى، ح: ١٥٣٧.

555. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever catches up with a *Rak'ah* of the prayer, then he has caught up with it." (*Ṣaḥîḥ*)

٥٥٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ أَدْرَكَ مِنَ الصَّلَاةِ رَكْعَةً فَقَدْ أَدْرَكَهَا».

تخريج: أخرجه مسلم، ح: ٦٠٧، انظر الحديث السابق من حديث عبيدالله بن عمر به، وهو في الكبرٰى، ح: ١٥٣٦.

556. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever catches up with a *Rak'ah*

٥٥٦ - أَخْبَرَنِي يَزِيدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ الصَّمَدِ: حَدَّثَنَا هِشَامٌ الْعَطَّارُ: حَدَّثَنَا

of the prayer, then he has caught up with the prayer." (*Ṣaḥîḥ*)

إِسْمَاعِيلُ - وَهُوَ ابْنُ سَمَاعَةَ - عَنْ مُوسَى ابْنِ أَعْيَنَ، عَنْ أَبِي عَمْرٍو الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَدْرَكَ مِنَ الصَّلَاةِ رَكْعَةً فَقَدْ أَدْرَكَ الصَّلَاةَ».

تخريج: أخرجه مسلم من حديث الأوزاعي به، انظر الحديثين السابقين، وهو في الكبرٰى، ح:١٥٣٨.

557. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever catches up with a *Rak'ah* of the prayer has caught up with it.'" (*Ṣaḥîḥ*)

٥٥٧ - **أَخْبَرَنِي** شُعَيْبُ بْنُ شُعَيْبِ بْنِ إِسْحَاقَ قَالَ: أَخْبَرَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنِي الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَدْرَكَ مِنَ الصَّلَاةِ رَكْعَةً فَقَدْ أَدْرَكَهَا».

تخريج: [**صحيح**] وهو في الكبرٰى، ح:١٥٣٩، وقال النسائي: "لا نعلم أحدًا تابع أبا المغيرة على قوله عن سعيد بن المسيب عن أبي هريرة والصواب عن أبي سلمة عن أبي هريرة، وهذه علة غير قادحة، وللحديث شواهد كثيرة جدًا.

558. It was narrated from Sâlim, from his father, that the Prophet ﷺ said: "Whoever catches up with a *Rak'ah* of *Jumu'ah* or any other (prayer), his prayer is complete."

٥٥٨ - **أَخْبَرَنِي** مُوسَى بْنُ سُلَيْمَانَ بْنِ إِسْمَاعِيلَ بْنِ الْقَاسِمِ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ يُونُسَ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الْجُمُعَةِ أَوْ غَيْرِهَا فَقَدْ تَمَّتْ صَلَاتُهُ».

تخريج: [**صحيح**] أخرجه ابن ماجه، إقامة الصلوات والسنة فيها، باب ماجاء فيمن أدرك من الجمعة ركعةً، ح:١١٢٣ من حديث بقية به، وللحديث شواهد كثيرة عند الدارقطني وغيره، راجع تسهيل الحاجة في تخريج سنن ابن ماجه، ح:١١٢١.

559. It was narrated from Sâlim that the Messenger of Allâh ﷺ said: "Whoever catches up with a

٥٥٩ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ التِّرْمِذِيُّ قَالَ: حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ:

Rak'ah of one of the prayers has caught up with it, except that he has to make up the portion that he missed." (*Ṣaḥîḥ*)

حَدَّثَنِي أَبُو بَكْرٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلَاةٍ مِنَ الصَّلَوَاتِ فَقَدْ أَدْرَكَهَا إِلَّا أَنَّهُ يَقْضِي مَا فَاتَهُ».

تخريج: [صحيح] انظر الحديث السابق.

Comments:

1. The *Aḥâdith* preceding this *Ḥadîth*, were concerning the *Fajr* and *'Asr* prayers. The *Aḥâdith* occurring under this chapter are regarding common prayer. It means that whichever prayer's one *Rak'ah* is offered within its time and the remaining *Rak'ahs* are also completed along with it, despite the remaining *Rak'ahs* being performed after its time had elapsed, the prayer would be considered valid and not considered delayed after its time, in view of the fact that the prayer was inaugurated within its prescribed time.
2. In the Friday prayer, if a person catches only one *Rak'ah*, the person need only make up the prayer. But if a person catches less than one *Rak'ah*, he has to pray the noon prayer's (*Ẓuhr*) four *Rak'ahs*, according to this *Ḥadîth*.

Chapter 31. Times During Which *Ṣalâh* Is Prohibited

(المعجم ٣١) - السَّاعَاتُ الَّتِي نُهِيَ عَنِ الصَّلَاةِ فِيهَا (التحفة ٥٥)

560. It was narrated from 'Abdullâh Aṣ-Ṣunâbiḥî that the Messenger of Allâh ﷺ said: "The sun rises and with it the horn of the Shaitân, then when it is fully risen, he goes away. Then when it approaches the meridian he comes near to it, and when it has passed the zenith he goes away. Then when it is close to setting, he comes near to it, then when it has set, he goes away." And the Messenger of Allâh ﷺ forbade praying at those times. (*Ṣaḥîḥ*)

٥٦٠ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللهِ الصُّنَابِحِيِّ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الشَّمْسُ تَطْلُعُ وَمَعَهَا قَرْنُ الشَّيْطَانِ، فَإِذَا ارْتَفَعَتْ فَارَقَهَا، فَإِذَا اسْتَوَتْ قَارَنَهَا، فَإِذَا زَالَتْ فَارَقَهَا، فَإِذَا دَنَتْ لِلْغُرُوبِ قَارَنَهَا، فَإِذَا غَرَبَتْ فَارَقَهَا، وَنَهَى رَسُولُ اللهِ ﷺ عَنِ الصَّلَاةِ فِي تِلْكَ السَّاعَاتِ».

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في الساعات التي تكره فيها الصلوة، ح:١٢٥٣ من حديث زيد به، وهو في الموطأ (يحيى):١/٢١٩، والكبرى، ح:١٥٤٢.

Comments:

In these three times, one is forbidden to perform optional prayer (*Nafl*), but one may perform the obligatory prayer if one recalls that one has to still perform it.

561. It was narrated that Mûsâ bin 'Âlî bin Rabâh said: "I heard my father say: 'I heard 'Uqbah bin 'Âmir Al-Juhanî say: There are three times during which the Messenger of Allâh ﷺ forbade us to pray in or bury our dead: When the sun has clearly started to rise, until it is fully risen; when it is directly overhead at noon, until it has passed its zenith; and when it is close to setting, until it has fully set."' (*Ṣaḥîḥ*)

٥٦١ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ عَنْ مُوسَى بْنِ عُلَيِّ بْنِ رَبَاحٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ: ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللهِ ﷺ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ أَوْ نَقْبُرَ فِيهِنَّ مَوْتَانَا: حِينَ تَطْلُعُ الشَّمْسُ بَازِغَةً حَتَّى تَرْتَفِعَ، وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَمِيلَ، وَحِينَ تَضَيَّفُ الشَّمْسُ لِلْغُرُوبِ حَتَّى تَغْرُبَ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب الأوقات التي نهى عن الصلوة فيها، ح:٨٣١ من حديث موسى بن عُلَيّ، وابن ماجه، ح:١٥١٩ من حديث عبدالله بن المبارك به، وهو في الكبرٰى، ح:١٥٤٣.

Comments:

Imâm Aḥmad (may Allâh bestow His Mercy upon him), on account of the apparent phrasing (of this report), has stated that it is forbidden to give the corpse a burial in these three times, while other scholars have interpreted this *Ḥadîth* differently.

Chapter 32. The Prohibition Of Praying After *Ṣubḥ*

(المعجم ٣٢) - النَّهْيَ عَنِ الصَّلَاةِ بَعْدَ الصُّبْحِ (التحفة ٥٦)

562. It was narrated from Abû Hurairah that the Prophet ﷺ forbade praying after *'Asr* until the sun had set, and after *Ṣubḥ* until the sun had risen. (*Ṣaḥîḥ*)

٥٦٢ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ مُحَمَّدِ ابْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ وَعَنِ الصَّلَاةِ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ.

تخريج: أخرجه مسلم، ح:٨٢٥ انظر الحديث السابق من حديث مالك به، وهو في الموطأ (يحيٰى):١/٢٢١، والكبرٰى، ح:١٥٤٥.

Comments:

In this narration, prayer signifies optional prayer. It is permissible at the above times to offer obligatory prayers, and it is also permissible to make up missed obligatory prayers.

563. It was narrated that Ibn 'Abbâs said: "I heard more than one of the Companions of the Prophet ﷺ – including 'Umar who was one of the dearest of them to me – that the Messenger of Allâh ﷺ forbade praying after *Fajr* until the sun had risen, and praying after *'Asr* until the sun had set." (*Ṣaḥîḥ*)

٥٦٣ - أَخْبَرَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا مَنْصُورٌ عَنْ قَتَادَةَ قَالَ: حَدَّثَنَا أَبُو الْعَالِيَةِ عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ غَيْرَ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنْهُمْ عُمَرُ وَكَانَ مِنْ أَحَبِّهِمْ إِلَيَّ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ، وَعَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب الأوقات التي نهي عن الصلوة فيها، ح:٨٢٦ من حديث هشيم، والبخاري، مواقيت الصلوة، باب الصلوة بعد الفجر حتى ترتفع الشمس، ح:٥٨١ من حديث قتادة به.

Chapter 33. The Prohibition Of Praying While The Sun Is Rising

(المعجم ٣٣) - **بَابُ النَّهْيِ عَنِ الصَّلَاةِ عِنْدَ طُلُوعِ الشَّمْسِ** (التحفة ٥٧)

564. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "No one of you should deliberately try to pray when the sun is rising, or when it is setting." (*Ṣaḥîḥ*)

٥٦٤ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَتَحَرَّى أَحَدُكُمْ فَيُصَلِّي عِنْدَ طُلُوعِ الشَّمْسِ وَعِنْدَ غُرُوبِهَا».

تخريج: أخرجه البخاري، مواقيت الصلوة، باب لا تتحرى الصلوة قبل غروب الشمس، ح:٥٨٥، ومسلم، صلوة المسافرين، باب الأوقات التي نهي عن الصلوة فيها، ح:٨٢٨ من حديث مالك به، وهو في الموطأ(يحيى): ١/ ٢٢٠.

Comments:

To deliberately begin to perform prayer in the above-mentioined three times is not proper. However, if one had already been praying, and during the process the sun rises, or sets, or rises to its zenith, one's prayer will not be invalidated. In fact, one should continue with and finish his prayer.

565. It was narrated from Ibn

٥٦٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ:

'Umar that the Messenger of Allâh ﷺ forbade praying when the sun is rising or setting. (*Ṣaḥîḥ*)

حَدَّثَنَا خَالِدٌ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى أَنْ يُصَلَّى مَعَ طُلُوعِ الشَّمْسِ أَوْ غُرُوبِهَا.

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/٢٩ من حديث عبيدالله بن عمر به، وهو في الكبرٰى، ح: ١٥٤٦، والحديث متفق عليه من نافع، انظر الحديث السابق.

Chapter 34. The Prohibition Of Praying At Midday

(المعجم ٣٤) - النَّهْيُ عَنِ الصَّلَاةِ نِصْفَ النَّهَارِ (التحفة ٥٨)

566. It was narrated from Mûsâ bin 'Âlî that his father said: "I heard 'Uqbah bin 'Âmir say: 'There are three times during which the Messenger of Allâh ﷺ forbade us from praying or burying our dead: When the sun had clearly started to rise until it was fully risen, when it was directly overhead at noon until it has passed the zenith, and when it was close to setting until it had fully set.'" (*Ṣaḥîḥ*)

٥٦٦ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا سُفْيَانُ - وَهُوَ ابْنُ حَبِيبٍ - عَنْ مُوسَى بْنِ عُلَيٍّ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ يَقُولُ: ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللهِ ﷺ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ أَوْ نَقْبُرَ فِيهِنَّ مَوْتَانَا حِينَ تَطْلُعُ الشَّمْسُ بَازِغَةً حَتَّى تَرْتَفِعَ، وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَمِيلَ، وَحِينَ تَضَيَّفُ لِلْغُرُوبِ حَتَّى تَغْرُبَ.

تخريج: [صحيح] تقدم، ح: ٥٦١، وهو في الكبرٰى، ح: ١٥٤٨.

Comments:

Collectively, there are five times in which the prayer is undesirable: (1) The sunrise (2) When the sun is at its zenith in the sky (3) The sunset (4) After praying the dawn prayer [*Ṣubh*] (5) and after praying the mid-afternoon prayer [*Asr*].

Chapter 35. The Prohibition Of Praying After *'Asr*

(المعجم ٣٥) - النَّهْيُ عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ (التحفة ٥٩)

567. It was narrated from Ḍamrah bin Sa'eed that he heard Abû Sa'eed Al-Khudrî say: "The Messenger of Allâh ﷺ forbade praying after *Ṣubḥ* until the sun had risen, and praying after *'Asr* until the sun had set." (*Ṣaḥîḥ*)

٥٦٧ - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ ضَمْرَةَ بْنِ سَعِيدٍ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الصَّلَاةِ بَعْدَ الصُّبْحِ حَتَّى الطُّلُوعِ وَعَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى الْغُرُوبِ.

تخريج: [إسناده صحيح] أخرجه أحمد:٣/٧،٦ عن سفيان بن عيينة به، وهو في الكبرٰى، ح:١٥٤٩ * ابن عيينة صرح بالسماع (الحميدي:٧٣١)، وللحديث شواهد كثيرة.

Comments:

One is forbidden to offer optional prayer after praying the dawn prayer (*Subh*) and the mid-afternoon prayer (*'Asr*). This is because had the optional Prayer been permitted, people might have surely performed prayer at the *time of the sunset and the sunrise, since the precise sighting of the sunrise* and the sunset is almost impossible from inside mosques (or homes). It is probable that prayer during the said times has been made forbidden in order to eradicate the possibility of people praying during prohibited times.

568. It was narrated from 'Aṭâ' bin Yazîd that he heard Abû Sa'eed Al-Khudrî say: "I heard the Messenger of Allâh ﷺ say: 'There is no prayer after *Fajr* until the sun has clearly risen, and no prayer after *'Asr* until the sun has fully set.'" (*Ṣaḥîḥ*)

٥٦٨ - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدُ بْنُ يزيدَ عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا صَلَاةَ بَعْدَ الْفَجْرِ حَتَّى تَبْزُغَ الشَّمْسُ وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ».

تخريج: أخرجه البخاري، مواقيت الصلٰوة، باب لا تتحرى الصلٰوة قبل غروب الشمس، ح:٥٨٦، ومسلم، صلٰوة المسافرين، باب الأوقات التي نهي عن الصلٰوة فيها، ح:٨٢٧ من حديث ابن شهاب به، وهو في الكبرٰى، ح:٤٦٥.

569. (Another chain) from Abû Sa'eed Al-Khudrî, from the Messenger of Allâh ﷺ with a similar report. (*Ṣaḥîḥ*)

٥٦٩ - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ: حَدَّثَنَا الْوَلِيدُ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ نَمِرٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ رَسُولِ اللهِ ﷺ، بِنَحْوِهِ.

تخريج: [صحيح] انظر الحديث السابق.

570. It was narrated from Ibn 'Abbâs that the Prophet ﷺ forbade praying after *'Asr*. (*Ṣaḥîḥ*)

٥٧٠ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ.

تخريج:[صحيح] أخرجه الدارمي: ١/ ١١٥، ح: ٤٤٠ من حديث سفيان بن عيينة به مطولاً، وهو في الكبرٰى، ح: ٣٦٩، وللحديث شواهد كثيرة.

571. It was narrated from Ibn Țawûs that his father said: "'Âishah, may Allâh be pleased with her, said: 'Umar, may Allâh be pleased with him, is not correct, rather the Messenger of Allâh ﷺ only prohibited, as he said: 'Do not deliberately seek to pray when the sun is rising or when it is setting, for it rises between the horns of a Shaițân." (*Șaḥîḥ*)

٥٧١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ الْمُخَرِّمِيُّ: حَدَّثَنَا الْفَضْلُ بْنُ عَنْبَسَةَ: حَدَّثَنَا وُهَيْبٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ قَالَ: قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: أَوْهَمَ عُمَرُ رَضِيَ اللهُ عَنْهُ، إِنَّمَا نَهَى رَسُولُ اللهِ ﷺ قَالَ: «لَا تَتَحَرَّوْا بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ».

تخريج:أخرجه مسلم، صلٰوة المسافرين، باب لا تتحروا بصلٰوتكم طلوع الشمس ولا غروبها، ح: ٨٣٣ من حديث وهيب به، وهو في الكبرٰى، ح: ٣٧٠ مختصرًا.

Comments:

Umar's ﷺ forbidding people to pray after the *'Asr* prayer was based on the explicit prohibition of the Messenger of Allâh ﷺ. But 'Âishah ﷺ had probably no knowledge of its prohibition, or she might have drawn a different conclusion on account of the Prophet's ﷺ praying after *'Asr.*

572. Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'When the edge of the sun rises, then delay prayer until it has fully risen, and when the edge of the sun starts to set, delay prayer until it has fully set.'" (*Șaḥîḥ*)

٥٧٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي قَالَ: أَخْبَرَنِي ابْنُ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا طَلَعَ حَاجِبُ الشَّمْسِ فَأَخِّرُوا الصَّلَاةَ حَتَّى تُشْرِقَ، فَإِذَا غَابَ حَاجِبُ الشَّمْسِ فَأَخِّرُوا الصَّلَاةَ حَتَّى تَغْرُبَ».

تخريج:أخرجه البخاري، مواقيت الصلٰوة، باب الصلٰوة بعد الفجر حتى ترتفع الشمس، ح: ٥٨٣ من حديث يحي القطان، ومسلم، صلٰوة المسافرين، باب الأوقات التي نهي عن الصلٰوة فيها: ٨٢٩ من حديث هشام به، وهو في الكبرٰى، ح: ١٥٥٠.

Comments:

It is not right to begin prayer when the sun is about to rise or to set. However,

if one had been performing it already, he should continue with it, as has been mentioned in *Aḥâdith* 551 to 559.

573. Abû Yaḥya Sulaim bin 'Âmir, Ḍamrah bin Ḥabîb and Abû Ṭalḥah Nu'aim bin Ziyâd said: "We heard Abû Umâmah Al-Bâhilî say: 'I heard 'Amrah bin 'Abasah say: I said: 'O Messenger of Allâh, is there any moment which brings one closer to Allâh than another, or any moment that should be sought out for remembering Allâh?' He said: 'Yes, the closest that the Lord is to His slave is in the last part of the night, so if you can be among those who remember Allâh at that time, then do so. For prayer is attended and witnessed (by the angels) until the sun rises, then it rises between the two horns of the *Shaiṭân*, that is the time when the disbelievers pray, so do not pray until the sun has risen to the height of a spear and its rays have disappeared. Then prayer is attended and witnessed (by the angels) until the sun is directly overhead at midday, and that is the time when the gates of Hell are opened and it is stoked up. So do not pray until the shadows appear. Then prayer is attended and witnessed (by the angels) until the sun sets, and it sets between the horns of a *Shaiṭân*, and that is the time when the disbelievers pray.''' (*Ṣaḥîḥ*)

٥٧٣ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ: أَخْبَرَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: أَخْبَرَنِي أَبُو يَحْيَى سُلَيْمُ بْنُ عَامِرٍ وَضَمْرَةُ ابْنُ حَبِيبٍ وَأَبُو طَلْحَةَ نُعَيْمُ بْنُ زِيَادٍ قَالُوا: سَمِعْنَا أَبَا أُمَامَةَ الْبَاهِلِيَّ يَقُولُ: سَمِعْتُ عَمْرَو بْنَ عَبَسَةَ يَقُولُ: قُلْتُ يَا رَسُولَ اللهِ! هَلْ مِنْ سَاعَةٍ أَقْرَبُ مِنَ الْأُخْرَى؟ أَوْ هَلْ مِنْ سَاعَةٍ يُبْتَغَى ذِكْرُهَا؟ قَالَ: «نَعَمْ، إِنَّ أَقْرَبَ مَا يَكُونُ الرَّبُّ عَزَّ وَجَلَّ مِنَ الْعَبْدِ جَوْفُ اللَّيْلِ الْآخِرِ، فَإِنِ اسْتَطَعْتَ أَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللهَ عَزَّ وَجَلَّ فِي تِلْكَ السَّاعَةِ فَكُنْ، فَإِنَّ الصَّلَاةَ مَحْضُورَةٌ مَشْهُودَةٌ إِلَى طُلُوعِ الشَّمْسِ، فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيِ الشَّيْطَانِ وَهِيَ سَاعَةُ صَلَاةِ الْكُفَّارِ فَدَعِ الصَّلَاةَ حَتَّى تَرْتَفِعَ قِيدَ رُمْحٍ وَيَذْهَبَ شُعَاعُهَا ثُمَّ الصَّلَاةُ مَحْضُورَةٌ مَشْهُودَةٌ حَتَّى تَعْتَدِلَ الشَّمْسُ اعْتِدَالَ الرُّمْحِ بِنِصْفِ النَّهَارِ فَإِنَّهَا سَاعَةٌ تُفْتَحُ فِيهَا أَبْوَابُ جَهَنَّمَ وَتُسْجَرُ فَدَعِ الصَّلَاةَ حَتَّى يَفِيءَ الْفَيْءُ ثُمَّ الصَّلَاةُ مَحْضُورَةٌ مَشْهُودَةٌ حَتَّى تَغِيبَ الشَّمْسُ فَإِنَّهَا تَغِيبُ بَيْنَ قَرْنَيْ شَيْطَانٍ وَهِيَ صَلَاةُ الْكُفَّارِ».

تخريج: [إسناده صحيح] تقدم، ح:١٤٧، وهو في الكبرى، ح:١٥٤٤، وأخرجه ابن خزيمة: ٢/ ١٨٢، ح:١١٤٧ من حديث معاوية بن صالح به مختصرًا.

Comments:

1. In one sense, all times are equal. But relating to Allâh's closeness and His distancing, a distinction materializes between different times. For instance, after midnight, Allâh's Mercy draws near to the extent that He descends to the lowest sky when there remains the final third of the night. Therefore, it is the time of unique nearness (to Allâh). *Alaykum bi qiyâm al-layl fa innahu dâbussâlihin qablakum* (*Jâmi' at-Tirmidhi, Hadîth* 3549): Observe night vigil (*Qiyâm Al-Layl*) because it has remained the practice of the righteous before you.
2. From this narration, undesirability of praying in three times is mentioned: (1) the sunrise (2) the sun's reaching its zenith (3) the sunset. While in some other *Ahâdith*, forbiddance to pray after praying the *'Asr* prayer and after praying the dawn Prayer has been mentioned. It is essential to abide by all the various narrations.

Chapter 36. Concession Allowing Prayer After *'Asr*

(المعجم ٣٦) - الرُّخْصَةُ فِي الصَّلَاةِ بَعْدَ الْعَصْرِ (التحفة ٦٠)

574. It was narrated that 'Âlî said: "The Messenger of Allâh ﷺ forbade praying after *'Asr* unless the sun was still white, clear and high." (*Sahîh*)

٥٧٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ وَهْبِ بْنِ الْأَجْدَعِ، عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ إِلَّا أَنْ تَكُونَ الشَّمْسُ بَيْضَاءَ نَقِيَّةً مُرْتَفِعَةً.

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوة، باب من رخص فيهما إذا كانت الشمس مرتفعة، ح:١٢٧٤ من حديث منصور بن المعتمر، وهو في الكبرى، ح:٣٧٢.

575. It was narrated that Hishâm said: "My father told me: 'Âishah said: 'The Messenger of Allâh ﷺ never neglected to pray two *Rak'ahs* after *'Asr* in my house.'" (*Sahîh*)

٥٧٥ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي قَالَ: قَالَتْ عَائِشَةُ: مَا تَرَكَ رَسُولُ اللهِ ﷺ السَّجْدَتَيْنِ بَعْدَ الْعَصْرِ عِنْدِي قَطُّ.

تخريج: أخرجه البخاري، مواقيت الصلوة، باب ما يصلى بعد العصر من الفوائت ونحوها، ح:٥٩١ من حديث يحيى القطان، ومسلم، صلوة المسافرين، باب معرفة الركعتين اللتين كان يصليهما النبي ﷺ بعد العصر، ح:٨٣٥/ ٢٩٩ من حديث هشام به، وهو في الكبرى، ح:١٥٥٣.

Comments:

This is said to be specifically related to the Messenger of Allâh ﷺ. This is because he has explicitly forbidden performing prayer after *'Asr*.

576. It was narrated that Al-Aswad said: 'Âishah said: "The Messenger of Allâh ﷺ never entered upon me after *'Asr* but he prayed them (the two *Rak'ahs*)." (*Ṣaḥîḥ*)

٥٧٦ - أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ قَالَ: قَالَتْ عَائِشَةُ: مَا دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ بَعْدَ الْعَصْرِ إِلَّا صَلَّاهُمَا.

تخريج: [صحيح] وهو متفق عليه، من حديث الأسود انظر الحديث الآتي:(٥٧٨)، وهو في الكبرٰى، ح: ١٥٥٤.

577. It was narrated that Abû Isḥâq said: "I heard Masrûq and Al-Aswad say: We bear witness that 'Âishah said: 'When the Messenger of Allâh ﷺ was with me after *'Asr*, he would pray them (these two *Rak'ahs*).'" (*Ṣaḥîḥ*)

٥٧٧ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ خَالِدِ بْنِ الْحَارِثِ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ مَسْرُوقًا وَالْأَسْوَدَ قَالَا: نَشْهَدُ عَلَى عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا كَانَ عِنْدِي بَعْدَ الْعَصْرِ صَلَّاهُمَا.

تخريج: أخرجه البخاري، مواقيت الصلٰوة، باب ما يصلى بعد العصر ... الخ، ح:٥٩٣، ومسلم، صلٰوة المسافرين، باب معرفة الركعتين اللبين كان يصليهما النبي ﷺ بعد العصر، ح:٨٣٥/ ٣٠١، انظر الحديث السابق:(٥٧٥) من حديث شعبة به، وهو في الكبرٰى، ح:١٥٥٥.

578. It was narrated that 'Âishah said: "There are two prayers that the Messenger of Allâh ﷺ never neglected to pray them in my house secretly nor publicly: Two *Rak'ahs* before *Fajr* and two *Rak'ahs* after *'Asr*." (*Ṣaḥîḥ*)

٥٧٨ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: صَلَاتَانِ مَا تَرَكَهُمَا رَسُولُ اللهِ ﷺ فِي بَيْتِي سِرًّا وَلَا عَلَانِيَةً رَكْعَتَانِ قَبْلَ الْفَجْرِ وَرَكْعَتَانِ بَعْدَ الْعَصْرِ.

تخريج: أخرجه مسلم، ح:٨٣٥ عن علي بن حجر، والبخاري، ح:٥٩٢، (انظر الحديث السابق:٥٧٥) من حديث أبي إسحاق به، وهو في الكبرٰى، ح:٣٧٣.

579. It was narrated from Abû Salamah that he asked 'Âishah about the two prostrations (*Rak'ahs*) that the Messenger of Allâh ﷺ used to pray after *'Asr*. She said: "He used to pray them before *'Asr*, but if he got distracted or forgot them, he would pray them after *'Asr*, and if he

٥٧٩ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَرْمَلَةَ عَنْ أَبِي سَلَمَةَ: أَنَّهُ سَأَلَ عَائِشَةَ عَنِ السَّجْدَتَيْنِ اللَّتَيْنِ كَانَ رَسُولُ اللهِ ﷺ يُصَلِّيهِمَا بَعْدَ الْعَصْرِ فَقَالَتْ: إِنَّهُ كَانَ يُصَلِّيهِمَا قَبْلَ الْعَصْرِ

did a prayer he would be constant in it." (*Ṣaḥîḥ*)

ثُمَّ إِنَّهُ شُغِلَ عَنْهُمَا أَوْ نَسِيَهُمَا فَصَلَّاهُمَا بَعْدَ الْعَصْرِ وَكَانَ إِذَا صَلَّى صَلَاةً أَثْبَتَهَا.

تخريج: أخرجه مسلم عن علي بن حجر به، انظر الحديث السابق، وهو في الكبرى، ح:١٥٥٦.

580. It was narrated from Umm Salamah that the Prophet ﷺ once prayed two *Rak'ahs* after *'Asr* in her house. She asked him about that and he said: "They are two *Rak'ahs* that I used to pray after *Ẓuhr*, but I got distracted and forgot them until I prayed *'Asr*." (*Ṣaḥîḥ*)

٥٨٠ - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ مَعْمَرًا عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى فِي بَيْتِهَا بَعْدَ الْعَصْرِ رَكْعَتَيْنِ مَرَّةً وَاحِدَةً وَأَنَّهَا ذَكَرَتْ ذٰلِكَ لَهُ فَقَالَ: «هُمَا رَكْعَتَانِ كُنْتُ أُصَلِّيهِمَا بَعْدَ الظُّهْرِ فَشُغِلْتُ عَنْهُمَا حَتَّى صَلَّيْتُ الْعَصْرَ».

تخريج: [**إسناده صحيح**] أخرجه أحمد: ٦/ ٣٠١ من حديث معمر به، وهو في الكبرى، ح:١٥٥٧.

581. It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ got distracted and did not pray the two *Rak'ahs* before *'Asr* so he prayed them after *'Asr*." (*Ṣaḥîḥ*)

٥٨١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: شُغِلَ رَسُولُ اللهِ ﷺ عَنِ الرَّكْعَتَيْنِ قَبْلَ الْعَصْرِ فَصَلَّاهُمَا بَعْدَ الْعَصْرِ.

تخريج: [**إسناده صحيح**] أخرجه أحمد: ٦/ ٣٠٦ عن وكيع به، وهو في الكبرى، ح:١٥٥٨.

Chapter 37. Concession Regarding Prayer Before The Sun Sets

(المعجم ٣٧) - الرُّخْصَةُ فِي الصَّلَاةِ قَبْلَ غُرُوبِ الشَّمْسِ (التحفة ٦١)

582. 'Imrân bin Ḥuḍair said: "I asked Lâḥiq about the two *Rak'ahs* before sunset. He said: "Abdullâh bin Az-Zubair used to pray them, and Mu'âwiyah sent word to him asking: 'What are these two *Rak'ahs* at sunset?' He had to refer to Umm

٥٨٢ - أَخْبَرَنَا عُثْمَانُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عِمْرَانُ بْنُ حُدَيْرٍ قَالَ: سَأَلْتُ لَاحِقًا عَنِ الرَّكْعَتَيْنِ قَبْلَ غُرُوبِ الشَّمْسِ فَقَالَ: كَانَ عَبْدُ اللهِ بْنُ الزُّبَيْرِ يُصَلِّيهِمَا فَأَرْسَلَ إِلَيْهِ

Salamah, and Umm Salamah said: 'The Messenger of Allâh ﷺ used to pray two *Rak'ahs* before *'Asr*, then he was distracted and did not pray them, so he prayed them when the sun set, and I never saw him pray them before or after that.'" (*Ṣaḥîḥ*)

مُعَاوِيَةُ: مَا هَاتَانِ الرَّكْعَتَانِ عِنْدَ غُرُوبِ الشَّمْسِ؟ فَاضْطَرَّ الْحَدِيثُ إِلَى أُمِّ سَلَمَةَ فَقَالَتْ أُمُّ سَلَمَةَ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي رَكْعَتَيْنِ قَبْلَ الْعَصْرِ فَشُغِلَ عَنْهُمَا فَرَكَعَهُمَا حِينَ غَابَتِ الشَّمْسُ، فَلَمْ أَرَهُ يُصَلِّيهِمَا قَبْلُ وَلَا بَعْدُ.

تخريج: [صحيح] وهو في الكبرى، ح:١٥٥٨، وللحديث طرق كثيرة جدًا.

Comments:

These are the very same two *Rak'ahs* which have been in the preceding chapter called "after the *'Asr*".

Chapter 38. Concession Allowing Prayer Before *Maghrib*

(المعجم ٣٨) - الرُّخْصَةُ فِي الصَّلَاةِ قَبْلَ الْمَغْرِبِ (التحفة ٦٢)

583. It was narrated from Yazîd bin Abî Ḥabîb that Abû Al-Khair told him: "Abû Tamîm Al-Jaishânî stood up to pray two *Rak'ahs* before *Maghrib*, and I said to 'Uqbah bin 'Âmir: 'Look at this man, what prayer is he praying?' He turned and looked at him, and said: 'This is a prayer that we used to pray at the time of the Messenger of Allâh ﷺ.'" (*Ṣaḥîḥ*)

٥٨٣ - أَخْبَرَنَا عَلِيُّ بْنُ عُثْمَانَ بْنِ مُحَمَّدِ بْنِ سَعِيدِ بْنِ عَبْدِ اللهِ بْنِ نُفَيْلٍ: أَخْبَرَنَا سَعِيدُ بْنُ عِيسَى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ: أَنَّ أَبَا الْخَيْرِ حَدَّثَهُ أَنَّ أَبَا تَمِيمٍ الْجَيْشَانِيَّ قَامَ لِيَرْكَعَ رَكْعَتَيْنِ قَبْلَ الْمَغْرِبِ، فَقُلْتُ لِعُقْبَةَ بْنِ عَامِرٍ: انْظُرْ إِلَى هٰذَا أَيَّ صَلَاةٍ يُصَلِّي؟ فَالْتَفَتَ إِلَيْهِ فَرَآهُ فَقَالَ: هٰذِهِ صَلَاةٌ كُنَّا نُصَلِّيهَا عَلَى عَهْدِ رَسُولِ اللهِ ﷺ.

تخريج: أخرجه البخاري، التهجد، باب الصلوة قبل المغرب، ح:١١٨٤ من حديث يزيد به، وهو في الكبرى، ح:٣٧٤ .

Comments:

These two *Rak'ahs* of prayer are known as the pre-sunset prayer's (*Maghrib*) Sunnah. Allâh's Messenger ﷺ used to exhort others to perform it, and the Companions used to perform it frequently.

Chapter 39. Prayer After The Appearance of Dawn

(المعجم ٣٩) - الصَّلَاةُ بَعْدَ طُلُوعِ الفَجْرِ (التحفة ٦٣)

584. It was narrated from Ibn 'Umar that Ḥafṣah said: "When the dawn appears, the Messenger of Allâh ﷺ would only pray two short *Rak'ahs*." (*Ṣaḥîḥ*)

٥٨٤ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِاللهِ بْنِ الْحَكَمِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ زَيْدِ بْنِ مُحَمَّدٍ قَالَ: سَمِعْتُ نَافِعًا يُحَدِّثُ عَنِ ابْنِ عُمَرَ عَنْ حَفْصَةَ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا طَلَعَ الْفَجْرُ لَا يُصَلِّي إِلَّا رَكْعَتَيْنِ خَفِيفَتَيْنِ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب استحباب ركعتي سنة الفجر والحث عليهما ... الخ، ح:٧٢٣ عن أحمد بن عبدالله، والبخاري، الأذان، باب الأذان بعد الفجر، ح:٦١٨ من حديث نافع به، وهو في الكبرٰى، ح:١٥٥٩.

Comments:

This prayer is the two-*Rak'ahs Sunnah* before the dawn prayer (*Fajr*). They are strongly emphasized (*Mu'akkadah*); the Prophet ﷺ would always perform them, whether he was at home or was travelling. Once when he had missed the dawn prayer, he prayed when the sun rose, and he did not omit the two-*Rak'ah Sunnah*. He performed it first, and then he offered the obligatory dawn prayer. (*Ṣaḥîḥ Muslim* 681).

Chapter 40. Permission To (Continue) Praying Until One Prays *Ṣubḥ*

(المعجم ٤٠) - إِبَاحَةُ الصَّلَاةِ إِلَى أَنْ يُصَلِّيَ الصُّبْحَ (التحفة ٦٤)

585. It was narrated that 'Amr bin 'Abasah said: "I came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, who became Muslim with you?' He said: 'Free men and slaves.' I said: 'Is there any moment which brings one closer to Allâh than another?' He said: 'Yes, the last part of the night, so pray as much as you want until you pray *Ṣubḥ*, then stop until the sun has risen until and it looks like a shield and (its shinning)

٥٨٥ - أَخْبَرَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ بْنِ سُلَيْمَانَ وَأَيُّوبُ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ أَيُّوبُ: حَدَّثَنَا وَقَالَ الْحَسَنُ: أَخْبَرَنِي شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ يَزِيدَ بْنِ طَلْقٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْبَيْلَمَانِيِّ، عَنْ عَمْرِو بْنِ عَبَسَةَ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: يَارَسُولَ اللهِ! مَنْ أَسْلَمَ مَعَكَ؟ قَالَ: «حُرٌّ وَعَبْدٌ» قُلْتُ: هَلْ مِنْ سَاعَةٍ أَقْرَبُ إِلَى اللهِ عَزَّ وَجَلَّ مِنْ

أُخْرَى؟ قَالَ: «نَعَمْ جَوْفُ اللَّيْلِ الْآخِرِ فَصَلِّ مَا بَدَا لَكَ حَتَّى تُصَلِّيَ الصُّبْحَ، ثُمَّ انْتَهِ حَتَّى تَطْلُعَ الشَّمْسُ وَمَا دَامَتْ» وَقَالَ أَيُّوبُ: فَمَا دَامَتْ كَأَنَّهَا حَجَفَةٌ حَتَّى تَنْتَشِرَ ثُمَّ صَلِّ مَا بَدَا لَكَ حَتَّى يَقُومَ الْعَمُودُ عَلَى ظِلِّهِ ثُمَّ انْتَهِ حَتَّى تَزُولَ الشَّمْسُ، فَإِنَّ جَهَنَّمَ تُسْجَرُ نِصْفَ النَّهَارِ ثُمَّ صَلِّ مَا بَدَا لَكَ حَتَّى تُصَلِّيَ الْعَصْرَ ثُمَّ انْتَهِ حَتَّى تَغْرُبَ الشَّمْسُ، فَإِنَّهَا تَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ وَتَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ.

spreads. Then pray as much as you want until an object's shadow is at its shortest, then stop until the sun passes its zenith, for Hell is stoked at midday. Then pray as much as you want until you pray *'Asr*, then stop until the sun has set, for it sets between the horns of a *Shaiṭân* and rises between the horns of a *Shaiṭân*."'[1] **(*Ḍa'îf*)**

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في الساعات التي تكره فيها الصلٰوة، ح:١٢٥١، ح:١٣٦٤ من حديث شعبة به، وهو في الكبرٰى، ح:١٥٦٠ * وابن البيلماني ضعيف، ولبعض الحديث شاهد عند مسلم، ح:٨٣٢، صلٰوة المسافرين، باب إسلام عمرو بن عبسة وغيره.

Comments:

"Until it stays looking like a shield" signifies until the disc of the sun is clearly visible (with the naked eye), and it does not dazzle the vision. (In the text of the *Ḥadîth*, the term used is *Hajafah*, which denotes a shield made of skins or of the skins of camels, cut out in a round form - here the sun is being likened to a shield).

Chapter 41. Permission To Pray At All Times In Makkah

(المعجم ٤١) - إِبَاحَةُ الصَّلَاةِ فِي السَّاعَاتِ كُلِّهَا بِمَكَّةَ (التحفة ٦٥)

٥٨٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ مِنْ أَبِي الزُّبَيْرِ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ بَابَاه يُحَدِّثُ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «يَا بَنِي عَبْدِ مَنَافٍ! لَا تَمْنَعُوا أَحَدًا طَافَ بِهٰذَا الْبَيْتِ وَصَلَّى أَيَّةَ سَاعَةٍ شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ».

586. It was narrated from Jubair bin Mut'im that the Prophet ﷺ said: "O Banu 'Abd Manâf, do not prevent anyone from circumambulating this House and praying at any time he wants of night or day."

تخريج: [إسناده صحيح] أخرجه أبوداود، المناسك، باب الطواف بعد العصر، ح:١٨٩٤، والترمذي، الحج، باب ماجاء في الصلٰوة بعد العصر . . . الخ، ح:٨٦٨، وابن ماجه، إقامة

[1] Similar has been recorded by Muslim.

الصلوات، باب ماجاء في الرخصة في الصلوة بمكة في كل وقت، ح:١٢٥٤ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:١٥٦١، وقال الترمذي: "حسن صحيح"، وصححه الحاكم على شرط مسلم:١/٤٤٨، ووافقه الذهبي.

Comments:

The jurists (*Fuqaha*) and *Ḥadîth* scholars (*Muhaddithin*), on the basis of this report, have argued that there is no time prohibiting optional prayer in Makkah the Blessed, because Makkah is a place of honor and grandeur. People all the time can benefit from it. Therefore, it is not offensive or wrong to pray within the Makkan Sacred Precinct (*Haram*) at any time.

Chapter 42. The Time When A Traveler May Combine *Ẓuhr* And *'Asr* Prayers

(المعجم ٤٢) - **الوَقْتُ الَّذِي يَجْمَعُ فِيهِ الْمُسَافِرُ بَيْنَ الظُّهْرِ وَالعَصْرِ** (التحفة ٦٦)

587. It was narrated that Anas bin Mâlik said: "If the Messenger of Allâh ﷺ was setting out on a journey before the sun passed its zenith, he would delay *Ẓuhr* until the time of *'Asr*, then he would stop and combine the prayers. If the sun passed its zenith before he set out, he would pray *Ẓuhr* and then set off. (*Ṣaḥîḥ*)

٥٨٧ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا مُفَضَّلٌ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ أَخَّرَ الظُّهْرَ إِلَى وَقْتِ الْعَصْرِ، ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا فَإِنْ زَاغَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِلَ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ.

تخريج: أخرجه البخاري، التقصير، باب: إذا ارتحل بعد ما زاغت الشمس صلى الظهر ثم ركب، ح:١١١٢، ومسلم، صلوة المسافرين، باب جواز الجمع بين الصلوتين في السفر، ح:٧٠٤ عن قتيبة بن سعيد به، وهو في الكبرى، ح:١٥٦٢.

588. It was narrated from Abû Aṭ-Ṭufail 'Âmir bin Wâthilah that Mu'âdh bin Jabal told him that they went out with the Messenger of Allâh ﷺ in the year of Tabûk, and the Messenger of Allâh ﷺ was joining *Ẓuhr* and *'Asr*, and *Maghrib* and *'Ishâ'*. He delayed the prayer one day then he went out and prayed *Ẓuhr* and *'Asr* together, then he went in and came out again and prayed *Maghrib* and *'Ishâ'*. (*Ṣaḥîḥ*)

٥٨٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنْ أَبِي الطُّفَيْلِ عَامِرِ بْنِ وَاثِلَةَ أَنَّ مُعَاذَ بْنَ جَبَلٍ أَخْبَرَهُ: أَنَّهُمْ خَرَجُوا مَعَ رَسُولِ اللهِ ﷺ عَامَ تَبُوكَ، فَكَانَ رَسُولُ اللهِ ﷺ يَجْمَعُ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ، فَأَخَّرَ

الصَّلَاةَ يَوْمًا ثُمَّ خَرَجَ فَصَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا، ثُمَّ دَخَلَ ثُمَّ خَرَجَ فَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب الجمع بين الصلوتين في الحضر، ح:٧٠٦ من حديث أبي الزبير به، وهو في الموطأ (يحيىٰ): ١/١٤٣، والكبرىٰ، ح:١٥٦٣.

Chapter 43. Explanation Of That

(المعجم ٤٣) - بَيَانُ ذَلِكَ (التحفة ٦٧)

589. Kathîr bin Qârawanda said: "I asked Sâlim bin 'Abdullâh about how his father prayed when traveling. We asked him: 'Did he combine any of his prayers when traveling?' He said that Ṣafiyyah bint Abî 'Ubaid was married to him, and she wrote to him, when he was at some farmland of his, saying: 'This is the last of my days in this world, and the first day of the Hereafter."[1] He rode quickly to go to her, and when the time for *Ẓuhr* came, the *Mu'adhdhin* said to him: "The prayer, O Abû 'Abdur-Raḥmân!" But he paid no attention to him until it was between the time for the two prayers, then he stopped and said: "Say the *Iqâmah* and when I say the *Taslîm*, say the *Iqâmah*." Then he rode on again, and when the sun set the *Mu'adhdhin* said to him: "The prayer!" He said: "Do as you did for *Ẓuhr* and *'Asr*." When the stars had appeared, he stopped and said to the *Mu'adhdhin*: "Say the *Iqâmah* and when I say the *Taslîm*, say the *Iqâmah*." He prayed, then

٥٨٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا كَثِيرُ بْنُ قَارَوَنْدَا قَالَ: سَأَلْتُ سَالِمَ بْنَ عَبْدِ اللهِ عَنْ صَلَاةِ أَبِيهِ فِي السَّفَرِ، وَسَأَلْنَاهُ هَلْ كَانَ يَجْمَعُ بَيْنَ شَيْءٍ مِنْ صَلَاتِهِ فِي سَفَرِهِ؟ فَذَكَرَ أَنَّ صَفِيَّةَ بِنْتَ أَبِي عُبَيْدٍ كَانَتْ تَحْتَهُ فَكَتَبَتْ إِلَيْهِ، وَهُوَ فِي زَرَّاعَةٍ لَهُ: أَنِّي فِي آخِرِ يَوْمٍ مِنْ أَيَّامِ الدُّنْيَا وَأَوَّلِ يَوْمٍ مِنَ الْآخِرَةِ، فَرَكِبَ فَأَسْرَعَ السَّيْرَ إِلَيْهَا حَتَّى إِذَا حَانَتْ صَلَاةُ الظُّهْرِ قَالَ لَهُ الْمُؤَذِّنُ: الصَّلَاةَ يَا أَبَا عَبْدِ الرَّحْمٰنِ! فَلَمْ يَلْتَفِتْ حَتَّى إِذَا كَانَتْ بَيْنَ الصَّلَاتَيْنِ نَزَلَ فَقَالَ: أَقِمْ فَإِذَا سَلَّمْتُ فَأَقِمْ فَصَلَّى ثُمَّ رَكِبَ حَتَّى إِذَا غَابَتِ الشَّمْسُ قَالَ لَهُ الْمُؤَذِّنُ: الصَّلَاةَ فَقَالَ: كَفِعْلِكَ فِي صَلَاةِ الظُّهْرِ وَالْعَصْرِ ثُمَّ سَارَ حَتَّى إِذَا اشْتَبَكَتِ النُّجُومُ نَزَلَ ثُمَّ قَالَ لِلْمُؤَذِّنِ: أَقِمْ فَإِذَا سَلَّمْتُ فَأَقِمْ فَصَلَّى ثُمَّ انْصَرَفَ فَالْتَفَتَ إِلَيْنَا فَقَالَ: قَالَ رَسُولُ اللهِ

[1] Meaning that she was dying.

when he had finished he turned to us and said: "The Messenger of Allâh ﷺ said: 'If any one of you has an urgent need that he fears he may miss, let him pray like this.'" (*Sahîh*)

ﷺ: «إِذَا حَضَرَ أَحَدَكُمُ الْأَمْرُ الَّذِي يَخَافُ فَوْتَهُ فَلْيُصَلِّ هٰذِهِ الصَّلَاةَ».

تخريج: [صحيح] وهو في الكبرى، ح:١٥٦٤، وللحديث شواهد كثيرة، انظر، ح:٥٩٦ وغيره * كثير بن قاروندا، روى عنه جماعة، ووثقه ابن حبان.

Chapter 44. Times During Which A Resident May Combine Prayers

(المعجم ٤٤) - الْوَقْتُ الَّذِي يَجْمَعُ فِيهِ الْمُقِيمُ (التحفة ٦٨)

590. It was narrated that Ibn 'Abbâs said: "I prayed with the Prophet ﷺ in Al-Madînah, eight together and seven together. He delayed *Zuhr* and brought *'Asr* forward, and he delayed *Maghrib* and brought *'Ishâ'* forward." (*Sahîh*)

٥٩٠ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِالْمَدِينَةِ ثَمَانِيًا جَمِيعًا وَسَبْعًا جَمِيعًا، أَخَّرَ الظُّهْرَ وَعَجَّلَ الْعَصْرَ وَأَخَّرَ الْمَغْرِبَ وَعَجَّلَ الْعِشَاءَ.

تخريج: أخرجه البخاري، أبواب التطوع، باب من لم يتطوع بعد المكتوبة، ح:١١٧٤، ومسلم، صلوة المسافرين، باب الجمع بين الصلوتين في الحضر، ح:٧٠٥/ ٥٥ من حديث سفيان ابن عيينة به، وهو في الكبرى، ح:٣٧٦، قوله أخر الظهر ... الخ مدرج من كلام جابر بن زيد أبي الشعثاء كما في صحيح البخاري وصحيح مسلم وغيرهما.

Comments:

It is of course not allowed to form a habit of joining prayers in simulation (*Jam' Suri*). (*Jam' Suri* signifies the midday or the sunset prayer be postponed till its last moment, and to perform it in the last moment of its time and the next prayer i.e., the mid-afternoon or the late-evening prayer is offered in the early moments of its time.) In this way, both the prayers would be offered within their right times. This is known as *Jam' Suri* or simulative or apparent joining of two prayers. It could be resorted to in times of pressing need, as has occurred in some other transmissions of this *Hadîth* that the Prophet ﷺ combined his prayers because he did not want to put his nation to hardship. Otherwise, the five daily prayers ought to be performed seperately. But combination should be simulative or apparent form of combination (*Jam' Suri*) so that no verse (of the Qur'ân) or *Hadîth* remains un-acted upon, and one remains protected from becoming apart from his companions, or solitary, and from becoming odd and different from others.

591. It was narrated from Ibn 'Abbâs that he prayed *Al-Uula* (*Zuhr*) and *'Asr* together in Al-Baṣrah with nothing in between them, and he prayed *Maghrib* and *'Ishâ'* together with nothing in between them. He did that because he was busy and Ibn 'Abbâs said that he has prayed *Zuhr* and *'Ishâ'* together with the Messenger of Allâh ﷺ in Al-Madînah, eight *Rak'ahs* with nothing in between. (*Ṣaḥîḥ*)

٥٩١ - أَخْبَرَنَا أَبُو عَاصِمٍ خُشَيْشُ بْنُ أَصْرَمَ: أَخْبَرَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا حَبِيبٌ - وَهُوَ ابْنُ أَبِي حَبِيبٍ - عَنْ عَمْرِو بْنِ هَرِمٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ صَلَّى بِالْبَصْرَةِ الْأُولَى وَالْعَصْرَ لَيْسَ بَيْنَهُمَا شَيْءٌ، وَالْمَغْرِبَ وَالْعِشَاءَ وَلَيْسَ بَيْنَهُمَا شَيْءٌ، فَعَلَ ذٰلِكَ مِنْ شُغْلٍ وَزَعَمَ ابْنُ عَبَّاسٍ أَنَّهُ صَلَّى مَعَ رَسُولِ اللهِ ﷺ بِالْمَدِينَةِ الْأُولَى وَالْعَصْرَ ثَمَانِ سَجَدَاتٍ لَيْسَ بَيْنَهُمَا شَيْءٌ.

تخريج: أخرجه البخاري، مواقيت الصلٰوة، باب تأخير الظهر إلى العصر، ح:٥٤٣، ومسلم وغيره من حديث جابر بن زيد، انظر الحديث السابق، وهو في الكبرٰى، ح:١٥٦٥ .

Comments:

The interpretation of this narration is also like the preceding one; that is to say it was the simulative combination (*Jam' Suri*). This way may be adopted once in a while, since this is also proven from the Prophet ﷺ.

Chapter 45. The Time When A Traveler May Combine *Maghrib* and *'Ishâ'*

(المعجم ٤٥) - **الوَقْتُ الَّذِي يَجْمَعُ فِيهِ الْمُسَافِرُ بَيْنَ الْمَغْرِبِ وَالعِشَاءِ** (التحفة ٦٩)

592. It was narrated that Ismâ'îl bin 'Abdur-Raḥmân, a *Shaikh* of the Quraish, said: "I accompanied Ibn 'Umar to Al-Ḥima.[1] When the sun set I felt too nervous to remind him of the prayer, so he went on until the light on the horizon had disappeared and it was getting dark, then he stopped and prayed *Maghrib*, three *Rak'ahs*, then he prayed two *Rak'ahs* immediately afterwards, then he said: 'This is what I saw the Messenger of Allâh ﷺ do.'" (*Ṣaḥîḥ*)

٥٩٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمٰنِ شَيْخٍ مِنْ قُرَيْشٍ قَالَ: صَحِبْتُ ابْنَ عُمَرَ إِلَى الْحِمٰى، فَلَمَّا غَرَبَتِ الشَّمْسُ هِبْتُ أَنْ أَقُولَ لَهُ: الصَّلَاةَ، فَسَارَ حَتَّى ذَهَبَ بَيَاضُ الْأُفُقِ وَفَحْمَةُ الْعِشَاءِ، ثُمَّ نَزَلَ فَصَلَّى الْمَغْرِبَ ثَلَاثَ رَكَعَاتٍ، ثُمَّ صَلَّى رَكْعَتَيْنِ عَلَى إِثْرِهَا ثُمَّ قَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللهِ ﷺ يَفْعَلُ.

[1] A place near Madinah.

تخريج: [صحيح] أخرجه أحمد: ٢/ ١٢، والحميدي، (ح: ٦٨١ بتحقيقي) عن سفيان بن عيينة به، وهو في الكبرٰى، ح: ١٥٧٠ * إسماعيل هو ابن أبي ذويب ثقة، وابن أبي نجيح مدلس كما قال النسائي (سير أعلام النبلاء: ٧/ ٧٤)، وعنعن، وللحديث شواهد كثيرة، منها الحديث الآتي: (٥٩٦).

Comments:

From the apparent wording, we get to know that he ﷺ adopted the form of combination of two prayers by delaying the preceding one (*Jam' Ta'khir*). It means that after the expiration of the time for the sunset prayer and after the arrival of the time for the late-evening prayer (*'Ishâ'*), he offered both these prayers together. So to say, the delayed combination (*Jam Ta'khir*) is permissible while one is travelling because it makes matters easy for people. And Allâh Knows best!!

593. It was narrated that Az-*Zuhrî* said: "Sâlim told me that his father said: 'I saw the Messenger of Allâh ﷺ, when he was in a hurry to travel, delaying *Maghrib* so that he could combine it with *'Ishâ'*.'" (*Sahîh*)

٥٩٣ - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنِ ابْنِ أَبِي حَمْزَةَ ح وَأَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ - وَاللَّفْظُ لَهُ - عَنْ شُعَيْبٍ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمٌ عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ إِذَا أَعْجَلَهُ السَّيْرُ فِي السَّفَرِ يُؤَخِّرُ صَلَاةَ الْمَغْرِبِ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ.

تخريج: أخرجه البخاري، التقصير، باب تصلى المغرب ثلاثًا في السفر، ح: ١٠٩١ من حديث شعيب بن أبي حمزة، ومسلم، صلٰوة المسافرين، باب جواز الجمع بين الصلٰوتين في السفر، ح: ٧٠٣/ ٤٥ من حديث الزهري به.

594. It was narrated that Jâbir said: "The sun set when the Messenger of Allâh ﷺ was in Makkah, and he joined the two prayers in Sarif."[1] (*Da'îf*)

٥٩٤ - أَخْبَرَنَا الْمُؤَمَّلُ بْنُ إِهَابٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ مُحَمَّدٍ الْجَارِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: غَابَتِ الشَّمْسُ وَرَسُولُ اللهِ ﷺ بِمَكَّةَ فَجَمَعَ بَيْنَ الصَّلَاتَيْنِ بِسَرِفَ.

[1] A valley about 12 km northeast of Makkah on the way to Al-Madînah.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الصلوة، باب الجمع بين الصلوتين، ح:١٢١٥ من حديث يحيىٰ بن محمد به * أبوالزبير مدلس كما قال النسائي (النبلاء:٧/ ٧٤) وغيره، وعنعن، ولم أجد تصريح سماعه.

595. It was narrated from Anas that the Messenger of Allâh ﷺ said: "If the Messenger of Allâh ﷺ wanted to travel quickly, he would delay *Ẓuhr* until the time of *'Asr* and combine them, and he would delay *Maghrib* until he combined it with *'Ishâ'* when the twilight had disappeared." ***(Ḍa'îf)***

٥٩٥ - أَخْبَرَنِي عَمْرُو بْنُ سَوَّادِ بْنِ الْأَسْوَدِ بْنِ عَمْرٍو قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا جَابِرُ بْنُ إِسْمَاعِيلَ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسٍ عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ كَانَ إِذَا عَجِلَ بِهِ السَّيْرُ يُؤَخِّرُ الظُّهْرَ إِلَى وَقْتِ الْعَصْرِ فَيَجْمَعُ بَيْنَهُمَا، وَيُؤَخِّرُ الْمَغْرِبَ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ حَتَّى يَغِيبَ الشَّفَقُ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب جواز الجمع بين الصلوتين في السفر، ح:٧٠٤/٤٨ من حديث ابن وهب به، وهو في الكبرىٰ، ح:١٥٦٦.

596. Nâfi' said: "I went out with 'Abdullâh bin 'Umar on a journey to some of his land. Then someone came to him and said: 'Ṣafiyyah bint Abî 'Ubaid is sick, try to get there before it is too late.' He set out quickly, accompanied by a man of the Quraish. The sun set but he did not pray, although I knew him to be very careful about praying on time. When he slowed down I said: 'The prayer, may Allâh have mercy on you.' He turned to me but carried on until the twilight was almost gone, then he stopped and prayed *Maghrib*, then he said the *Iqâmah* for *'Ishâ'*, at that time the twilight had totally disappeared and led us in prayer. Then he turned to us and said: 'If the Messenger of Allâh ﷺ was in a hurry to travel he would do this.'" ***(Ṣaḥîḥ)***

٥٩٦ - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا ابْنُ جَابِرٍ قَالَ: حَدَّثَنِي نَافِعٌ قَالَ: خَرَجْتُ مَعَ عَبْدِ اللهِ بْنِ عُمَرَ فِي سَفَرٍ يُرِيدُ أَرْضًا لَهُ فَأَتَاهُ آتٍ فَقَالَ: إِنَّ صَفِيَّةَ بِنْتَ أَبِي عُبَيْدٍ لَمَا بِهَا، فَانْظُرْ أَنْ تُدْرِكَهَا فَخَرَجَ مُسْرِعًا وَمَعَهُ رَجُلٌ مِنْ قُرَيْشٍ يُسَايِرُهُ، وَغَابَتِ الشَّمْسُ فَلَمْ يُصَلِّ الصَّلَاةَ وَكَانَ عَهْدِي بِهِ وَهُوَ يُحَافِظُ عَلَى الصَّلَاةِ، فَلَمَّا أَبْطَأَ قُلْتُ: الصَّلَاةَ يَرْحَمُكَ اللهُ، فَالْتَفَتَ إِلَيَّ وَمَضَى حَتَّى إِذَا كَانَ فِي آخِرِ الشَّفَقِ نَزَلَ فَصَلَّى الْمَغْرِبَ ثُمَّ أَقَامَ الْعِشَاءَ وَقَدْ تَوَارَى الشَّفَقُ فَصَلَّى بِنَا، ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا عَجِلَ بِهِ السَّيْرُ صَنَعَ هٰكَذَا.

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلٰوة، باب الجمع بين الصلٰوتين، ح:١٢١٣ من حديث ابن جابر، ومسلم، ح:٧٠٣، انظر الحديث السابق، من حديث نافع به، وهو في الكبرٰى، ح:١٥٦٩.

597. It was narrated that Nâfi' said: "We came back with Ibn 'Umar from Makkah. One night he kept on travelling until evening came, and we thought that he had forgotten the prayer. We said to him: 'The prayer!' But he kept quiet and kept going until the twilight had almost disappeared, then he stopped and prayed, and when the twilight disappeared he prayed *'Ishâ'*. Then he turned to us and said: This is what we used to do with the Messenger of Allâh ﷺ if he was in a hurry to travel.'" (*Sahîh*)

٥٩٧ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْعَطَّافُ عَنْ نَافِعٍ قَالَ: أَقْبَلْنَا مَعَ ابْنِ عُمَرَ مِنْ مَكَّةَ، فَلَمَّا كَانَ تِلْكَ اللَّيْلَةُ سَارَ بِنَا حَتَّى أَمْسَيْنَا، فَظَنَنَّا أَنَّهُ نَسِيَ الصَّلَاةَ فَقُلْنَا لَهُ: الصَّلَاةَ، فَسَكَتَ وَسَارَ حَتَّى كَادَ الشَّفَقُ أَنْ يَغِيبَ ثُمَّ نَزَلَ فَصَلَّى، وَغَابَ الشَّفَقُ فَصَلَّى الْعِشَاءَ، ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ: هٰكَذَا كُنَّا نَصْنَعُ مَعَ رَسُولِ اللهِ ﷺ إِذَا جَدَّ بِهِ السَّيْرُ.

تخريج: [صحيح] وهو في الكبرٰى، ح:١٥٦٨.

598. Kathîr bin Qârawanda said: "We asked Sâlim bin 'Abdullâh about prayer while traveling. We said: 'Did 'Abdullâh combine any of his prayers while traveling?' He said: 'No, except at Jam'.'[1] Then he paused, and said: 'Safiyyah was married to him, and she sent word to him that she was in her last day in this world and the first day in the Hereafter. So he rode off in a hurry, and I was with him. The time for prayer came and the *Mu'adhdhin* said to him: 'The prayer, O Abû 'Abdur-Rahmân!' But he kept going until it was between the time for the two prayers. Then he stopped and

٥٩٨ - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا ابْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا كَثِيرُ بْنُ قَارَوَنْدَا قَالَ: سَأَلْنَا سَالِمَ بْنَ عَبْدِ اللهِ عَنِ الصَّلَاةِ فِي السَّفَرِ فَقُلْنَا: أَكَانَ عَبْدُ اللهِ يَجْمَعُ بَيْنَ شَيْءٍ مِنَ الصَّلَوَاتِ فِي السَّفَرِ؟ فَقَالَ: لَا، إِلَّا بِجَمْعٍ ثُمَّ انْتَبَهَ فَقَالَ: كَانَتْ عِنْدَهُ صَفِيَّةُ فَأَرْسَلَتْ إِلَيْهِ أَنِّي فِي آخِرِ يَوْمٍ مِنَ الدُّنْيَا وَأَوَّلِ يَوْمٍ مِنَ الْآخِرَةِ، فَرَكِبَ وَأَنَا مَعَهُ فَأَسْرَعَ السَّيْرَ حَتَّى حَانَتِ الصَّلَاةُ فَقَالَ لَهُ الْمُؤَذِّنُ: الصَّلَاةَ يَا أَبَا عَبْدِ الرَّحْمٰنِ! فَسَارَ حَتَّى إِذَا كَانَتْ بَيْنَ الصَّلَاتَيْنِ نَزَلَ فَقَالَ

[1] Meaning Al-Muzdalifah.

لِلْمُؤَذِّنِ: أَقِمْ، فَإِذَا سَلَّمْتُ مِنَ الظُّهْرِ فَأَقِمْ مَكَانَكَ، فَأَقَامَ فَصَلَّى الظُّهْرَ رَكْعَتَيْنِ ثُمَّ سَلَّمَ، ثُمَّ أَقَامَ مَكَانَهُ فَصَلَّى الْعَصْرَ رَكْعَتَيْنِ، ثُمَّ رَكِبَ فَأَسْرَعَ السَّيْرَ حَتَّى غَابَتِ الشَّمْسُ فَقَالَ لَهُ الْمُؤَذِّنُ: الصَّلَاةَ يَا أَبَا عَبْدِ الرَّحْمٰنِ! فَقَالَ: كَفِعْلِكَ الْأَوَّلِ، فَسَارَ حَتَّى إِذَا اشْتَبَكَتِ النُّجُومُ نَزَلَ فَقَالَ: أَقِمْ، فَإِذَا سَلَّمْتُ فَأَقِمْ، فَأَقَامَ فَصَلَّى الْمَغْرِبَ ثَلَاثًا ثُمَّ أَقَامَ مَكَانَهُ فَصَلَّى الْعِشَاءَ الْآخِرَةَ ثُمَّ سَلَّمَ وَاحِدَةً تِلْقَاءَ وَجْهِهِ ثُمَّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا حَضَرَ أَحَدَكُمْ أَمْرٌ يَخْشَى فَوْتَهُ فَلْيُصَلِّ هٰذِهِ الصَّلَاةَ».

said to the *Mu'adhdhin*: "Say the *Iqâmah*, and when I say the *Taslîm* at the end of *Ẓuhr*, say the *Iqâmah* (again) straight away." So he said the *Iqâmah* and he prayed *Ẓuhr*, two *Rak'ahs*, then he said the *Iqâmah* (again) straight away, and he prayed *'Asr*, two *Rak'ahs*. Then he rode off quickly until the sun set and the *Mu'adhdhin* said to him: "The prayer, O Abû 'Abdur-Raḥmân!" He said: "Do what you did before." He rode on until the stars appeared, then he stopped and said: "Say the *Iqâmah*, then when I say the *Taslîm*, say the *Iqâmah*. So he said the *Iqâmah* and he prayed *Maghrib*, three *Rak'ahs*, then he said the *Iqâmah* (again) straight away and he prayed *'Ishâ'*, then he said one *Taslîm*, turning his face. Then he said: "The Messenger of Allâh ﷺ said: 'If any one of you has an urgent need that he fears he may miss, let him pray like this.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٥٨٩.

Comments:

See *Ḥadîth* 589.

(المعجم ٤٦) - الحَالُ الَّتِي يُجْمَعُ فِيهَا بَيْنَ الصَّلَاتَيْنِ (التحفة ٧٠)

Chapter 46. Situations During Which It Is Permissible To Combine Two Prayers

٥٩٩ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا جَدَّ بِهِ السَّيْرُ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

599. It was narrated from Ibn 'Umar that if the Messenger of Allâh ﷺ was in a hurry to travel, he would combine *Maghrib* and *'Ishâ'*. (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، صلوة المسافرين، باب جواز الجمع بين الصلوتين في السفر، ح:٧٠٣/٤٢ من حديث مالك به، وهو في الموطأ (يحيٰى):١/ ١١٤، والكبرٰى، ح:١٥٧٢.

600. It was narrated that Ibn 'Umar said: "If the Messenger of Allâh ﷺ was in a hurry to travel, or some emergency arose, he would combine *Maghrib* and *'Ishâ'*." (*Ṣaḥîḥ*)

٦٠٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ مُوسَى ابْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا جَدَّ بِهِ السَّيْرُ أَوْ حَزَبَهُ أَمْرٌ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

تخريج: [إسناده صحيح، غريب] * قوله: "أو حزبه أمر" لم أجده إلا هاهنا، والله أعلم.

601. Sufyân said: "I heard Az-Zuhrî say: 'Sâlim told me that he father said: 'I saw the Prophet ﷺ, if he was in a hurry to travel, joining *Maghrib* and *'Ishâ'*." (*Ṣaḥîḥ*)

٦٠١ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ الزُّهْرِيَّ قَالَ: أَخْبَرَنِي سَالِمٌ عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ إِذَا جَدَّ بِهِ السَّيْرُ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

تخريج: أخرجه البخاري، التقصير، باب الجمع في السفر بين المغرب والعشاء، ح:١١٠٦، ومسلم، صلوة المسافرين، باب جواز الجمع بين الصلوتين في السفر، ح:٧٠٣/ ٤٤ من حديث سفيان بن عيينة به.

Comments:

That is to say one may perform two prayers combined together. And this is an agreed upon matter.

Chapter 47. Combining Two Prayers While A Resident

(المعجم ٤٧) - الْجَمْعُ بَيْنَ الصَّلَاتَيْنِ فِي الْحَضَرِ (التحفة ٧١)

602. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ prayed *Zuhr* and *'Asr* together, and *Maghrib* and *'Ishâ'* together, when there was no fear and he was not traveling." (*Ṣaḥîḥ*)

٦٠٢ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ الظُّهْرَ وَالْعَصْرَ جَمِيعًا وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا مِنْ غَيْرِ خَوْفٍ وَلَا سَفَرٍ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب الجمع بين الصلوتين في الحضر، ح:٧٠٥/ ٤٩ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ١٤٤، والكبرى، ح:١٥٧٣.

Comments:

See commentary to *Ḥadîth* 590.

603. It was narrated from Ibn 'Abbâs that the Prophet ﷺ used to

٦٠٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ

pray in Al-Madînah combining two prayers. Joining *Ẓuhr* and *'Asr*, and *Maghrib* and *'Ishâ'*, when there was no fear nor rain. It was said to him: "Why?" He said: "So that there would not be any hardship on his *Ummah*." (*Ṣaḥîḥ*)

أَبِي رِزْمَةَ وَاسْمُهُ غَزْوَانُ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي بِالْمَدِينَةِ يَجْمَعُ بَيْنَ الصَّلَاتَيْنِ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ، مِنْ غَيْرِ خَوْفٍ وَلَا مَطَرٍ قِيلَ لَهُ: لِمَ؟ قَالَ: لِئَلَّا يَكُونَ عَلَى أُمَّتِهِ حَرَجٌ.

تخريج: أخرجه مسلم (انظر الحديث السابق)، ح: ٧٠٥/ ٥٤ من حديث الأعمش به، وهو في الكبرٰى، ح: ١٥٧٤.

604. It was narrated that Ibn 'Abbâs said: "I prayed behind the Messenger of Allâh ﷺ eight (*Rak'ahs*) together and seven (*Rak'ahs*) together." (*Ṣaḥîḥ*)

٦٠٤ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الشَّعْثَاءِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ وَرَاءَ رَسُولِ اللهِ ﷺ ثَمَانِيًا جَمِيعًا وَسَبْعًا جَمِيعًا.

تخريج: [**صحيح**] تقدم، ح: ٥٩٠، وهو في الكبرٰى، ح: ٣٨٣.

Comments:

A narration of this import has preceded. see *Ḥadîth* 590.

Chapter 48. Combining *Ẓuhr* and *'Asr* At 'Arafah

(المعجم ٤٨) - الْجَمْعُ بَيْنَ الظُّهْرِ وَالْعَصْرِ بِعَرَفَةَ (التحفة ٧٢)

605. Ja'far bin Muḥammad narrated from his father that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ traveled until he came to 'Arafah, where he found that the tent had been pitched for him. He stayed there until the sun had passed its zenith, then he called for Al-Qaṣwâ' which was saddled for him. When he reached the bottom of the valley he addressed the people.

٦٠٥ - **أَخْبَرَنِي** إِبْرَاهِيمُ بْنُ هَارُونَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ أَنَّ جَابِرَ بْنَ عَبْدِ اللهِ قَالَ: سَارَ رَسُولُ اللهِ ﷺ حَتَّى أَتَى عَرَفَةَ، فَوَجَدَ الْقُبَّةَ قَدْ ضُرِبَتْ لَهُ بِنَمِرَةَ فَنَزَلَ بِهَا حَتَّى إِذَا زَاغَتِ الشَّمْسُ أَمَرَ بِالْقَصْوَاءِ فَرُحِّلَتْ لَهُ، حَتَّى إِذَا انْتَهَى إِلَى بَطْنِ الْوَادِي خَطَبَ النَّاسَ

Then Bilâl called the *Adhân*, then the *Iqâmah*, then he prayed *Zuhr*, then he called the *Iqâmah*, then he prayed *'Asr*, and he did not offer any other prayer in between." (*Sahîh*)

ثُمَّ أَذَّنَ بِلَالٌ ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ، وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا.

تخريج: أخرجه مسلم، الحج، باب حجة النبي ﷺ، ح:١٢١٨ من حديث حاتم به مطولاً، وهو في الكبرٰى، ح:١٥٧٥.

Comments:

Performing the midday prayer (*Zuhr*) and the mid-afternoon prayer (*'Asr*) at the time of *Zuhr*, combined together in the plains of Arafât, and joining together the sunset and the late night prayers at Muzdalifah at the time of *'Ishâ'*: On this has remained the agreement of the entire Muslim nation throughout the generations. There is no disagreement concerning this matter at all.

Chapter 49. Combining *Maghrib* and *'Ishâ'* At Al-Muzdalifah

(المعجم ٤٩) - الجَمْعُ بَيْنَ المَغْرِبِ وَالعَشَاءِ بِالمُزْدَلِفَةِ (التحفة ٧٣)

606. It was narrated from 'Abdullâh bin Yazîd that Abû Ayyûb Al-Ansârî told him, that during the Farewell Pilgrimage. He prayed with the Messenger of Allâh ﷺ *Maghrib* and *'Ishâ'* prayers together at Al-Muzdalifah. (*Sahîh*)

٦٠٦ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، أَنَّ أَبَا أَيُّوبَ الْأَنْصَارِيَّ أَخْبَرَهُ: أَنَّهُ صَلَّى مَعَ رَسُولِ اللهِ ﷺ فِي حَجَّةِ الْوَدَاعِ الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ جَمِيعًا.

تخريج: أخرجه البخاري، المغازي، باب حجة الوداع، ح:٤٤١٤ من حديث مالك، ومسلم، الحج، باب الإفاضة من عرفات إلى المزدلفة ... الخ، ح:١٢٨٧/ ٢٨٥ من حديث يحيىٰ بن سعيد الأنصاري به، وهو في الكبرٰى، ح:١٥٧٦.

Comments:

The time for the sunset prayer (*Maghrib*) occurs in Arafât. But, according to revealed texts, the sunset prayer should be performed in Muzdalifah and not in Arafât. Hence, by the time one reaches the precincts of Muzdalifah, the time for the nightfall prayer (*'Ishâ'*) invariably arrives. Therefore, both these Prayers are performed combined together at the time of *'Ishâ'*. This matter has also been agreed upon.

607. It was narrated that Sa'eed bin Jubair said: "I was with Ibn 'Umar when he departed from 'Arafah. When he came to Jam'

٦٠٧ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ:

(Al-Muzdalifah), he combined *Maghrib* and *'Ishâ'*, and when he finished he said: 'The Messenger of Allâh ﷺ did similar to this in this place.'" (*Ṣaḥîḥ*)

كُنْتُ مَعَ ابْنِ عُمَرَ حَيْثُ أَفَاضَ مِنْ عَرَفَاتٍ فَلَمَّا أَتَى جَمْعًا جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، فَلَمَّا فَرَغَ قَالَ: فَعَلَ رَسُولُ اللهِ ﷺ فِي هٰذَا الْمَكَانِ مِثْلَ هٰذَا.

تخريج: [صحيح] تقدم طرفه، ح:٤٨٢، وهو في الكبرٰى، ح:١٥٧٧.

608. It was narrated from Ibn 'Umar that the Prophet ﷺ prayed *Maghrib* and *'Ishâ'* at Al-Muzdalifah.

٦٠٨ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ صَلَّى الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ.

تخريج: أخرجه مسلم، الحج، باب الإفاضة من عرفات إلى المزدلفة ... الخ، ح:٧٠٣/ ٢٨٦ بعد، ح:١٢٨٧ من حديث مالك به، وهو في الموطأ (يحيٰى): ١/ ٤٠٠.

609. It was narrated that 'Abdullâh said: "I never saw the Messenger of Allâh ﷺ combine any two prayers except in Al-Muzdalifah, and on that day he prayed *Ṣubḥ* before its time." (*Ṣaḥîḥ*)

٦٠٩ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ قَالَ: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ جَمَعَ بَيْنَ الصَّلَاتَيْنِ إِلَّا بِجَمْعٍ وَصَلَّى الصُّبْحَ يَوْمَئِذٍ قَبْلَ وَقْتِهَا.

تخريج: أخرجه البخاري، الحج، باب من يصلي الفجر بجمع؟، ح:١٦٨٢، ومسلم، الحج، باب استحباب زيادة التغليس بصلوٰة الصبح يوم النحر بالمزدلفة ... الخ، ح:١٢٨٩/ ٢٩٢ من حديث الأعمش به، وهو في الكبرٰى، ح:١٥٧٨.

Comments:

The Prophet ﷺ had already offered the midday (*Ẓuhr*) and the mid-afternoon (*'Asr*) prayers combined together, in Arafât. One's not getting to know is a matter of bewilderment. Moreover, it had been the custom of the Prophet ﷺ to join two prayers, while travelling. Narrations handed down by numerous Companions mention it. Based on other narrations of Ibn Umar, this report is considered to be a negation of delayed combination and not apparent combination. But what he has negated has been confirmed by other narrators, and Allâh knows best.

Chapter 50. How To Combine Prayers

(المعجم ٥٠) - كَيْفَ الْجَمْعُ (التحفة ٧٤)

610. It was narrated from Usâmah

٦١٠ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ:

bin Zaid, whom the Prophet ﷺ had seated behind him on his camel on the way from 'Arafah, that when he reached the mountain pass, he dismounted and urinated – and he did not say that he passed water. He (Usâmah) said: "I poured water for him from a small vessel and he performed a light *Wuḍû'*. I said to him: 'The prayer.' He said: 'The prayer is still ahead of you.' When he came to Al-Muzdalifah he prayed *Maghrib*, then they untied the saddles of their mounts and then he prayed *'Ishâ'*." (*Ṣaḥîḥ*)

حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ وَمُحَمَّدِ ابْنِ أَبِي حَرْمَلَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ: وَكَانَ النَّبِيُّ ﷺ أَرْدَفَهُ مِنْ عَرَفَةَ، فَلَمَّا أَتَى الشِّعْبَ نَزَلَ فَبَالَ وَلَمْ يَقُلْ أَهْرَاقَ الْمَاءَ قَالَ: فَصَبَبْتُ عَلَيْهِ مِنْ إِدَاوَةٍ فَتَوَضَّأَ وُضُوءًا خَفِيفًا، فَقُلْتُ لَهُ: الصَّلَاةَ، فَقَالَ: «الصَّلَاةُ أَمَامَكَ» فَلَمَّا أَتَى الْمُزْدَلِفَةَ صَلَّى الْمَغْرِبَ، ثُمَّ نَزَعُوا رِحَالَهُمْ ثُمَّ صَلَّى الْعِشَاءَ.

تخريج: [صحيح] أخرجه أحمد: ٥/ ٢٠٠ عن سفيان بن عيينة به مختصرًا، وهو في الكبرٰى، ح:١٥٧٩، وللحديث طرق عند البخاري ومسلم والبغوي في مسند الحب بن الحب أسامة بن زيد، ح:٢٨٢٦.

Comments:

The objective of the chapter is to show that if an interval occurs between the sunset (*Maghrib*) and the late evening (*'Ishâ'*) prayers - for instance, for dismounting, taking hold of belongings, partaking food, etc. - then that would not affect the joining of the two prayers in any way, as is mentioned in the *Ḥadîth*.

Chapter 51. The Virtue Of Prayer During Its Time

(المعجم ٥١) - فَضْلُ الصَّلَاةِ لِمَوَاقِيتِهَا

(التحفة ٧٥)

611. Al-Walîd bin Al-'Ayzâr said: "I heard Abû 'Amr Ash-Shaibânî say: 'The owner of this house – and he pointed to the house of 'Abdullâh – said: I asked the Messenger of Allâh ﷺ: 'Which deed is most beloved to Allâh, may He be exalted?' He said: 'Prayer offered on time, honoring one's parents, and *Jihâd* in the cause of Allâh.''' (*Ṣaḥîḥ*)

٦١١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الْوَلِيدُ بْنُ الْعَيْزَارِ قَالَ: سَمِعْتُ أَبَا عَمْرٍو الشَّيْبَانِيَّ يَقُولُ: حَدَّثَنَا صَاحِبُ هٰذِهِ الدَّارِ - وَأَشَارَ إِلَى دَارِ عَبْدِ اللهِ - قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللهِ تَعَالَى؟ قَالَ: «الصَّلَاةُ عَلَى وَقْتِهَا، وَبِرُّ الْوَالِدَيْنِ، وَالْجِهَادُ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ».

تخريج: أخرجه البخاري، مواقيت الصلٰوة، باب فضل الصلٰوة لوقتها، ح:٥٢٧، ومسلم،

الإيمان، باب بيان كون الإيمان بالله تعالى أفضل الأعمال، ح:٨٥/١٣٩ من حديث شعبة به، وهو في الكبرى، ح:١٥٨٠.

Comments:

The import of the chapter is to demonstrate that the essence of the matter is that each prayer ought to be performed at its prescribed time, except in 'Arafât and the Muzdalifah - wherein combination of prayers is the command of the Islamic law - and also while one is travelling.

612. It was narrated that 'Abdullâh bin Mas'ûd said: "I asked the Messenger of Allâh ﷺ which action is most beloved to Allâh? He said: 'Establishing prayer on time, honoring one's parents and *Jihâd* in the cause of Allâh.'" (*Ṣaḥîḥ*)

٦١٢ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ النَّخَعِيُّ: سَمِعَهُ مِنْ أَبِي عَمْرٍو عَنْ عَبْدِاللهِ بْنِ مَسْعُودٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللهِ؟ قَالَ: «إِقَامُ الصَّلَاةِ لِوَقْتِهَا، وَبِرُّ الْوَالِدَيْنِ، وَالْجِهَادُ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ».

تخريج: [صحيح] انظر الحديث السابق، وهذا طرف منه.

613. It was narrated from Ibrâhîm bin Muḥammad bin Al-Munta<u>sh</u>ir that his father was in the *Masjid* of 'Amr bin <u>Sh</u>uraḥbîl and the *Iqâmah* for prayer was said, so they were waiting for him. He said: "I was praying *Witr*, and 'Abdullâh was asked: 'Is there any *Witr* after the *A<u>dh</u>ân*?' He said: "Yes, and after the *Iqâmah*, and he narrated that the Prophet ﷺ slept and missed the prayer until the sun rose then prayed.'" And the wording is that of Yaḥya. (*Ṣaḥîḥ*)

٦١٣ - أَخْبَرَنَا يَحْيَى بْنُ حَكِيمٍ وَعَمْرُو ابْنُ يَزِيدَ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ: أَنَّهُ كَانَ فِي مَسْجِدِ عَمْرِو بْنِ شُرَحْبِيلَ، فَأُقِيمَتِ الصَّلَاةُ فَجَعَلُوا يَنْتَظِرُونَهُ، فَقَالَ: إِنِّي كُنْتُ أُوتِرُ قَالَ: وَسُئِلَ عَبْدُ اللهِ هَلْ بَعْدَ الْأَذَانِ وِتْرٌ؟ قَالَ: نَعَمْ وَبَعْدَ الْإِقَامَةِ، وَحَدَّثَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَامَ عَنِ الصَّلَاةِ حَتَّى طَلَعَتِ الشَّمْسُ ثُمَّ صَلَّى. وَاللَّفْظُ لِيَحْيَى.

تخريج: [إسناده صحيح] أخرجه البيهقي:٢/ ٤٨٠، ٤٨١ من حديث يحيٰى بن حكيم به مختصرًا، وهو في الكبرٰى، ح:١٥٨١ * محمد بن المنتشر رواه عن أبي ميسرة الكوفي عمرو بن شرحبيل الهمداني عن عبدالله بن مسعود كما تدل عليه رواية البيهقي، وإليه أشار المزي في تهذيب الكمال .

Comments:

This proves that a missed *Witr* - the odd-numbered prayer - may be made up until the performance of the *Fajr* prayer. But this cannot be used as an argument to prove *Witr's* compulsoriness, because it is permitted to delay the performance of any recommended or emphasized act of worship; for instance, the Prophet ﷺ made up the stressed *Sunnah* prayer of *Ẓuhr* after the *'Asr* prayer, and offered the *Fajr Sunnah* prayer after the sunrise. It is reported by Hâkim that one who is not able to perform the *Fajr Sunnah* prayer until after sunrise may perform it afterward. It is apparent that the *Sunnah* prayers of the *Fajr* and the *Ẓuhr* are not compulsory; they are recommended or stressed, for sure. Likewise, *Witr* may be offered until the *Fajr* prayer.

Chapter 52. Concerning One Who Forgets A Prayer

(المعجم ٥٢) - فِيمَنْ نَسِيَ صَلَاةً

(التحفة ٧٦)

614. It was narrated that Anas said: The Messenger of Allâh ﷺ said: "Whoever forgets a prayer, let him pray it when he remembers it." (*Ṣaḥîḥ*)

٦١٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا».

تخريج: أخرجه مسلم، المساجد، باب قضاء الصلٰوة الفائتة واستحباب تعجيل قضائها، ح:٦٨٤/ ٣١٤ عن قتيبة، والبخاري، مواقيت الصلٰوة، باب من نسي صلٰوةً فليصل إذا ذكر . . . الخ، ح:٥٩٧ من حديث قتادة به، وهو في الكبرٰى، ح:١٥٨٦ .

Comments:

This informs us that there is no time undesirable or offensive for making up a missed obligatory prayer. Whenever one remembers it or awakens from sleep, it may be performed. This is the viewpoint of the majority of scholars.

Chapter 53. Concerning One Who Sleeps And Misses A Prayer

(المعجم ٥٣) - فِيمَنْ نَامَ عَنْ صَلَاةٍ

(التحفة ٧٧)

615. It was narrated that Anas said: "The Messenger of Allâh ﷺ was asked about a man who slept and missed the prayer, or forgot it. He said: 'The expiation for that is to pray it when he remembers it.'" (*Ṣaḥîḥ*)

٦١٥ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ قَالَ: حَدَّثَنَا حَجَّاجٌ الْأَحْوَلُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ الرَّجُلِ يَرْقُدُ عَنِ الصَّلَاةِ أَوْ يَغْفُلُ عَنْهَا قَالَ: «كَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا».

تخريج: [صحيح] أخرجه ابن ماجه، الصلوٰة، باب من نام عن الصلوٰة أو نسيها، ح:٦٩٥ من حديث يزيد بن زريع به، وهو في الكبرٰى، ح:١٥٨٥، وأخرجه مسلم، انظر الحديث السابق، من حديث قتادة به.

٦١٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ عَنْ ثَابِتٍ، عَنْ عَبْدِ اللهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ قَالَ: ذَكَرُوا لِلنَّبِيِّ ﷺ نَوْمَهُمْ عَنِ الصَّلَاةِ، فَقَالَ: «إِنَّهُ لَيْسَ فِي النَّوْمِ تَفْرِيطٌ، إِنَّمَا التَّفْرِيطُ فِي الْيَقَظَةِ فَإِذَا نَسِيَ أَحَدُكُمْ صَلَاةً أَوْ نَامَ عَنْهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا».

616. It was narrated that Abû Qatâdah said: "They told the Prophet ﷺ that they had slept and missed the prayer. He said: 'There is no negligence when one sleeps, rather negligence is when one is awake. If any one of you forgets a prayer or sleeps and misses it, let him pray it when he remembers it.'" (*Sahîh*)

تخريج: [صحيح] أخرجه الترمذي، الصلوٰة، باب ماجاء في النوم عن الصلوٰة، ح:١٧٧ عن قتيبة به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح:١٥٨٢، وأخرجه مسلم، ح:٦٨١، انظر الحديث السابق وغيره من حديث ثابت به مطولاً.

٦١٧ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ - وَهُوَ ابْنُ الْمُبَارَكِ - عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ عَبْدِ اللهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ فِي النَّوْمِ تَفْرِيطٌ، إِنَّمَا التَّفْرِيطُ فِيمَنْ لَمْ يُصَلِّ الصَّلَاةَ حَتَّى يَجِيءَ وَقْتُ الصَّلَاةِ الْأُخْرَى حَتَّى يَنْتَبِهَ لَهَا».

617. It was narrated that Abû Qatâdâh said: "The Messenger of Allâh ﷺ said: 'There is no negligence when one sleeps, rather negligence is when one does not offer one prayer until the time of the next prayer comes and he realizes that he has missed a prayer.'" (*Sahîh*)

تخريج: أخرجه مسلم، من حديث سليمان بن المغيرة به، انظر الحديث السابق، وهو في الكبرٰى، ح:١٥٨٣.

(المعجم ٥٤) - إِعَادَةُ مَا نَامَ عَنْهُ مِنَ الصَّلَاةِ لِوَقْتِهَا مِنَ الغَدِ (التحفة ٧٨)

Chapter 54. Repeating A Prayer That One Missed Because Of Sleep During Its Time The Next Day

٦١٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ ثَابِتٍ

618. It was narrated from Abû Qatâdah that when they missed the

الْبُنَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ: أَنَّ رَسُولَ اللهِ ﷺ، لَمَّا نَامُوا عَنِ الصَّلَاةِ حَتَّى طَلَعَتِ الشَّمْسُ، قَالَ رَسُولُ اللهِ ﷺ: «فَلْيُصَلِّهَا أَحَدُكُمْ مِنَ الْغَدِ لِوَقْتِهَا».

prayer because they slept until the sun rose, the Messenger of Allâh ﷺ said: "Let any one of you pray it during its time tomorrow." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أحمد: ٥/ ٣٠٩ عن أبي داود الطيالسي به، وهو في الكبرى، ح: ١٥٨٤، وصححه ابن خزيمة، ح: ٩٩٠، وانظر الحديثين السابقين.

Comments:

Thus the correct meaning of this narration is as follows: perform the prayer the next day in its proper time. Do not delay it like today, which means one should not form a habit of performing the prayer late.

٦١٩ - أَخْبَرَنَا عَبْدُ الْأَعْلَى بْنُ وَاصِلِ ابْنِ عَبْدِ الْأَعْلَى: حَدَّثَنَا يَعْلَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا نَسِيتَ الصَّلَاةَ فَصَلِّ إِذَا ذَكَرْتَ فَإِنَّ اللهَ تَعَالَى يَقُولُ: ﴿وَأَقِمِ الصَّلَوٰةَ لِذِكۡرِىٓ﴾». [طه: ١٤] قَالَ عَبْدُ الْأَعْلَى: حَدَّثَنَا بِهِ يَعْلَى. مُخْتَصَرًا.

619. It was narrated that Abû Hurairah said: The Messenger of Allâh ﷺ said: If you forget a prayer, pray it when you remember it, for Allâh says: "and perform the *Ṣalâh* for My remembrance."[1] (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، المساجد، باب قضاء الصلوة الفائتة واستحباب تعجيل قضائها، ح: ٦٨٠ من حديث الزهري به مطولاً.

٦٢٠ - أَخْبَرَنَا عَمْرُو بْنُ سَوَّادِ بْنِ الْأَسْوَدِ ابْنِ عَمْرٍو قَالَ: حدثنا ابْنُ وَهْبٍ قَالَ: حَدَّثَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا فَإِنَّ

620. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever forgets a prayer, let him pray it when he remembers it, for Allâh says: and perform the *Ṣalâh* for My remembrance."[2] (*Ṣaḥîḥ*)

[1] *Ṭa-Ha* 20:14.

[2] *Ṭa-Ha* 20:14.

الله تَعَالَى قَالَ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ﴾».

تخريج: أخرجه مسلم، من حديث ابن وهب به، انظر الحديث السابق.

621. It was narrated from Ma'mar, from *Az-Zuhrî*, from Sa'eed bin Al-Musayyab, that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever forgets a prayer, let him pray it when he remembers it, for Allâh says: "and perform prayer when you remember (*li dhikra*)."' I said to *Az-Zuhrî*: "Is that how the Messenger of Allâh ﷺ recited it?" He said: "Yes." (*Sahîh*)

٦٢١ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا فَإِنَّ اللهَ تَعَالَى يَقُولُ: (أَقِمِ الصَّلَاةَ لِلذِّكْرَى)» قُلْتُ لِلزُّهْرِيِّ: هٰكَذَا قَرَأَهَا رَسُولُ اللهِ ﷺ؟ قَالَ: نَعَمْ.

تخريج: [صحيح] انظر الحديثين السابقين.

Comments:

The purpose of the chapter is to demonstrate the following: If a prayer is missed collectively, which means neither *Adhan* nor the congregation take place, then the prayer shall be performed in congregation, following the *Adhan* - just as it is performed in usual circumstances. The *Fajr Sunnah* is a stressed *Sunnah*. Hence, if it is missed, it should be made up before the sunrise or after the sunrise, whenever one finds time. Particularly if the *Fard* prayer is also not performed, the *Fard* and the *Sunnah* should both be offered.

Chapter 55. How Should One Who Has Missed A Prayer Make It Up?

(المعجم ٥٥) - **بَابٌ: كَيْفَ يَقْضِي الْفَائِتَ مِنَ الصَّلَاةِ** (التحفة ٧٩)

622. It was narrated from Buraid bin Abî Mariam that his father said: "We were with the Messenger of Allâh ﷺ on a journey, and we kept going one night, then when it was nearly morning the Messenger of Allâh ﷺ dismounted and slept, and the people slept too. We did not wake up until the sun had risen. The Messenger of Allâh ﷺ

٦٢٢ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ بُرَيْدِ ابْنِ أَبِي مَرْيَمَ، عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ، فَأَسْرَيْنَا لَيْلَةً فَلَمَّا كَانَ فِي وَجْهِ الصُّبْحِ نَزَلَ رَسُولُ اللهِ ﷺ، فَنَامَ وَنَامَ النَّاسُ فَلَمْ نَسْتَيْقِظْ إِلَّا بِالشَّمْسِ قَدْ طَلَعَتْ عَلَيْنَا، فَأَمَرَ رَسُولُ اللهِ ﷺ الْمُؤَذِّنَ فَأَذَّنَ ثُمَّ

asked the *Mu'adhdhin* to call the *Adhân*, then he prayed the two *Rak'ahs* before *Fajr*, then he asked him to say the *Iqâmah*, then he led the people in prayer. Then he told us about everything that will happen until the Hour begins." **(*Hasan*)**

صَلَّى الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ ثُمَّ أَمَرَهُ فَأَقَامَ فَصَلَّى بِالنَّاسِ، ثُمَّ حَدَّثَنَا [بِمَا] هُوَ كَائِنٌ حَتَّى تَقُومَ السَّاعَةُ.

تخريج: [حسن] أخرجه الطبراني في الكبير:١٩/ ٢٧٤، ح:٦٠١ من حديث أبي الأحوص به، وهو في الكبرى، ح:١٥٨٧، وحسنه الهيثمي في مجمع الزوائد:٣/ ٢٦٢، وللحديث شواهد.

Comments:

This incident took place during the Battle of the Trench. Prayers could not be performed in the face of impending danger at the hands of the enemies. On one occasion, only the *'Asr* prayer could not be prayed - that is a different incident. This battle continued for many days.

623. It was narrated that 'Abdullâh bin Mas'ûd said: "We were with the Messenger of Allâh ﷺ and we were prevented from praying *Zuhr*, *'Asr*, *Maghrib* and *'Ishâ'*. I felt very upset about that and I said to myself: 'We are with the Messenger of Allâh ﷺ and (fighting) for the sake of Allâh.' Then the Messenger of Allâh ﷺ commanded Bilâl to say the *Iqâmah* and he led us in praying *Zuhr*. Then he said the *Iqâmah* and he led us in praying *'Asr*. Then he said the *Iqâmah* and he led us in praying *Maghrib*. Then he said the *Iqâmah* and he led us in praying *'Ishâ'*. Then he went around among us and told us: 'There is no group on Earth who is remembering Allâh, the Mighty and Sublime, except you.'" **(*Hasan*)**

٦٢٣ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فَحُبِسْنَا عَنْ صَلَاةِ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ، فَاشْتَدَّ ذٰلِكَ عَلَيَّ فَقُلْتُ فِي نَفْسِي نَحْنُ مَعَ رَسُولِ اللهِ ﷺ وَفِي سَبِيلِ اللهِ فَأَمَرَ رَسُولُ اللهِ ﷺ بِلَالًا فَأَقَامَ فَصَلَّى بِنَا الظُّهْرَ، ثُمَّ أَقَامَ فَصَلَّى بِنَا الْعَصْرَ، ثُمَّ أَقَامَ فَصَلَّى بِنَا الْمَغْرِبَ، ثُمَّ أَقَامَ فَصَلَّى بِنَا الْعِشَاءَ، ثُمَّ طَافَ عَلَيْنَا فَقَالَ: «مَا عَلَى الْأَرْضِ عِصَابَةٌ يَذْكُرُونَ اللهَ عَزَّ وَجَلَّ غَيْرُكُمْ».

تخريج: [حسن] أخرجه الترمذي، الصلوة، باب ماجاء في الرجل تفوته الصلوات بأيتهن يبدأ، ح:١٧٩ من حديث أبي الزبير به مختصرًا، وقال: "ليس بإسناده بأس إلا أن أبا عبيدة لم يسمع من عبدالله" يعني ابن مسعود، وهو في الكبرٰى، ح:١٥٨٩، وانظر الحديث الآتي:(١٤٠٥)، العلة الثانية عنعنة أبي الزبير، وتقدم حال تدليسه، ح:٥٩٤.

624. It was narrated that Abû Hurairah said: "We stopped to camp at the end of the night with the Messenger of Allâh ﷺ, and we did not wake up until the sun had risen. The Messenger of Allâh ﷺ said: 'Let each man take hold of his camel's head (and leave), for the *Shaiṭân* was here in this place with us.' We did that, then he called for water and performed *Wuḍû'*, then he prayed two *Rak'ahs*, then the *Iqâmah* was said and he prayed *Al-Ghadâh* (*Fajr*)." (**Ṣaḥîḥ**)

٦٢٤ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ يَزِيدَ بْنِ كَيْسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: عَرَّسْنَا مَعَ رَسُولِ اللهِ ﷺ فَلَمْ نَسْتَيْقِظْ حَتَّى طَلَعَتِ الشَّمْسُ فَقَالَ رَسُولُ اللهِ ﷺ: «لِيَأْخُذْ كُلُّ رَجُلٍ بِرَأْسِ رَاحِلَتِهِ فَإِنَّ هٰذَا مَنْزِلٌ حَضَرَنَا فِيهِ الشَّيْطَانُ» قَالَ: فَفَعَلْنَا فَدَعَا بِالْمَاءِ فَتَوَضَّأَ ثُمَّ صَلَّى سَجْدَتَيْنِ ثُمَّ أُقِيمَتِ الصَّلَاةُ فَصَلَّى الْغَدَاةَ.

تخريج: أخرجه مسلم، المساجد، باب قضاء الصلٰوة الفائتة واستحباب تعجيل قضائها، ح:٦٨٠/ ٣١٠ عن يعقوب به، وهو في الكبرٰى، ح:١٥٨٨.

625. It was narrated from Nâfi' bin Jubair, from his father, that the Messenger of Allâh ﷺ said during a journey: "Who will watch out for dawn for us, so that we do not sleep and miss the dawn prayer?" Bilâl said: 'I will.' He turned to face the direction where the sun would rise, but they fell fast asleep until the heat of the sun woke them up, then they got up. He said: 'Perform *Wuḍû'*.' Then Bilâl called the *Adhân* and he prayed two *Rak'ahs*, and they prayed the two (*Sunnah*) *Rak'ahs* of *Fajr*, then they prayed *Fajr*." (**Ṣaḥîḥ**)

٦٢٥ - أَخْبَرَنَا أَبُو عَاصِمٍ خُشَيْشُ بْنُ أَصْرَمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ فِي سَفَرٍ لَهُ: «مَنْ يَكْلَؤُنَا اللَّيْلَةَ لَا نَرْقُدُ عن الصَّلَاةِ، عَنْ صَلَاةِ الصُّبْحِ». قَالَ بِلَالٌ: أَنَا، فَاسْتَقْبَلَ مَطْلَعَ الشَّمْسِ فَضُرِبَ عَلَى آذَانِهِمْ حَتَّى أَيْقَظَهُمْ حَرُّ الشَّمْسِ فَقَامُوا، فَقَالَ: «تَوَضَّؤُوا» ثُمَّ أَذَّنَ بِلَالٌ فَصَلَّى رَكْعَتَيْنِ وَصَلَّوْا رَكْعَتَيِ الْفَجْرِ ثُمَّ صَلَّوُا الْفَجْرَ.

تخريج: [**إسناده صحيح**] أخرجه أحمد:٤/ ٨١ من حديث حماد بن سلمة به.

626. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ set out at nightfall, then stopped to camp at the end of the

٦٢٦ - أَخْبَرَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا حَبِيبٌ عَنْ عَمْرِو

بْنِ هَرِمٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ٱبْنِ عَبَّاسٍ قَالَ: أَدْلَجَ رَسُولُ اللهِ ﷺ ثُمَّ عَرَّسَ، فَلَمْ يَسْتَيْقِظْ حَتَّى طَلَعَتِ الشَّمْسُ أَوْ بَعْضُهَا، فَلَمْ يُصَلِّ حَتَّى ٱرْتَفَعَتِ الشَّمْسُ فَصَلَّى وَهِيَ صَلَاةُ الْوُسْطَى.

night, and he did not wake up until the sun had risen or had partly risen. He did not pray until the sun had risen (fully), then he prayed, and that was the 'middle prayer' (*Salât Al-Wusṭa*)." (*Ḍa'īf*)

تخريج: [إسناده ضعيف لشذوذه] وهو في الكبرٰى، ح:٣٥٥ * حبيب هو ابن أبي حبيب، صدوق يخطيء، وتلميذه أبوحبيب.

7. The Book Of The *Adhân* (The Call To Prayer)

(المعجم ٧) - كِتَابُ الأَذَانِ
(التحفة . . .)

Chapter 1. How The *Adhân* Began

(المعجم ١) - بَدْءُ الأَذَانِ (التحفة ٨٠)

627. Nâfi' narrated that 'Abdullâh bin 'Umar used to say: "When the Muslims arrived in Al-Madînah they used to gather and try to figure out the time for prayer, and no one gave the call to prayer. One day they spoke about that; some of them said: 'Let us use a bell[1] like the Christians do;' others said, 'No, a horn like the Jews have.' 'Umar, may Allâh be pleased with him, said: 'Why don't you send a man to announce the time of prayer?' The Messenger of Allâh ﷺ said: 'O Bilâl, get up and give the call to prayer.'" (*Ṣaḥîḥ*)

٦٢٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ وَإِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَا: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَقُولُ: كَانَ الْمُسْلِمُونَ حِينَ [قَدِمُوا] الْمَدِينَةَ يَجْتَمِعُونَ فَيَتَحَيَّنُونَ الصَّلَاةَ وَلَيْسَ يُنَادِي بِهَا أَحَدٌ، فَتَكَلَّمُوا يَوْمًا فِي ذٰلِكَ فَقَالَ بَعْضُهُمْ: اتَّخِذُوا نَاقُوسًا مِثْلَ نَاقُوسِ النَّصَارَى، وَقَالَ بَعْضُهُمْ: بَلْ قَرْنًا مِثْلَ قَرْنِ الْيَهُودِ، وَقَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: أَوَلَا تَبْعَثُونَ رَجُلًا يُنَادِي بِالصَّلَاةِ فَقَالَ رَسُولُ اللهِ ﷺ: «يَا بِلَالُ! قُمْ فَنَادِ بِالصَّلَاةِ».

تخريج: أخرجه البخاري، الأذان، باب بدء الأذان، ح:٦٠٤ من حديث ابن جريج به، ومسلم، الصلوٰة، باب بدء الأذان، ح:٣٧٧ من حديث حجاج بن محمد به، وهو في الكبرٰى، ح:١٥٩٠، ١٥٩١.

Comments:

1. *Nâqûs* used to be a piece of wood, long and large, suspended to two cords, with another, which used to be short, with which the former was struck or beaten (It produced sound, the thing which the Christians struck to notify the time for prayer). Later, they began to strike on iron or bronze. Hence, at present, it is applied to a bell, particularly the bell of a church. *Qarn* is a horn-shaped instrument. If blown into it from one end, sound is produced from the other end. The present-day siren can be likened to it, because it also produces a long and loud sound like that of a horn, like the present-day bell

[1] *An-Nâqûs*: "It is an instrument made of copper or other than that, which is struck to ring." *Hadî As-Sârî* by Ibn Ḥajar. That is, a "bell." Some of them – like An-Nawawî in his commentary on *Muslim* – followed the definition given by Ibn Al-Athîr in *An-Nihâyah*; that it is a long piece of wood which was struck by a smaller piece of wood.

which represents *Nâqûs*. Muslims, therefore, should avoid bells or sirens on the occasion of their worshipping.

2. Commanding Bilâl to make an announcement took place before the *Adhân* was stipulated by Islamic law. He used to call out in the streets: *As-Salâtu Jâmia* (The obligatory prayer is being congregated or the prayer is gathering: This brief announcement was resorted to before the legislation of the call to prayer - the *Adhân*).

Chapter 2. Saying The Phrases Of The *Adhân* Twice

(المعجم ٢) - تَثْنِيَةُ الأَذَانِ (التحفة ٨١)

628. It was narrated that Anas said: "The Messenger of Allâh ﷺ commanded Bilâl to say the phrases of the *Adhân* twice and the phrases of the *Iqâmah* once." (***Sahîh***)

٦٢٨ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِلَالًا أَنْ يَشْفَعَ الْأَذَانَ وَأَنْ يُوتِرَ الْإِقَامَةَ.

تخريج: أخرجه مسلم، الصلوة، باب الأمر بشفع الأذان وإيتار الإقامة ... الخ، ح:٣٧٨/ ٥ من حديث عبدالوهاب، والبخاري، الأذان، باب الأذان مثنى مثنى، ح:٦٠٥ من حديث أيوب السختياني به، وهو في الكبرى، ح:١٥٩٢.

629. It was narrated that Ibn 'Umar said: "At the time of the Messenger of Allâh ﷺ the phrases of the *Adhân* were said twice and the phrases of the *Iqâmah* were said once, except that you should say: '*Qad Qâmatiṣ-Ṣalâh, Qad Qâmatiṣ-Ṣalâh* (prayer is about to begin, prayer is about to begin).'" (***Sahîh***)

٦٢٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي أَبُو جَعْفَرٍ عَنْ أَبِي الْمُثَنَّى، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ الْأَذَانُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ مَثْنَى مَثْنَى، وَالْإِقَامَةُ مَرَّةً مَرَّةً، إِلَّا أَنَّكَ تَقُولُ: قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ.

تخريج: [صحيح] أخرجه أبوداود، الصلوة، باب في الإقامة، ح:٥١٠، ٥١١ من حديث شعبة به، وهو في الكبرى، ح:١٥٩٣، وصححه ابن خزيمة، ح:٣٧٤، وابن حبان، ح:٢٩٠، ٢٩١، والحاكم:١/ ١٩٧، ١٩٨، والذهبي، وله شاهد عند أبي عوانة:١/ ٣٢٩، والدارقطني:١/ ٢٣٩ وغيرهما، وإسناده صحيح.

Comments:

It follows from these narrations that most of the phrases of the *Iqâmah* are recited once. But the Hanafis treat the *Adhân* and the *Iqâmah* equal. (The *Iqâmah* is the announcement that the actual performance of the obligatory prayer is about to begin or the call to commence the prayer).

Chapter 3. Lowering The Voice When Saying Some Phrases Of The *Adhân* The Second Time

(المعجم ٣) - خَفْضُ الصَّوتِ فِي التَّرْجِيعِ فِي الأَذَانِ (التحفة ٨٢)

630. It was narrated from Abû Mahdhûrah that the Prophet ﷺ sat him down and taught him the *Adhân* letter by letter. (One of the narrators) Ibrâhîm said: "It is like this *Adhân* of ours." I said:[1] "Recite it to me." He said: "*Allâhu Akbar, Allâhu Akbar* (Allâh is the Greatest, Allâh is the Greatest), *Ashhadu an lâ ilâha illallâh* (I bear witness that there is none worthy of worship except Allâh) – twice, *Ashhadu anna Muhammadan Rasûlallâh* (I bear witness that Muhammad is the Messenger of Allâh) – twice. Then he said in a lower voice which those around him could hear: *Ashhadu an lâ ilâha ill-Allâh* (I bear witness that there is none worthy of worship except Allâh) – twice, *Ashhadu anna Muhammadan Rasûlallâh* (I bear witness that Muhammad is the Messenger of Allâh) – twice, *Hayya 'ala aṣ-ṣalâh* (come to prayer) – twice, *Hayya 'alal-falâh* (come to prosperity) – twice, *Allâhu Akbar, Allâhu Akbar, lâ ilâha illallâh* (Allâh is the Greatest, Allâh is the Greatest, there is none worthy of worship except Allâh). (***Hasan***)

٦٣٠ - أَخْبَرَنَا بِشْرُ بْنُ مُعَاذٍ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ - وَهُوَ ابْنُ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ - قَالَ: حَدَّثَنِي أَبِي عَبْدُ الْعَزِيزِ وَ جَدِّي عَبْدُ الْمَلِكِ عَنْ أَبِي مَحْذُورَةَ: أَنَّ النَّبِيَّ ﷺ أَقْعَدَهُ وَأَلْقَى عَلَيْهِ الأَذَانَ حَرْفًا حَرْفًا. قَالَ إِبْرَاهِيمُ: هُوَ مِثْلُ أَذَانِنَا هٰذَا قُلْتُ لَهُ: أَعِدْ عَلَيَّ قَالَ: اللهُ أَكْبَرُ اللهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ مَرَّتَيْنِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ مَرَّتَيْنِ، ثُمَّ قَالَ بِصَوْتٍ دُونَ ذٰلِكَ الصَّوْتِ يُسْمِعُ مَنْ حَوْلَهُ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ مَرَّتَيْنِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ مَرَّتَيْنِ، حَيَّ عَلَى الصَّلَاةِ مَرَّتَيْنِ، حَيَّ عَلَى الْفَلَاحِ مَرَّتَيْنِ، اللهُ أَكْبَرُ اللهُ أَكْبَرُ، لَا إِلٰهَ إِلَّا اللهُ.

تخريج: [إسناده حسن] أخرجه الترمذي، الصلوة، باب ماجاء في الترجيع في الأذان، ح:١٩١ عن بشر بن معاذ به مختصرًا، وقال: "[حسن] صحيح"، وصححه ابن خزيمة، ح:٣٧٨، سقط لفظ "مرتين" في أول الحديث بعد قوله: "الله أكبر الله أكبر"، والصواب إثباته.

[1] Bishir bin Mu'âdh who heard it from Ibrâhîm, and from whom An-Nasâ'î is reporting it, is the one who is asking for the *Adhân* to be recited to him.

Comments:

In the preceding chapter the phrases of the *Adhân* are stated to be recited twice, while in this narration, the two declarations of faith (*Shahâdatayn*) are recited four times. In actuality, there are two methods of pronouncing the *Adhân*. One is the previous one and the other is the one having repetitions. Both are permitted. The first method or style is the one which is narrated by Ibn 'Umar, and the other one is narrated by Abû Mahdhûrah. The *Iqâmah* is also permitted both ways.

Chapter 4. How Many Phrases Are There In The *Adhân*?

(المعجم ٤) - كَمِ الأَذَانُ مِنْ كَلِمَةٍ (التحفة ٨٣)

631. It was narrated from Abû Mahdhûrah that the Messenger of Allâh ﷺ taught him the *Adhân* with nineteen phrases and the *Iqâmah* with seventeen phrases, then Abû Mahdhûrah counted them as nineteen and seventeen. (*Sahîh*)

٦٣١ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ هَمَّامِ بْنِ يَحْيَى، عَنْ عَامِرِ بْنِ عَبْدِ الْوَاحِدِ قَالَ: حَدَّثَنَا مَكْحُولٌ عَنْ عَبْدِ اللهِ بْنِ مُحَيْرِيزٍ، عَنْ أَبِي مَحْذُورَةَ أَنَّ رَسُولَ اللهِ ﷺ عَلَّمَهُ: الْأَذَانَ تِسْعَ عَشْرَةَ كَلِمَةً وَالْإِقَامَةَ سَبْعَ عَشْرَةَ كَلِمَةً، ثُمَّ عَدَّهَا أَبُو مَحْذُورَةَ تِسْعَ عَشْرَةَ كَلِمَةً وَسَبْعَ عَشْرَةَ.

تخريج: [صحيح] أخرجه الترمذي، ح:١٩٢ من حديث همام (انظر الحديث السابق)، ومسلم، الصلوة، باب صفة الأذان، ح:٣٧٩ من حديث عامر بن عبدالواحد به مختصرًا، وقال الترمذي: "حسن صحيح"، وهو في الكبرٰى، ح:١٥٩٤ .

Comments:

Bilal ﷺ pronounced the *Adhân* before the break of dawn. This *Adhân* used to be for the dawn prayer but was pronounced before its time, so that people could become free of their individual needs (relieving oneself, taking a bath, etc.) till the second *Adhân* is called. This gave them time to reach the mosque after the second *Adhân*, which resulted in the prayer being performed in its first moments.

Chapter 5. How Is The (Wording Of The) *Adhân*?

(المعجم ٥) - كَيْفَ الأَذَانُ (التحفة ٨٤)

632. It was narrated that Abû Mahdhûrah said: "The Messenger of Allâh ﷺ taught me the *Adhân* and said: '*Allâhu Akbar, Allâhu*

٦٣٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ

عَامِرٍ الْأَحْوَلِ، عَنْ مَكْحُولٍ، عَنْ عَبْدِ اللهِ بْنِ مُحَيْرِيزٍ، عَنْ أَبِي مَحْذُورَةَ قَالَ: عَلَّمَنِي رَسُولُ اللهِ ﷺ الْأَذَانَ فَقَالَ: «اللَّهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، ثُمَّ يَعُودُ فَيَقُولُ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ، اللهُ أَكْبَرُ اللهُ أَكْبَرُ لا إِلٰهَ إِلَّا اللَّهُ».

akbar, Allâhu Akbar, Allâhu Akbar; Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh; Ashhadu anna Muhammadan Rasûlallâh, Ashhadu anna Muhammadan Rasûlallâh (Allâh is the Greatest, Allâh is the Greatest, Allâh is the Greatest, Allâh is the Greatest; I bear witness that there is none worthy of worship except Allâh, I bear witness that there is none worthy of worship except Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh).' Then he repeated it and said: '*Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh; Ashhadu anna Muhammadan Rasûlallâh, Ashhadu anna Muhammadan Rasûlallâh; Hayya 'alas-salâh, Hayya 'alas-salâh; Hayya 'alal-falâh, Hayya 'alal-falâh; Allâhu Akbar, Allâhu Akbar; Lâ ilâha ill-Allâh* (I bear witness that there is none worthy of worship except Allâh, I bear witness that there is none worthy of worship except Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; Come to prayer, come to prayer; come to prosperity, come to prosperity; Allâh is the Greatest, Allâh is the Greatest; there is none worthy of worship except Allâh).'" (*Sahîh*)

تخريج: أخرجه مسلم، ح:٣٧٩ عن إسحاق بن إبراهيم به، انظر الحديث السابق، وهو في الكبرىٰ، ح:١٥٩٥ .

Comments:

This one is the *Adhân*, which Allâh's Messenger ﷺ had taught Abû Mahdhûrah at the time of the Conquest of Makkah.

633. 'Abdul-'Azîz bin 'Abdul-Malik bin Abî Maḥdhûrah narrated that 'Abdullâh bin Muḥairîz – who was an orphan under the care of Abû Maḥdhûrah until he prepared him to go to Ash-Shâm – informed him: he said: "I said to Abû Maḥdhûrah: 'I am going to Ash-Shâm and I am afraid that I will be asked about how you say the *Adhân*.'" He told me that Abû Maḥdhûrah said to him: "I went out with a group of people and we were somewhere on the road to Ḥunain when the Messenger of Allâh ﷺ was coming back from Ḥunain. The Messenger of Allâh ﷺ met us somewhere on the road, and the *Mu'adhdhin* of the Messenger of Allâh ﷺ called the *Adhân* for the prayer in the presence of the Messenger of Allâh ﷺ. We heard the voice of the *Mu'adhdhin*, and we were careless about it (the *Adhân*), so we started yelling, imitating it and mocking it. The Messenger of Allâh ﷺ heard us, so he sent some people who brought us to stand in front of him. He said: 'Who is the one whose voice I heard so loud?' The people all pointed to me, and they were telling the truth. He sent them all away, but kept me there and said to me: 'Stand up and call the *Adhân* for the prayer.' I stood up and the Messenger of Allâh ﷺ taught me the *Adhân* himself. He said: 'Say: *Allâhu Akbar, Allâhu Akbar, Allâhu Akbar, Allâhu Akbar; Ashhadu an lâ ilâha illallâh,*

٦٣٣ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ وَيُوسُفُ بْنُ سَعِيدٍ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ أَنَّ عَبْدَ اللهِ بْنَ مُحَيْرِيزٍ أَخْبَرَهُ - وَكَانَ يَتِيمًا فِي حِجْرِ أَبِي مَحْذُورَةَ حَتَّى جَهَّزَهُ إِلَى الشَّامِ - قَالَ: قُلْتُ لِأَبِي مَحْذُورَةَ: إِنِّي خَارِجٌ إِلَى الشَّامِ وَأَخْشَى أَنْ أُسْأَلَ عَنْ تَأْذِينِكَ، فَأَخْبَرَنِي أَنَّ أَبَا مَحْذُورَةَ قَالَ لَهُ: خَرَجْتُ فِي نَفَرٍ فَكُنَّا بِبَعْضِ طَرِيقِ حُنَيْنٍ مَقْفَلَ رَسُولِ اللهِ ﷺ مِنْ حُنَيْنٍ، فَلَقِيَنَا رَسُولُ اللهِ ﷺ فِي بَعْضِ الطَّرِيقِ فَأَذَّنَ مُؤَذِّنُ رَسُولِ اللهِ ﷺ بِالصَّلَاةِ عِنْدَ رَسُولِ اللهِ ﷺ، فَسَمِعْنَا صَوْتَ الْمُؤَذِّنِ وَنَحْنُ عَنْهُ مُتَنَكِّبُونَ فَظَلِلْنَا نَحْكِيهِ وَنَهْزَأُ بِهِ، فَسَمِعَ رَسُولُ اللهِ ﷺ الصَّوْتَ فَأَرْسَلَ إِلَيْنَا حَتَّى وَقَفْنَا بَيْنَ يَدَيْهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَيُّكُمُ الَّذِي سَمِعْتُ صَوْتَهُ قَدِ ارْتَفَعَ؟» فَأَشَارَ الْقَوْمُ إِلَيَّ وَصَدَقُوا، فَأَرْسَلَهُمْ كُلَّهُمْ وَحَبَسَنِي فَقَالَ: «قُمْ فَأَذِّنْ بِالصَّلَاةِ». فَقُمْتُ فَأَلْقَى عَلَيَّ رَسُولُ اللهِ ﷺ التَّأْذِينَ هُوَ بِنَفْسِهِ قَالَ: «قُلْ: اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، ثُمَّ قَالَ: ارْجِعْ فَامْدُدْ مِنْ صَوْتِكَ ثُمَّ قَالَ: قُلْ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ

Ashhadu an lâ ilâha illallâh; Ashhadu anna Muhammadan Rasûlallâh, Ashhadu anna Muhammadan Rasûlallâh (Allâh is the Greatest, Allâh is the Greatest, Allâh is the Greatest, Allâh is the Greatest; I bear witness that there is none worthy of worship except Allâh, I bear witness that there is none worthy of worship except Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh).' Then he said: 'Then repeat and say in a loud voice: *Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh; Ashhadu anna Muhammadan Rasûlallâh, Ashhadu anna Muhammadan Rasûlallâh; Hayya 'alas-salâh, Hayya 'alas-salâh; Hayya 'alal-falâh, Hayya 'alal-falâh; 'Allâhu Akbar Allâhu Akbar; Lâ ilâha illallâh* (I bear witness that there is none worthy of worship except Allâh, I bear witness that there is none worthy of worship except Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; Come to prayer, come to prayer; come to prosperity, come to prosperity; Allâh is the Greatest, Allâh is the Greatest; there is none worthy of worship except Allâh).' Then he called me when I had finished saying the *Adhân*, and he gave me a bundle in which there was some silver. I said: 'O Messenger of Allâh, let me be the one doing the

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ اللهُ أَكْبَرُ اللهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ». ثُمَّ دَعَانِي حِينَ قَضَيْتُ التَّأْذِينَ فَأَعْطَانِي صُرَّةً فِيهَا شَيْءٌ مِنْ فِضَّةٍ فَقُلْتُ: يَا رَسُولَ اللَّهِ! مُرْنِي بِالتَّأْذِينِ بِمَكَّةَ فَقَالَ: «قَدْ أَمَرْتُكَ بِهِ». فَقَدِمْتُ عَلَى عَتَّابِ بْنِ أَسِيدٍ عَامِلِ رَسُولِ اللهِ ﷺ بِمَكَّةَ فَأَذَّنْتُ مَعَهُ بِالصَّلَاةِ عَنْ أَمْرِ رَسُولِ اللهِ ﷺ.

Adhân in Makkah.' He said: 'I command you to do so.' Then I came to 'Attâb bin Asîd who was the governor of the Messenger of Allâh ﷺ in Makkah, and I called the *Adhân* for prayer with him upon the orders of the Messenger of Allâh ﷺ." (*Hasan*)

تخريج: [إسناده حسن] أخرجه أبوداود، ح:٥٠٣ من حديث ابن جريج به مختصرًا، وهو في الكبرٰى، ح:١٥٩٦.

Comments:

This is a detailed narration, which contradicts the interpretation put forward by the Hanafis. Could one visualize the Messenger of Allâh ﷺ having appointed to the post of *Muadhdhin* a person who had not comprehended the *Adhân* rightly?

Chapter 6. The *Adhân* When Traveling

(المعجم ٦) - الأَذَانُ فِي السَّفَرِ

(التحفة ٨٥)

634. It was narrated that Abû Mahdhûrah said: "When the Messenger of Allâh ﷺ left Hunain, I was the tenth of a group of ten of the people of Makkah who were trying to catch up with them. We heard them calling the *Adhân* for the prayer and we started to repeat the *Adhân*, mocking them. The Messenger of Allâh ﷺ said: 'I heard among these people the *Adhân* of one who has a beautiful voice.' He sent for us, and we recited the *Adhân* one by one, and I was the last of them. When I said the *Adhân* he said: 'Come here.' He sat me down in front of him and rubbed my forelock and blessed me three times, then he said: 'Go and give the *Adhân* at the Sacred House.' I said: 'How, O Messenger of Allâh?' He taught

٦٣٤ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ، عَنْ عُثْمَانَ بْنِ السَّائِبِ قَالَ: أَخْبَرَنِي أَبِي وَأُمُّ عَبْدِ الْمَلِكِ ابْنِ أَبِي مَحْذُورَةَ، عَنْ أَبِي مَحْذُورَةَ قَالَ: لَمَّا خَرَجَ رَسُولُ اللهِ ﷺ مِنْ حُنَيْنٍ خَرَجْتُ عَاشِرَ عَشْرَةٍ مِنْ أَهْلِ مَكَّةَ نَطْلُبُهُمْ فَسَمِعْنَاهُمْ يُؤَذِّنُونَ بِالصَّلَاةِ فَقُمْنَا نُؤَذِّنُ نَسْتَهْزِىءُ بِهِمْ، قَالَ رَسُولُ اللهِ ﷺ: «قَدْ سَمِعْتُ فِي هٰؤُلَاءِ تَأْذِينَ إِنْسَانٍ حَسَنِ الصَّوْتِ فَأَرْسَلَ إِلَيْنَا، فَأَذَّنَّا رَجُلٌ رَجُلٌ وَكُنْتُ آخِرَهُمْ، فَقَال حِينَ أَذَّنْتُ: «تَعَالَ». فَأَجْلَسَنِي بَيْنَ يَدَيْهِ، فَمَسَحَ عَلَى نَاصِيَتِي وَبَرَّكَ عَلَيَّ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ: «اذْهَبْ فَأَذِّنْ عِنْدَ الْبَيْتِ الْحَرَامِ». قُلْتُ: كَيْفَ يَا رَسُولَ اللّٰهِ؟ فَعَلَّمَنِي كَمَا

me as you say the *Adhân* now: '*Allâhu Akbar, Allâhu Akbar, Allâhu akbar, Allâhu akbar; Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh; Ashhadu anna Muḥammadan Rasûlallâh, Ashhadu anna Muḥammadan Rasûlallâh; Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh; Ashhadu anna Muḥammadan Rasûlallâh, Ashhadu anna Muḥammadan Rasûlallâh; Ḥayya 'alaṣ-ṣalâh, Ḥayya 'alaṣ-ṣalâh; Ḥayya 'alal-falâḥ, Ḥayya 'alal-falâḥ; aṣ-ṣalâtu khairun min an-nawm; aṣ-ṣalâtu khairun min an-nawm* (Allâh is the Greatest, Allâh is the Greatest, Allâh is the Greatest, Allâh is the Greatest; I bear witness that there is none worthy of worship except Allâh, I bear witness that there is none worthy of worship except Allâh; I bear witness that Muḥammad is the Messenger of Allâh, I bear witness that Muḥammad is the Messenger of Allâh; I bear witness that there is none worthy of worship except Allâh, I bear witness that there is none worthy of worship except Allâh; I bear witness that Muḥammad is the Messenger of Allâh, I bear witness that Muḥammad is the Messenger of Allâh; Come to prayer, come to prayer; come to prosperity, come to prosperity; prayer is better than sleep, prayer is better than sleep)' – in the first (*Adhân*) for *Aṣ-Ṣubḥ* (*Fajr*). And he taught me the *Iqâmah*, saying each phrase twice: '*Allâhu Akbar, Allâhu Akbar,* (*Allâhu Akbar, Allâhu Akbar*), *Ashhadu an lâ ilâha illallâh, Ashhadu*

تُؤَذِّنُونَ الْآنَ بِهَا: اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ، الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ فِي الْأُولَى مِنَ الصُّبْحِ، قَالَ: وَعَلَّمَنِي الْإِقَامَةَ مَرَّتَيْنِ اللهُ أَكْبَرُ اللهُ أَكْبَرُ، [اللهُ أَكْبَرُ اللهُ أَكْبَرُ] أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ، قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ، اللهُ أَكْبَرُ اللهُ أَكْبَرُ، لَا إِلٰهَ إِلَّا اللهُ. قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُثْمَانُ هٰذَا الْخَبَرَ كُلَّهُ عَنْ أَبِيهِ وَعَنْ أُمِّ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ أَنَّهُمَا سَمِعَا ذٰلِكَ مِنْ أَبِي مَحْذُورَةَ.

an lâ ilâha illallâh; Ashhadu anna Muhammadan Rasûlallâh, Ashhadu anna Muhammadan Rasûlallâh; Hayya 'alas-salâh, Hayya 'alas-salâh; Hayya 'alal-falâh, Hayya 'alal-falâh; qad qâmatis-salâh, qad qâmatis-salâh, Allâhu Akbar, Allâhu Akbar; Lâ ilâha illallâh (Allâh is the Greatest, Allâh is the Greatest, (Allâh is the Greatest, Allâh is the Greatest); I bear witness that there is none worthy of worship except Allâh, I bear witness that there is none worthy of worship except Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; Come to prayer, come to prayer; come to prosperity, come to prosperity; the prayer is about to begin, the prayer is about to begin, Allâh is the Greatest, Allâh is the Greatest; there is none worthy of worship except Allâh)." (One of the narrators) Ibn Juraij said: "Uthmân narrated this whole report to me from his father and from Umm 'Abdul-Malik bin Abî Mahdhûrah, and (said that) they heard that from Abû Mahdhûrah. (***Hasan***)

تخريج: [حسن] أخرجه أبوداود، ح:٥٠١ من حديث ابن جريج به، وصححه ابن خزيمة:١/٢٠١، وابن حبان وغيرهما، وحسنه الحازمي، وهو في الكبرٰى، ح:١٥٩٧ .

Comments:

Here, there is a difference of opinion among the scholars concerning the phrase, "*as-salatu khairun min'an nawn.*" While some of them clearly say that the phrase should come in the "first *Adhân*," others say that the words "first *Adhân*" here refers to the *Adhân* that directly preceeds the *Iqâmah*. The first interpretation, however, appears more correct since the text clearly states that. This *Hadîth* explicitly corroborates the fact that the expression *as-salâtu khairun min'an nawm* occurs in the *Adhân* of the dawn prayer; therefore, it is not an addition made by Umar ﷺ, as has been alleged by the Shi'ites.

Chapter 7. The *Adhân* Of Two Who Are Alone On A Journey

(المعجم ٧) - بَابُ أَذَانِ الْمُنْفَرِدِينَ فِي السَّفَرِ (التحفة ٨٦)

635. It was narrated that Mâlik bin Al-Ḥuwairith said: "I came to the Prophet ﷺ with a cousin of mine" – on another occasion he said: "with a Companion of mine" – "and he said: 'When the two of you travel, call the *Adhân* and *Iqâmah*, and let the older of you lead the prayer.'" (*Ṣaḥîḥ*)

٦٣٥ - أَخْبَرَنَا حَاجِبُ بْنُ سُلَيْمَانَ عَنْ وَكِيعٍ، عَنْ سُفْيَانَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ أَنَا وَابْنُ عَمٍّ لِي - وَقَالَ مَرَّةً أُخْرَى: أَنَا وَصَاحِبٌ لِي - فَقَالَ: «إِذَا سَافَرْتُمَا فَأَذِّنَا وَأَقِيمَا وَلْيَؤُمَّكُمَا أَكْبَرُكُمَا».

تخريج: أخرجه البخاري، الأذان، باب الأذان للمسافرين إذا كانوا جماعةً والإقامة ... الخ، ح: ٦٣٠ من حديث سفيان الثوري، ومسلم، المساجد، باب من أحق بالإمامة؟، ح: ٦٧٤/ ٢٩٣ من حديث خالد الحذاء به، وهو في الكبرى، ح: ١٥٩٨، وأخرجه الترمذي، ح: ٢٠٥ من حديث وكيع به.

Comments:

If a traveller happens to be in a place where the *Adhân* is not being given or is not audible, he should pronounce the *Adhân*, and then perform the prayer. If there is more than one person, prayer should be held in congregation. However, if the *Adhân* is pronounced or is audible, then it is not necessary to call the *Adhân*.

Chapter 8. The *Adhân* Of Someone Else Is Sufficient While A Resident

(المعجم ٨) - اجْتِزَاءُ الْمَرْءِ بِأَذَانِ غَيْرِهِ فِي الْحَضَرِ (التحفة ٨٧)

636. It was narrated that Mâlik bin Al-Ḥuwairith said: "We came to the Messenger of Allâh ﷺ and we were young men close in age. He let us stay with him for twenty days. The Messenger of Allâh ﷺ was merciful and compassionate, and he thought that we were missing our families; he asked us about those whom we had left behind of our families, so we told him, and he said: 'Go back to your families, stay with them and teach them.

٦٣٦ - أَخْبَرَنِي زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: أَتَيْنَا رَسُولَ اللهِ ﷺ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً، وَكَانَ رَسُولُ اللهِ ﷺ رَحِيمًا رَفِيقًا، فَظَنَّ أَنَّا قَدِ اشْتَقْنَا إِلَى أَهْلِنَا فَسَأَلَنَا عَمَّنْ تَرَكْنَاهُ مِنْ أَهْلِنَا فَأَخْبَرْنَاهُ فَقَالَ: «ارْجِعُوا إِلَى أَهْلِيكُمْ، فَأَقِيمُوا عِنْدَهُمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ إِذَا حَضَرَتِ

الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ».

Tell them when the time for prayer comes; let one of you call the *Adhân* and let the oldest of you lead the prayer.'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الأدب، باب رحمة الناس والبهائم، ح:٦٠٠٨، ومسلم، ح:٦٧٤/٢٩٢، وهو في الكبرى، ح:١٥٩٩.

٦٣٧ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ عَمْرِو بْنِ سَلِمَةَ - فَقَالَ لِي أَبُو قِلَابَةَ: هُوَ حَيٌّ أَفَلَا تَلْقَاهُ! قَالَ أَيُّوبُ: فَلَقِيتُهُ فَسَأَلْتُهُ- فَقَالَ: لَمَّا كَانَتْ وَقْعَةُ الْفَتْحِ بَادَرَ كُلُّ قَوْمٍ بِإِسْلَامِهِمْ فَذَهَبَ أَبِي بِإِسْلَامِ أَهْلِ حِوَائِنَا فَلَمَّا قَدِمَ اسْتَقْبَلْنَاهُ فَقَالَ: جِئْتُكُمْ وَاللَّهِ! مِنْ عِنْدِ رَسُولِ اللهِ ﷺ حَقًّا فَقَالَ: «صَلُّوا صَلَاةَ كَذَا فِي حِينِ كَذَا وَصَلَاةَ كَذَا فِي حِينِ كَذَا فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ وَلْيَؤُمَّكُمْ أَكْثَرُكُمْ قُرْآنًا».

637. It was narrated from Ayyûb, from Abû Qilâbah, from 'Amr bin Salamah: "Abû Qilâbah said to me (Ayyûb): He ('Amr) is still alive, do you want to meet him?" I met him and asked him, and he said: "When Makkah was conquered, all the people hastened to announce their Islam. My father went to announce the Islam of the people of our village, and when he came back we went to see him and he said: 'By Allâh, I have indeed come to you from the Messenger of Allâh ﷺ.' He said: 'Pray such and such a prayer at such and such a time, pray such and such a prayer at such and such a time. When the time for prayer comes let one of you call the *Adhân* and let the one who knows the most Qur'ân lead the prayer.'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، المغازي، باب(٥٤)، ح:٤٣٠٢ عن سليمان بن حرب به مطولاً، وهو في الكبرى، ح:١٦٠٠.

(المعجم ٩) - الْمُؤَذِّنَانِ لِلْمَسْجِدِ الْوَاحِدِ (التحفة ٨٨)

Chapter 9. Two *Mu'adhdhins* In One *Masjid*

٦٣٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللهِ

638. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Bilâl calls the *Adhân*

ﷺ قَالَ: «إِنَّ بِلَالًا يُؤَذِّنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ».

during the night, so eat and drink until Ibn Umm Maktûm calls (the *Adhân*)." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الأذان، باب الأذان بعد الفجر، ح:٦٢٠ من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ٧٤، والكبرىٰ، ح:١٦٠١ .

Comments:

1. If there are two *Adhâns* pronounced for a prayer (like the *Fajr* and the blessed Friday), two *Mu'adhdhins* ought to be present, so that the distinction between their voices remains conspicuous and people are able to distinguish between the first and the second *Adhâns*.
2. During the lifetime of the Prophet ﷺ, there used to be two *Adhâns* for the *Fajr* prayer; one was called out by Bilal ؓ, and the second by Ibn Umm Maktûm ؓ.

٦٣٩ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ بِلَالًا يُؤَذِّنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى تَسْمَعُوا تَأْذِينَ ابْنِ أُمِّ مَكْتُومٍ».

639. It was narrated from Sâlim, from his father, that the Prophet ﷺ said: "Bilâl calls the *Adhân* during the night, so eat and drink until you hear Ibn Umm Maktoom calling the *Adhân*." (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الصيام، باب بيان أن الدخول في الصوم يحصل بطلوع الفجر ... الخ، ح:١٠٩٢/ ٣٦ عن قتيبة، والبخاري، الأذان، باب أذان الأعمىٰ إذا كان له من يخبره، ح:٦١٧ من حديث ابن شهاب به، وهو في الكبرىٰ، ح:١٦٠٢.

Chapter 10. Should They Call The *Adhân* Together or Separately ?

(المعجم ١٠) - هَلْ يُؤَذِّنَانِ جَمِيعًا أَوْ فُرَادَى (التحفة ٨٩)

٦٤٠ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي حَفْصٌ عَنْ عُبَيْدِ اللهِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَذَّنَ بِلَالٌ فَكُلُوا وَاشْرَبُوا حَتَّى يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ» قَالَتْ: وَلَمْ يَكُنْ بَيْنَهُمَا إِلَّا أَنْ يَنْزِلَ هَذَا وَيَصْعَدَ هَذَا.

640. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Bilâl calls the *Adhân* during the night, so eat and drink until Ibn Umm Maktûm calls the *Adhan*." She said: "And there was no more between them than the time it takes for one to come down and the other to go up." (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الصيام، باب بيان أن الدخول في الصوم يحصل بطلوع الفجر ... الخ، ح:١٠٩٢/ ٣٨، والبخاري، الأذان، باب الأذان قبل الفجر، ح:٦٢٢ من حديث عبيدالله بن عمر به، وهو في الكبرىٰ، ح:١٦٠٣.

Comments:

One climbed down and the other would climb up: this is indicating time span between the two *Adhân*.

641. It was narrated from Khubaib bin 'Abdur-Raḥmân that his paternal aunt Unaisah said: "The Messenger of Allâh ﷺ said: 'When Ibn Umm Maktûm calls the *Adhân*, eat and drink, and when Bilâl calls the *Adhân*, do not eat nor drink.'" (*Ṣaḥîḥ*)

٦٤١ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ هُشَيْمٍ قَالَ: أَخْبَرَنَا مَنْصُورٌ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَمَّتِهِ أُنَيْسَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَذَّنَ ابْنُ أُمِّ مَكْتُومٍ فَكُلُوا وَاشْرَبُوا، وَإِذَا أَذَّنَ بِلَالٌ فَلَا تَأْكُلُوا وَلَا تَشْرَبُوا».

تخريج: [إسناده صحيح] أخرجه أحمد:٦/٤٣٣ عن هشيم به، وهو في الكبرٰى، ح:١٦٠٤

* منصور هو ابن زاذان، وخبيب صرح بالسماع من عمته.

Comments:

It is probable that, early on, Bilal ﷺ used to pronounce the first *Adhân* and Amr bin Umm Maktoum the second. Later, Bilal might have been made responsible for announcing the second *Adhân*, and Amr bin Umm Maktûm the first. *Hâfiz* Ibn Hajar has, in his *Fath Al-Bâri* made an allusion to this matter. And Allâh knows best!

Chapter 11. The *Adhân* At Times Other Than The Time For Prayer

(المعجم ١١) - **الأَذَانُ فِي غَيْرِ وَقْتِ الصَّلَاةِ** (التحفة ٩٠)

642. It was narrated from Ibn Mas'ûd that the Prophet ﷺ said: "Bilâl calls the *Adhân* during the night to wake those who are sleeping and so that those who are praying *Qiyâm* can return.[1] Not to say it is like this." The break of dawn is not like this.[2] (*Ṣaḥîḥ*)

٦٤٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ أَبِي عُثْمَانَ، عَنِ ابْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ بِلَالًا يُؤَذِّنُ بِلَيْلٍ لِيُوقِظَ نَائِمَكُمْ وَلِيَرْجِعَ قَائِمَكُمْ، وَلَيْسَ أَنْ يَقُولَ هٰكَذَا يَعْنِي فِي الصُّبْحِ».

تخريج: أخرجه مسلم، الصيام، باب بيان أن الدخول في الصوم يحصل بطلوع الفجر، ح:١٠٩٣/ ٤٠ عن إسحاق بن إبراهيم، والبخاري، الأذان، باب الأذان قبل الفجر، ح:٦٢١ من حديث سليمان التيمي به، وهو في الكبرٰى، ح:١٦٠٥ .

[1] Meaning, to finish. Ash-Shawkânî said: "To return to sleeping or return to sitting from praying" *Nail Al-Awṭâr*.

[2] Indicating with an up and down motion. The true dawn is from right to left.

Chapter 12. The Time For The *Adhân* For *Aṣ-Ṣubḥ*

(المعجم ١٢) - وَقْتُ أَذَانِ الصُّبْحِ
(التحفة ٩١)

643. It was narrated from Anas that someone asked the Messenger of Allâh ﷺ about the time of *Ṣubḥ*. The Messenger of Allâh ﷺ commanded Bilâl to call the *Adhân* when dawn broke, then the next day he delayed *Fajr* until it was very light, then he told him to call the *Adhân* and he prayed. Then he said: "This is the time for the prayer."

٦٤٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ: أَنَّ سَائِلًا سَأَلَ رَسُولَ اللهِ ﷺ عَنْ وَقْتِ الصُّبْحِ، فَأَمَرَ رَسُولُ اللهِ ﷺ بِلَالًا فَأَذَّنَ حِينَ طَلَعَ الْفَجْرُ، فَلَمَّا كَانَ مِنَ الْغَدِ أَخَّرَ الْفَجْرَ حَتَّى أَسْفَرَ، ثُمَّ أَمَرَهُ فَأَقَامَ فَصَلَّى، ثُمَّ قَالَ: «هٰذَا وَقْتُ الصَّلَاةِ».

تخريج: [صحيح] أخرجه أحمد: ٣/١٢١ عن يزيد بن هارون به، وهو في الكبرى، ح: ١٦٠٦ * حميد الطويل عنعن، وللحديث شواهد كثيرة، وانظر، ح: ٥٤٥.

Comments:

Here we learn that the time for *Adhân* is the breaking of dawn.

Chapter 13. What Should The *Mu'adhdhin* Do While Calling The *Adhân* ?

(المعجم ١٣) - كَيْفَ يَصْنَعُ الْمُؤَذِّنُ فِي أَذَانِهِ (التحفة ٩٢)

644. It was narrated from 'Awn bin Abî Juḥaifah that his father said: "I came to the Prophet ﷺ and Bilâl came out and called the *Adhân*, and he started doing like this in his *Adhân*, turning to his right and left."

٦٤٤ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَخَرَجَ بِلَالٌ فَأَذَّنَ، فَجَعَلَ يَقُولُ فِي أَذَانِهِ هٰكَذَا يَنْحَرِفُ يَمِينًا وَشِمَالًا.

تخريج: أخرجه البخاري، الأذان، باب: هل يتتبع المؤذن فاه هاهنا وهاهنا؟ ... الخ، ح: ٦٣٤ من حديث سفيان الثوري به، ومسلم، الصلوة، باب سترة المصلي ... الخ، ح: ٥٠٣ من حديث وكيع به، وهو في الكبرى، ح: ١٦٠٧.

Comments:

Although the call to prayer (*Adhân*) is given facing the *Qiblah* (direction of the Ka'bah in Makkah) while pronouncing the actual summons to prayer (*Hayya alas salâh; hayya alal falâh*) the face is turned to the right and to the left, respectively, so that the voice reaches in the directions of the right and the left. And this is the *Sunnah* of the Prophet ﷺ, as is established in other narrations.

Chapter 14. Raising The Voice With The *Adhân*

(المعجم ١٤) - رَفْعُ الصَّوتِ بِالأَذَانِ
(التحفة ٩٣)

645. 'Abdur-Raḥmân bin 'Abdullâh bin 'Abdur-Raḥmân bin Abî Ṣa'ṣa'ah Al-Anṣârî Al-Mâzinî narrated that his father told him that Abû Sa'eed Al-Khudrî said to him: "I see that you love sheep and the desert. When you are with your sheep or in the desert and you call the *Adhân* for prayer, then raise your voice, for no human, *Jinn* or anything else hears the voice of the *Mu'adhdhin* as far as it reaches, but it will bear witness for him on the Day of Resurrection." Abû Sa'eed said: "I heard it from the Messenger of Allâh ﷺ." (*Ṣaḥîḥ*)

٦٤٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ: حَدَّثَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي صَعْصَعَةَ الْأَنْصَارِيُّ ثُمَّ الْمَازِنِيُّ عَنْ أَبِيهِ، أَنَّهُ أَخْبَرَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ لَهُ: إِنِّي أَرَاكَ تُحِبُّ الْغَنَمَ وَالْبَادِيَةَ، فَإِذَا كُنْتَ فِي غَنَمِكَ أَوْ بَادِيَتِكَ فَأَذَّنْتَ بِالصَّلَاةِ فَارْفَعْ صَوْتَكَ، فَإِنَّهُ لَا يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جِنٌّ وَلَا إِنْسٌ وَلَا شَيْءٌ إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ. قَالَ أَبُو سَعِيدٍ: سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ.

تخريج: أخرجه البخاري، الأذان، باب رفع الصوت بالنداء، ح:٦٠٩ من حديث مالك به، وهو في الموطأ (يحيٰى): ١/ ٦٩، والكبرٰى، ح:١٦٠٨.

646. It was narrated from Abû Hurairah, who heard it from the mouth of the Messenger of Allâh ﷺ: "The *Mu'adhdhin* will be forgiven as far as his voice reaches, and every wet and dry thing will bear witness for him." (*Ṣaḥîḥ*)

٦٤٦ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ وَمُحَمَّدُ ابْنُ عَبْدِ الْأَعْلَى قَالَا: حَدَّثَنَا يَزِيدُ - يَعْنِي ابْنَ زُرَيْعٍ - قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُوسَى بْنِ أَبِي عُثْمَانَ عَنْ أَبِي يَحْيَى عَنْ أَبِي هُرَيْرَةَ سَمِعَهُ مِنْ فَمِ رَسُولِ اللهِ ﷺ يَقُولُ: «الْمُؤَذِّنُ يُغْفَرُ لَهُ بِمَدَى صَوْتِهِ، وَيَشْهَدُ لَهُ كُلُّ رَطْبٍ وَيَابِسٍ».

تخريج: [إسناده حسن] أخرجه أبوداود، الصلوة، باب رفع الصوت بالأذان، ح:٥١٥، وابن ماجه، الأذان، باب فضل الأذان وثواب المؤذنين، ح:٧٢٤ من حديث شعبة به، وهو في الكبرٰى، ح:١٦٠٩، وصححه ابن حبان(موارد)، ح:٢٩٢

Comments:

What is meant is that, supposing his sins fill the space between him and the place his voice reaches, he will be forgiven on account of the blessedness of the *Adhân*.

647. It was narrated from Al-Barâ bin 'Âzib that the Prophet of Allâh ﷺ said: "Allâh and His angels say *ṣalâh* upon the front rows, and the *Mu'adhdhin* will be forgiven as far as his voice reaches, and whatever hears him, wet or dry, will confirm what he says, and he will have a reward like that of those who pray with him." (*Ṣaḥîḥ*)

٦٤٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي إِسْحَاقَ الْكُوفِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «إِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الصَّفِّ الْمُقَدَّمِ، وَالْمُؤَذِّنُ يُغْفَرُ لَهُ بِمَدِّ صَوْتِهِ وَيُصَدِّقُهُ مَنْ سَمِعَهُ مِنْ رَطْبٍ وَيَابِسٍ، وَلَهُ مِثْلُ أَجْرِ مَنْ صَلَّى مَعَهُ».

تخريج: [صحيح] أخرجه أحمد: ٤/ ٢٨٤ من حديث معاذ به، وهو في الكبرٰى، ح: ١٦١٠
* قتادة تقدم، وأبوإسحاق تقدم، ح: ٩٦ عنعنا، وحسنه المنذري في الترغيب والترهيب: ١/ ١٧٦، وللحديث شواهد، منها الحديث السابق.

Comments:

1. The *Muadhdhin* guides people toward righteousness. Therefore, he will receive additional rewards that are equal to the reward of their (the worshippers') prayers, without diminishing their rewards in the slightest.
2. Testimony of faith: on the Day of Resurrection before Allâh or at the moment of pronouncing the.

Chapter 15. Adding The Phrase "Prayer Is Better Than Sleep" In The *Adhân* Of *Fajr*

(المعجم ١٥) - التَّثْوِيبُ فِي أَذَانِ الْفَجْرِ (التحفة ٩٤)

648. It was narrated that Abû Maḥdhûrah said: "I used to call the *Adhân* for the Messenger of Allâh ﷺ and in the first *Adhân* of *Fajr* I used to say: ' *Ḥayya 'ala al-falâḥ, aṣ-ṣalâtu khairun minan-nawm, aṣ-ṣalâtu khairun minan-nawm, Allâhu Akbar Allâhu Akbar, lâ ilâha illallâh* (Come to prosperity, prayer is better than sleep, prayer is better than sleep, Allâh is the Greatest, Allâh is the Greatest, there is none worthy of worship except Allâh).'" (*Ṣaḥîḥ*)

٦٤٨ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حدثنا عَبْدُ اللهِ عَنْ سُفْيَانَ، عَنْ أَبِي جَعْفَرٍ، عَنْ أَبِي سَلْمَانَ، عَنْ أَبِي مَحْذُورَةَ قَالَ: كُنْتُ أُؤَذِّنُ لِرَسُولِ اللهِ ﷺ وَكُنْتُ أَقُولُ فِي أَذَانِ الْفَجْرِ الْأَوَّلِ: حَيَّ عَلَى الْفَلَاحِ، الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، اللهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ.

تخريج: [حسن] أخرجه أحمد: ٣/ ٤٠٨ من حديث سفيان الثوري به، وهو في الكبرٰى، ح: ١٦١١، وفيه علل، منها جهالة حال أبي سلمان المؤذن، واسمه هام كما في السنن الكبرٰى للبيهقي: ١/ ٤٢٢، وللحديث شواهد منها، ح: ٦٣٤.

649. Sufyân narrated a similar report with the same chain. (One of the narrators) (Abû) 'Abdur-Raḥmân[1] (An-Nasâ'î) said: "It is not Abû Ja'far Al-Farrâ'." (*Hasan*)

٦٤٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى وعَبْدُ الرَّحْمٰنِ قَالَا: حَدَّثَنَا سُفْيَانُ بِهٰذَا الإِسْنَادِ نَحْوَهُ.
قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَلَيْسَ بِأَبِي جَعْفَرٍ الْفَرَّاءِ.

تخريج: [حسن] انظر الحديث السابق، وهو في الكبرٰى، ح: ١٦١٢، وكذا قال عبدالرحمٰن ابن مهدي كما في المسند لأحمد: ٣/ ٤٠٨.

Comments:

This *Ḥadîth* clearly proves that the command to pronounce the phrase *as-salâtu khairun minan-nawm* (prayer is better than sleep) - in the *Adhân* of the dawn prayer - was given by the Messenger of Allâh ﷺ himself.

Chapter 16. The Final Words Of The *Adhân*

(المعجم ١٦) - آخِرُ الأَذَانِ (التحفة ٩٥)

650. It was narrated from Al-Aswad that Bilâl said: "The final words of the *Adhân* are: *'Allâhu Akbar, Allâhu Akbar; Lâ ilâha illallâh* (Allâh is the Greatest, Allâh is the Greatest, there is none worthy of worship except Allâh).'" (*Hasan*)

٦٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْدَانَ بْنِ عِيسَىٰ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ بِلَالٍ قَالَ: آخِرُ الْأَذَانِ: اللهُ أَكْبَرُ اللهُ أَكْبَرُ، لَا إِلٰهَ إِلَّا اللهُ.

تخريج: [حسن] هو في الكبرٰى، ح: ١٦١٣ السند معلل، وله شواهد كثيرة، انظر، ح: ٦٣٣، ٦٣٤ وغيرهما.

651. It was narrated that Al-Aswad said: "The final words of the *Adhân* of Bilâl were: *'Allâhu Akbar,*

٦٥١ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ،

[1] Some of the editions say: "Abû 'Abdur-Raḥmân said" as if it were An-Nasâ'î, but that is a mistake as seen in the version of this *Ḥadîth* recorded by Aḥmad (3:408), *Sunan Al-Kubra* by An-Nasâ'î, *Tuḥfat Al-Ashrâf* (9:286-287) and the biography of Abû Ja'far in *Tahdhîb Al-Kamâl*. And this 'Abdur-Raḥmân is Ibn Mahdî, from whom Aḥmad narrated it, and Al-Mizzî showed that this Abû Ja'far is Abû Ja'far Al-Farrâ'.

Allâhu Akbar; Lâ ilâha illallâh (Allâh is the Greatest, Allâh is the Greatest, there is none worthy of worship except Allâh).'" (*Saḥîḥ*)

عَنِ الْأَسْوَدِ قَالَ: كَانَ آخِرُ أَذَانِ بِلَالٍ: اللهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلٰهَ إِلَّا اللَّهُ.

تخريج: [صحيح موقوف] وهو في الكبرٰى، ح:١٦١٤، وانظر الحديث السابق.

652. (Another chain) from Ibrâhîm, from Al-Aswad, with similar narration. (*Saḥîḥ*)

٦٥٢ - **أَخْبَرَنَا** سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، مِثْلَ ذٰلِكَ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:١٦١٥.

653. It was narrated that Muḥârib bin Dithâr said: "Al-Aswad bin Yazîd narrated to me from Abû Maḥdhûrah that the final words of the *Adhân* are: '*Lâ ilâha illallâh* (there is none worthy of worship except Allâh).'" (*Saḥîḥ*)

٦٥٣ - **أَخْبَرَنَا** سُوَيْدٌ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ قَالَ: حَدَّثَنِي الْأَسْوَدُ بْنُ يَزِيدَ عَنْ أَبِي مَحْذُورَةَ: أَنَّ آخِرَ الْأَذَانِ: لَا إِلٰهَ إِلَّا اللَّهُ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:١٦١٦ * سويد هو ابن نصر، وعبدالله هو ابن المبارك، وللحديث شواهد متواترة.

Chapter 17. The *Adhân* Telling People Not To Come To Prayer In Congregation On A Rainy Night

(المعجم ١٧) - الْأَذَانُ فِي التَّخَلُّفِ عَنْ شُهُودِ الجَمَاعَةِ فِي اللَّيْلَةِ المَطِيرَةِ

(التحفة ٩٦)

654. It was narrated that 'Amr bin Aws said: "A man of Thaqîf told us that he heard the caller of the Messenger of Allâh ﷺ on a rainy night during a journey saying: '*Ḥayya 'ala aṣ-ṣalâh, Ḥayya 'ala al-falâḥ, sallû fi riḥâlikum* (Come to prayer, come to prosperity, pray in your dewellings).'" (*Saḥîḥ*)

٦٥٤ - **أَخْبَرَنَا** قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَمْرِو بْنِ أَوْسٍ يَقُولُ: أَخْبَرَنَا رَجُلٌ مِنْ ثَقِيفٍ: أَنَّهُ سَمِعَ مُنَادِيَ النَّبِيِّ ﷺ يَعْنِي فِي لَيْلَةٍ مَطِيرَةٍ فِي السَّفَرِ يَقُولُ: حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، صَلُّوا فِي رِحَالِكُمْ.

تخريج: [صحيح] أخرجه أحمد:٥/ ٣٧٠، ح:٢٣٥٢٨ من حديث عمرو بن دينار به، وهو في الكبرٰى، ح:١٦١٧ * رجل من ثقيف لم أعرفه، وللحديث شواهد كثيرة، منها الحديث الآتي.

Comments:

The apparent wording demonstrates that *Hayya 'alas-salâh, hayya 'alal-falâh* would be pronounced singly. But this is an abbreviation. Like the common *Adhân*, in the *Adhân* pronounced while it is raining, these phrases would also be pronounced paired twice. Not only that, but the wording: *sallû fi buyûtikum* or *sallû fi rihâlikum*: ("pray in your homes" or 'behold! pray in your dwellings or places of abode") would also be called out twice.

655. It was narrated from Nâfi' that Ibn 'Umar gave the call to prayer on a cold and windy night, and he said: "Pray where you are, for the Prophet ﷺ used to order the *Mu'adhdhin*, if it was a cold and rainy night, to say: 'Pray in your dwellings.'" (*Ṣaḥîḥ*)

٦٥٥ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ أَذَّنَ بِالصَّلَاةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ فَقَالَ: أَلَا صَلُّوا فِي الرِّحَالِ فَإِنَّ النَّبِيَّ ﷺ كَانَ يَأْمُرُ الْمُؤَذِّنَ إِذَا كَانَتْ لَيْلَةٌ بَارِدَةٌ ذَاتُ مَطَرٍ يَقُولُ: أَلَا صَلُّوا فِي الرِّحَالِ.

تخريج: أخرجه البخاري، الأذان، باب الرخصة في المطر والعلة أن يصلي في رحله، ح:٦٦٦، ومسلم، صلوة المسافرين، باب الصلوة في الرحال في المطر، ح:٦٩٧/ ٢٢ من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ٧٣، والكبرىٰ، ح:١٦١٨.

Chapter 18. *Adhân* For One Who Is Combining Two Prayers At The Time Of The Earlier Prayer

(المعجم ١٨) - الْأَذَانُ لِمَنْ يَجْمَعُ بَيْنَ الصَّلَاتَيْنِ فِي وَقْتِ الْأُولَى مِنْهُمَا (التحفة ٩٧)

656. Ja'far bin Muḥammad narrated from his father, that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ traveled until he came to 'Arafah, where he found that the tent had been pitched for him in Namirah, so he stopped there. Then when the sun had passed its zenith he called for Qaṣwâ'[1] and she was saddled for him. Then when he reached the bottom of the valley he addressed the people. Then Bilâl called the *Adhân*, then he said the *Iqâmah* and he prayed *Ẓuhr*, then he

٦٥٦ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ: أَنَّ جَابِرَ بْنَ عَبْدِ اللهِ قَالَ: سَارَ رَسُولُ اللهِ ﷺ حَتَّى أَتَى عَرَفَةَ، فَوَجَدَ الْقُبَّةَ قَدْ ضُرِبَتْ لَهُ بِنَمِرَةَ فَنَزَلَ بِهَا، حَتَّى إِذَا زَاغَتِ الشَّمْسُ أَمَرَ بِالْقَصْوَاءِ فَرُحِّلَتْ لَهُ، حَتَّى إِذَا انْتَهَى إِلَى بَطْنِ الْوَادِي خَطَبَ النَّاسَ، ثُمَّ أَذَّنَ بِلَالٌ ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ، ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا.

[1] The name of the Prophet's ﷺ mount which was a she-camel.

said the *Iqâmah* and prayed *'Asr*, and he did not offer any prayer in between them." (*Sahîh*)

تخريج: [صحيح] تقدم، ح:٦٠٥، وهو في الكبرى، ح:١٦١٩.

Comments:

Namira is a valley adjoining 'Arafât, but it is not a part of the plains of 'Arafât. The sermon of *Hajj* and joining of the *Zuhr* and the *'Asr* prayers together occur in this place. In the present day, the Namira Mosque has been built in this valley. Due to expansion, a part of it lies within the boundaries of 'Arafât.

Chapter 19. The *Adhân* For One Who Is Combining Two Prayers After The Time Of The First Prayer Has Gone

(المعجم ١٩) - الْأَذَانُ لِمَنْ يَجْمَعُ بَيْنَ الصَّلَاتَيْنِ بَعْدَ ذَهَابِ وَقْتِ الْأُولَى مِنْهُمَا (التحفة ٩٨)

657. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ moved on until he came to Al-Muzdalifah, where he prayed *Maghrib* and *'Ishâ'* with one *Adhân* and two *Iqâmahs*, and he did not offer any prayer in between them." (*Sahîh*)

٦٥٧ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا جَعْفَرُ ابْنُ مُحَمَّدٍ عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: دَفَعَ رَسُولُ اللهِ ﷺ حَتَّى انْتَهَى إِلَى الْمُزْدَلِفَةِ، فَصَلَّى بِهَا الْمَغْرِبَ وَالْعِشَاءَ بِأَذَانٍ وَإِقَامَتَيْنِ، وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا.

تخريج: أخرجه مسلم، ح:١٢١٨ من حديث حاتم به مطولاً، انظر، ح:٦٠٥، وهو في الكبرى، ح:١٦٢٠.

658. It was narrated that Sa'eed bin Jubair said concerning Ibn 'Umar: "We were with him (Ibn 'Umar) in Jam' (Muzdalifah), and he called the *Adhân*, then the *Iqâmah*, then he led us in praying *Maghrib*. Then he said: 'The prayer,' and he led us in praying *'Ishâ'*, two *Rak'ahs*. I said: 'What is this prayer?' He said: 'This is how I prayed with the Messenger of Allâh ﷺ in this place.'" (*Sahîh*)

٦٥٨ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا مَعَهُ بِجَمْعٍ، فَأَذَّنَ ثُمَّ أَقَامَ فَصَلَّى بِنَا الْمَغْرِبَ، ثُمَّ قَالَ: الصَّلَاةَ، فَصَلَّى بِنَا الْعِشَاءَ رَكْعَتَيْنِ فَقُلْتُ: مَا هٰذِهِ الصَّلَاةُ؟ قَالَ: هٰكَذَا صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ فِي هٰذَا الْمَكَانِ.

تخريج: [صحيح] تقدم، ح:٤٨٢، وهو في الكبرى، ح:١٦٢١، قوله: "ثم قال: الصلٰوة" والصواب: "ثم أقام الصلٰوة" كما في الروايات الأخرى.

Chapter 20. The *Iqâmah* For One Who Is Joining Two Prayers

(المعجم ٢٠) - الإِقَامَةُ لِمَنْ يَجْمَعُ بَيْنَ الصَّلَاتَيْنِ (التحفة ٩٩)

659. It was narrated from Sa'eed bin Jubair that he prayed *Maghrib* and *'Ishâ'* in Jam' (Muzdalifah) with one *Iqâmah*, then he narrated that Ibn 'Umar had done that, and Ibn 'Umar narrated that the Prophet ﷺ had done that. (***Sahîh***)

٦٥٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ وَسَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ: أَنَّهُ صَلَّى الْمَغْرِبَ وَالْعِشَاءَ بِجَمْعٍ بِإِقَامَةٍ وَاحِدَةٍ، ثُمَّ حَدَّثَ عَنِ ابْنِ عُمَرَ أَنَّهُ صَنَعَ مِثْلَ ذٰلِكَ وَحَدَّثَ ابْنُ عُمَرَ أَنَّ النَّبِيَّ ﷺ صَنَعَ مِثْلَ ذٰلِكَ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:١٦٢٢ قوله: "بإقامة واحدة، أي لكل صلٰوة، وإنما صلى كل واحدة منهما بإقامة، أي الصلٰوتين بإقامتين".

Comments:

The meaning of his statement: "with one *Iqâmah*" is that he prayed each of the two prayers with a separate *Iqâmah* for each, and not one *Iqâmah* for both prayers. This is very clear from *Hadîth* No. 661.

660. It was narrated from Ibn 'Umar that he prayed in Jam'a with the Messenger of Allâh ﷺ with one *Iqâmah*. (***Sahîh***)

٦٦٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ - وَهُوَابْنُ أَبِي خَالِدٍ - قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ صَلَّى مَعَ رَسُولِ اللهِ ﷺ بِجَمْعٍ بِإِقَامَةٍ وَاحِدَةٍ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:١٦٢٣.

661. It was narrated from Sâlim, from his father, that the Prophet ﷺ joined them (*Maghrib* and *'Ishâ'*) in Al-Muzdalifah, and he prayed each of them with an *Iqâmah*, and he did not offer any voluntary prayer before or after either of them.

٦٦١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ وَكِيعٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ جَمَعَ بَيْنَهُمَا بِالْمُزْدَلِفَةِ، صَلَّى كُلَّ وَاحِدَةٍ مِنْهُمَا بِإِقَامَةٍ، وَلَمْ يَتَطَوَّعْ قَبْلَ وَاحِدَةٍ مِنْهُمَا وَلَا بَعْدُ.

تخريج: أخرجه البخاري، الحج، باب من جمع بينهما ولم يتطوع، ح:١٦٧٣ من حديث ابن أبي ذئب به، وهو في الكبرىٰ، ح:١٦٢٤.

Chapter 21. *Adhân* For A Missed Prayer

(المعجم ٢١) - الأَذَانُ لِلفَائِتِ مِنَ الصَّلَوَاتِ (التحفة ١٠٠)

662. It was narrated from 'Abdur-Raḥmân bin Abî Sa'eed that his father said: "On the day of Al-Khandaq the idolators kept us from praying *Ẓuhr* until the sun had gone down; that was before the revelation concerning fighting was revealed. Then Allâh, the Mighty and Sublime, revealed: Allâh sufficed for the believers in the fighting..[1] The Messenger of Allâh ﷺ commanded Bilâl to say the *Iqâmah* for *Ẓuhr* prayer, and he offered it just as he used to offer it on time. Then he said the *Iqâmah* for *'Asr* and he offered it just as he used to offer it on time. Then he called the *Adhân* for *Maghrib* and offered it on time." **(*Ṣaḥîḥ*)**

٦٦٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ قَالَ: شَغَلَنَا الْمُشْرِكُونَ يَوْمَ الْخَنْدَقِ عَنْ صَلَاةِ الظُّهْرِ حَتَّى غَرَبَتِ الشَّمْسُ، وَذٰلِكَ قَبْلَ أَنْ يَنْزِلَ فِي الْقِتَالِ مَا نَزَلَ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ﴾ [الأحزاب:٢٥] فَأَمَرَ رَسُولُ اللهِ ﷺ بِلَالًا فَأَقَامَ لِصَلَاةِ الظُّهْرِ فَصَلَّاهَا كَمَا كَانَ يُصَلِّيهَا لِوَقْتِهَا، ثُمَّ أَقَامَ لِلْعَصْرِ فَصَلَّاهَا كَمَا كَانَ يُصَلِّيهَا لِوَقْتِهَا، ثُمَّ أَذَّنَ لِلْمَغْرِبِ فَصَلَّاهَا فِي وَقْتِهَا.

تخريج: **[إسناده صحيح]** أخرجه أحمد:٣/ ٢٥ عن يحيىٰ القطان به، وهو في الكبرىٰ، ح:١٦٢٥، وصححه ابن خزيمة، ح:٩٩٦، وابن حبان (موارد)، ح:٢٨٥ * أبوسعيد هو الخدري، وسعيد بن أبي سعيد هو المقبري.

Comments:

For the prayer whose time has passed without performing it, the *Adhân* is neither essential nor it is forbidden. For further elucidation, see *Ḥadîth* 622.

Chapter 22. The Acceptability For All Of That With One *Adhân* And An *Iqâmah* for Each One Of Them

(المعجم ٢٢) - الاجْتِزَاءُ لِذٰلِكَ كُلِّهِ بِأَذَانٍ وَاحِدٍ وَالإِقَامَةُ لِكُلِّ وَاحِدَةٍ مِنْهُمَا (التحفة ١٠١)

663. It was narrated that Abû

٦٦٣ - أَخْبَرَنَا هَنَّادٌ عَنْ هُشَيْمٍ، عَنْ أَبِي

[1] *Al-Aḥzâb* 33:25.

'Ubaidah said: "Abdullâh said: 'The idolators kept the Prophet ﷺ from (offering) four prayers on the day of Al-Khandaq, so he commanded Bilâl to call the *Adhân*, then he said the *Iqâmah* and prayed *Zuhr*, then he said the *Iqâmah* and prayed *'Asr*, then he said the *Iqâmah* and prayed *Maghrib*, then he said the *Iqâmah* and prayed *'Ishâ'*.'" (***Da'îf***)

الزُّبَيْرِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِي عُبَيْدَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ الْمُشْرِكِينَ شَغَلُوا النَّبِيَّ ﷺ عَنْ أَرْبَعِ صَلَوَاتٍ يَوْمَ الْخَنْدَقِ، فَأَمَرَ بِلَالًا فَأَذَّنَ ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ، ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ، ثُمَّ أَقَامَ فَصَلَّى الْمَغْرِبَ، ثُمَّ أَقَامَ فَصَلَّى الْعِشَاءَ.

تخريج: [**إسناده ضعيف**] تقدم، ح:٦٢٣، وهو في الكبرٰى، ح:١٦٢٦ .

Chapter 23. Sufficing With The *Iqâmah* For Every Prayer

(المعجم ٢٣) - الاكْتِفَاءُ بِالإِقَامَةِ لِكُلِّ صَلَاةٍ (التحفة ١٠٢)

664. 'Abdullâh bin Mas'ûd said: "We were fighting a battle and the idolators kept us from praying *Zuhr*, *'Asr*, *Maghrib* and *'Ishâ'*. When the idolators went away, the Messenger of Allâh ﷺ commanded a caller to say *Iqâmah* for *Zuhr* prayer, and we prayed. Then he said the *Iqâmah* for *'Asr*, and we prayed, and he said the *Iqâmah* for *Maghrib* and we prayed, and he said the *Iqâmah* for *'Ishâ'* and we prayed. Then he went around among us and said: 'There is no group on Earth who is remembering Allâh, the Mighty and Sublime, except you.'" (***Da'îf***)

٦٦٤ - **أَخْبَرَنَا** الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ قَالَ: حَدَّثَنَا هِشَامٌ أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ حَدَّثَهُمْ عَنْ نَافِعِ بْنِ جُبَيْرٍ: أَنَّ أَبَا عُبَيْدَةَ بْنَ عَبْدِ اللهِ بْنِ مَسْعُودٍ حَدَّثَهُمْ؛ أَنَّ عَبْدَ اللهِ بْنَ مَسْعُودٍ قَالَ: كُنَّا فِي غَزْوَةٍ فَحَبَسَنَا الْمُشْرِكُونَ عَنْ صَلَاةِ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ، فَلَمَّا انْصَرَفَ الْمُشْرِكُونَ أَمَرَ رَسُولُ اللهِ ﷺ مُنَادِيًا فَأَقَامَ لِصَلَاةِ الظُّهْرِ فَصَلَّيْنَا، وَأَقَامَ لِصَلَاةِ الْعَصْرِ فَصَلَّيْنَا، وَأَقَامَ لِصَلَاةِ الْمَغْرِبِ فَصَلَّيْنَا، وَأَقَامَ لِصَلَاةِ الْعِشَاءِ فَصَلَّيْنَا، ثُمَّ طَافَ عَلَيْنَا فَقَالَ: «مَا عَلَى الْأَرْضِ عِصَابَةٌ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ غَيْرُكُمْ».

تخريج: [**إسناده ضعيف**] انظر الحديث السابق، وهو في الكبرٰى، ح:١٦٢٧.

Comments:

It has preceded that since an untimely call of the *Adhân* is likely to create

confusion, it is necessary to take into consideration the situation one is in! For instance, if the time of a particular prayer has begun, the *Adhân* should be called out and the missed prayer be made up and the current prayer be performed, as has come in *Ḥadîth* 663. If the time for a particular prayer has elapsed, or its time is about to end, the missed prayer should be offered. The *Adhân* should be pronounced for the current prayer only, as has occurred in *Ḥadîth* 662. And if all the prayers are elapsed prayers and it is not the time of any prayer, then only the *Iqâmah* should be said for all these prayers, as has been stated in *Ḥadîth* 664.

Chapter 24. The *Iqâmah* For One Who Forgot A *Rak'ah* Of The Prayer

(المعجم ٢٤) - الإِقَامَةُ لِمَنْ نَسِيَ رَكْعَةً مِنْ صَلَاةٍ (التحفة ١٠٣)

665. It was narrated that Mu'âwiyah bin Ḥudaij that the Messenger of Allâh ﷺ prayed one day and said the *Taslîm* when there was still a *Rak'ah* left of the prayer. A man caught up with him and said: 'You forgot a *Rak'ah* of the prayer!' So he came back into the *Masjid* and told Bilâl to call the *Iqâmah* for prayer, then he led the people in praying one *Rak'ah*. I told the people about that and they said to me: 'Do you know who that man was?' I said: 'No, not unless I see him.' Then he passed by me and I said: 'This is he.' They said: 'This is Ṭalḥa bin 'Ubaidullâh.'" (*Ṣaḥîḥ*)

٦٦٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَنَّ سُوَيْدَ بْنَ قَيْسٍ حَدَّثَهُ عَنْ مُعَاوِيَةَ بْنِ حُدَيْجٍ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى يَوْمًا فَسَلَّمَ وَقَدْ بَقِيَتْ مِنَ الصَّلَاةِ رَكْعَةٌ، فَأَدْرَكَهُ رَجُلٌ فَقَالَ: نَسِيتَ مِنَ الصَّلَاةِ رَكْعَةً! فَدَخَلَ الْمَسْجِدَ وَأَمَرَ بِلَالًا فَأَقَامَ الصَّلَاةَ فَصَلَّى لِلنَّاسِ رَكْعَةً فَأَخْبَرْتُ بِذٰلِكَ النَّاسَ فَقَالُوا لِي: [أَ]تَعْرِفُ الرَّجُلَ؟ قُلْتُ: لَا، إِلَّا أَنْ أَرَاهُ، فَمَرَّ بِي فَقُلْتُ: هٰذَا هُوَ، قَالُوا: هٰذَا طَلْحَةُ بْنُ عُبَيْدِ اللّٰهِ.

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوة، باب إذا صلى خمسًا، ح:١٠٢٣ عن قتيبة به، وهو في الكبرٰى، ح:١٦٢٨ * الليث هو ابن سعد.

Comments:

The situation of the event so appears that Allâh's Messenger ﷺ had exited from the mosque after pronouncing the closing greetings of peace. Talha went forth and informed him about it. Since an interval had interposed, the Prophet ﷺ commanded the *Iqâmah* to be called again.

Chapter 25. The *Adhân* Of A Shepherd

(المعجم ٢٥) - أَذَانُ الرَّاعِي (التحفة ١٠٤)

666. [It was narrated from 'Abdullâh

٦٦٦ - [أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ:

bin Rubayyi'ah that he was with the Messenger of Allâh ﷺ on a journey, and he heard the voice of a man calling the *Adhân*, and he said what he said. When he reached the words: *Ashhadu anna Muhammadan Rasûl-Allâh* (I bear witness that Muhammad is the Messenger of Allâh), – Al-Hakam said, "I did not hear this from Ibn Abî Lailah" – the Messenger of Allâh ﷺ said: "This is a shepherd or a man who is away from his family." He went down into the valley and found a shepherd, standing by a dead sheep. He said: "Do you think that this is worthless to its owners?" They said: "Yes." He said: "This world is more worthless to Allâh than this (dead sheep) is to its owners."] (*Hasan*)

حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَبْدِ اللهِ بْنِ رُبَيِّعَةَ: أَنَّهُ كَانَ مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ، فَسَمِعَ صَوْتَ رَجُلٍ يُؤَذِّنُ فَقَالَ مِثْلَ قَوْلِهِ حَتّٰى إِذَا بَلَغَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ - قَالَ الْحَكَمُ: لَمْ أَسْمَعْ هٰذَا مِنِ ابْنِ أَبِي لَيْلَى - قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ هٰذا لَرَاعِي غَنَمٍ أَوْ رَجُلٌ عَازِبٌ عَنْ أَهْلِهِ»، فَهَبَطَ الْوَادِي، فَإِذَا هُوَ بِرَاعِي غَنَمٍ فَإِذَا هُوَ بِشَاةٍ مَيْتَةٍ قَالَ: «أَتَرَون، هٰذِهِ هَيِّنَةٌ عَلَى أَهْلِهَا؟» قَالُوا: نَعَمْ، قَالَ: «الدُّنْيَا أَهْوَنُ عَلَى الله مِنْ هٰذِهِ عَلَى أَهْلِهَا»].

تخريج: [حسن] أخرجه أحمد: ٤/٣٣٦ من حديث شعبة به، وهو في الكبرٰى، ح: ١٦٢٩، وللحديث شواهد كثيرة.

Comments:

In the desert or the wilderness where the sound of *Adhân* is not audible, if a herdsman or traveller intends to perform prayer, he should pronounce the *Adhân*. Although, if the *Adhân* of a nearby habitation is audible, then that is sufficient, and there is no need for a separate *Adhân*. (Also see *Hadîth* 645).

Chapter 26. The *Adhân* For One Who Is Praying Alone

(المعجم ٢٦) - الأَذَانُ لِمَنْ يُصَلِّي وَحْدَهُ (التحفة ١٠٥)

667. It was narrated that 'Uqbah bin 'Âmir said: "I heard the Messenger of Allâh ﷺ say: 'Your Lord is pleased with a shepherd high in the mountains who calls the *Adhân* for the prayer and prays. Allâh says: 'Look at this slave of Mine; he calls the *Adhân* and *Iqâmah* for prayer and fears Me. I have forgiven My slave and admitted him to Paradise.''" (*Sahîh*)

٦٦٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ أَبَا عُشَّانَةَ الْمُعَافِرِيَّ حَدَّثَهُ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَعْجَبُ رَبُّكَ مِنْ رَاعِي غَنَمٍ فِي رَأْسِ شَظِيَّةِ الْجَبَلِ يُؤَذِّنُ بِالصَّلَاةِ وَيُصَلِّي، فَيَقُولُ اللهُ عَزَّ وَجَلَّ: انْظُرُوا إِلَى عَبْدِي هٰذَا، يُؤَذِّنُ وَيُقِيمُ الصَّلَاةَ

يَخَافُ مِنِّي، قَدْ غَفَرْتُ لِعَبْدِي وَأَدْخَلْتُهُ الْجَنَّةَ».

تخريج: [**إسناده صحيح**] أخرجه أبوداود، الصلوة، باب الأذان في السفر، ح:١٢٠٣ من حديث عبدالله بن وهب به، وهو في الكبرى، ح:١٦٣٠، وصححه ابن حبان، ح:٢٦٠.

Chapter 27. The *Iqâmah* For One Who Is Praying Alone

(المعجم ٢٧) - الإِقَامَةُ لِمَنْ يُصَلِّي وَحْدَهُ (التحفة ١٠٦)

668. It was narrated from Rifâ'ah bin Râfi' that while the Messenger of Allâh ﷺ was sitting in the row for prayer. The *Hadîth*.[1] (*Sahîh*)

٦٦٨ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَلِيِّ بْنِ يَحْيَى بْنِ خَلَّادِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ الزُّرَقِيُّ عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ رِفَاعَةَ بْنِ رَافِعٍ: أَنَّ رَسُولَ اللهِ ﷺ بَيْنَا هُوَ جَالِسٌ فِي صَفِّ الصَّلَاةِ، الْحَدِيثَ.

تخريج: [**إسناده صحيح**] أخرجه الترمذي، الصلوة، باب ماجاء في وصف الصلوة، ح:٣٠٢ عن علي بن حجر به، وقال: "حسن"، وهو في الكبرى، ح:١٦٣١ مطول، وأخرجه أبوداود، ح:٨٦١ من حديث إسماعيل بن جعفر به، وله طريق آخر عند ابن ماجه، ح:٤٦٠، والحديث صححه ابن خزيمة، ح:٥٤٥.

Chapter 28. How The *Iqâmah* Is To Be Recited

(المعجم ٢٨) - كَيْفَ الإِقَامَةُ (التحفة ١٠٧)

669. It was narrated that Abû Al-Muthanna, the *Mu'adhdhin* of the

٦٦٩ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ

[1] With this chain, At-Tirmidhî recorded it (No. 302) and An-Nasâ'î in *Al-Kubra* (No. 1631). It is the narration about the man who prayed incorrectly, and in it, the Prophet ﷺ instructed him: "Then *Tashhad*, then say the *Iqâmah*." And they say that the meaning of *Tashhad* here is call the *Adhân*. An-Nasâ'î recorded the *Hadîth* with different chains (1054, 1137, 1314,1315). Whereas the wording narrated by At-Tirmidhî, and the author in *Al-Kubra*, mentions what the author mentioned in the chapter, the other cited versions that An-Nasâ'î in this book quoted do not. So it is as if he narrated the chain here for *Hadîth*, indicating the same version that At-Tirmidhî narrated, and he himself in *Al-Kubra*, but he did not want to narrate the actual text here. Abû Dâwûd also narrated it with the order for the *Adhân* and *Iqâmah*, through a different route of transmission (No. 861). And it is among the proofs used for the view that the *Adhân* and *Iqâmah* are obligatory – since it has been ordered in the *Hadîth* of the one who prayed incorrectly.

Jâmi' Masjid, said: "I asked Ibn 'Umar about the *Adhân* and he said: 'At the time of the Messenger of Allâh ﷺ, the phrases of the *Adhân* were recited twice and the phrases of the *Iqâmah* once, except that you should say (the phrase) *Qad qâmat iṣ-ṣalâh* (prayer is about to begin) twice. When we heard 'prayer is about to begin' we would perform *Wuḍû'* and go out to pray.'" (*Ṣaḥîḥ*)

تَمِيمٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ شُعْبَةَ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ مُؤَذِّنَ مَسْجِدِ الْعُرْيَانِ، عَنْ أَبِي الْمُثَنَّى مُؤَذِّنِ مَسْجِدِ الْجَامِعِ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الْأَذَانِ فَقَالَ: كَانَ الْأَذَانُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ مَثْنَى مَثْنَى، وَالْإِقَامَةُ مَرَّةً مَرَّةً، إِلَّا أَنَّكَ إِذَا قُلْتَ: قَدْ قَامَتِ الصَّلَاةُ قَالَهَا مَرَّتَيْنِ، فَإِذَا سَمِعْنَا قَدْ قَامَتِ الصَّلَاةُ تَوَضَّأْنَا ثُمَّ خَرَجْنَا إِلَى الصَّلَاةِ.

تخريج: [صحيح] تقدم، ح:٦٢٩، وهو في الكبرٰى، ح:١٦٣٢

Chapter 29. Each Person Saying The *Iqâmah* For Himself

(المعجم ٢٩) - إِقَامَةُ كُلِّ وَاحِدٍ لِنَفْسِهِ (التحفة ١٠٨)

670. It was narrated that Mâlik bin Al-Ḥuwayrith said: "The Messenger of Allâh ﷺ said to me and to a companion of mine: 'When the time for prayer comes, let the two of you call the *Adhân* then the two of you say the *Iqâmah*, then let the older of you lead the prayer.'" (*Ṣaḥîḥ*)

٦٧٠ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ خَالِدٍ [الْحَذَّاءِ]، عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ وَلِصَاحِبٍ لِي: «إِذَا حَضَرَتِ الصَّلَاةُ، فَأَذِّنَا ثُمَّ أَقِيمَا، ثُمَّ لِيَؤُمَّكُمَا أَكْبَرُكُمَا».

تخريج: [صحيح] تقدم، ح:٦٣٥، وهو في الكبرٰى، ح:١٦٣٣.

Chapter 30. The Virtue Of Giving The Call To Prayer

(المعجم ٣٠) - فَضْلُ التَّأْذِينِ (التحفة ١٠٩)

671. It was narrated from Abû Hurairah that the Prophet ﷺ said: "When the call for the prayer is given, the Shaiṭân takes to his heels, passing wind loudly so that he will not hear the call to prayer. When the

٦٧١ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا نُودِيَ لِلصَّلَاةِ أَدْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ حَتَّى لَا يَسْمَعَ التَّأْذِينَ، فَإِذَا قُضِيَ

call to prayer is finished, he comes back. And when the *Iqâmah* is said, he again takes to his heels, and after it is completed, he returns again to interfere between the (praying) person and his heart, saying to him: 'Remember such and such, remember such and such,' – things that he had not remembered – until he does not know how many (*Rak'ahs*) he has prayed." (*Sahîh*)

النِّدَاءُ أَقْبَلَ حَتَّى إِذَا ثُوِّبَ بِالصَّلَاةِ أَدْبَرَ، حَتَّى إِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ يَقُولُ: اذْكُرْ كَذَا اذْكُرْ كَذَا لِمَا لَمْ يَكُنْ يَذْكُرُ، حَتَّى يَظَلَّ الْمَرْءُ إِنْ يَدْرِي كَمْ صَلَّى».

تخريج: أخرجه البخاري، الأذان، باب فضل التأذين، ح:٦٠٨ من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ٦٩، والكبرىٰ، ح: ١٦٣٤، وأخرجه مسلم، ح: ١٩/٣٨٩ من طريق آخر عن أبي الزناد به.

Comments:

Breaking wind evidently signifies the literal breaking of wind. If Satan (*Shaitân*) can eat and drink, then why deny other bodily functions? Some have understood the said phrase to mean abhorrence, but this interpretation is without evidence.

Chapter 31. Drawing Lots To Decide Who Will Call The *Adhân*

(المعجم ٣١) - الاسْتِهَامُ عَلَى التَّأْذِينِ

(التحفة ١١٠)

672. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If the people knew what (virtue) there is in the call to prayer and the first row, and they had no other way but to draw lots concerning them, they would draw lots. If they knew what (virtue) there is in coming early for the prayer, they would compete in doing so. And if they knew what (virtue) there is in *'Atamah* and *Subh* prayer, they would come even if they had to crawl." (*Sahîh*)

٦٧٢ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهِمُوا عَلَيْهِ لَاسْتَهَمُوا عَلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لَاسْتَبَقُوا إِلَيْهِ، وَلَوْ عَلِمُوا مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبْوًا».

تخريج: [صحيح] تقدم، ح:٥٤١، وهو في الكبرىٰ، ح:١٦٣٥.

Chapter 32. Choosing A *Mu'adhdhin* Who Does Not Accept Any Payment For His *Adhân*

(المعجم ٣٢) - اِتِّخَاذُ الْمُؤَذِّنِ الَّذِي لَا يَأْخُذُ عَلَى أَذَانِهِ أَجْرًا (التحفة ١١١)

673. It was narrated that 'Uthmân bin Abî Al-'Âṣ said: "I said: 'O Messenger of Allâh, make me the *Imâm* of my people.' He said: 'You are their *Imâm*, so consider the weakest among them and choose a *Mu'adhdhin* who does not accept any payment for his *Adhân*.'" (*Ṣaḥîḥ*)

٦٧٣ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا سَعِيدٌ الْجُرَيْرِيُّ عَنْ أَبِي الْعَلَاءِ، عَنْ مُطَرِّفٍ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! اجْعَلْنِي إِمَامَ قَوْمِي، فَقَالَ: «أَنْتَ إِمَامُهُمْ، وَاقْتَدِ بِأَضْعَفِهِمْ، وَاتَّخِذْ مُؤَذِّنًا لَا يَأْخُذُ عَلَى أَذَانِهِ أَجْرًا».

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوٰة، باب أخذ الأجر على التأذين، ح:٥٣١ من حديث حماد بن سلمة به، وهو في الكبرٰى، ح:١٦٣٦ ❊ مطرف هو ابن عبدالله بن الشخير الحرشي، وحماد سمع من الجريري قبل اختلاطه على الراجح (انظر الكواكب النيرات، ص:٣٦)، وصححه الحاكم على شرط مسلم:١/ ١٩٩، ٢٠١، ووافقه الذهبي، وأصله في صحيح مسلم، ح:٤٦٨ ❊ أبوالعلاء هو يزيد بن عبدالله بن الشخير.

Comments:

Taking wages for the *Adhân*, for leading prayers, or for teaching is permissible according to many scholars. But it is better not to take it.

Chapter 33. Saying What The *Mu'adhdhin* Says

(المعجم ٣٣) - الْقَوْلُ مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ (التحفة ١١٢)

674. It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "When you hear the call, say what the *Mu'adhdhin* says." (*Ṣaḥîḥ*)

٦٧٤ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا سَمِعْتُمُ النِّدَاءَ، فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ».

تخريج: أخرجه البخاري، الأذان، باب ما يقول إذا سمع المنادي، ح:٦١١، ومسلم، الصلوٰة، باب استحباب القول مثل قول المؤذن لمن سمعه . . . الخ، ح:٣٨٣ من حديث مالك به، وهو في الموطأ (يحيىٰ):١/ ٦٧، والكبرٰى، ح:١٦٣٧ .

Comments:

Each phrase should be repeated after the *Mu'adhdhin*. In response to *Hayya alas salâh; hayya 'alal falâh* (Hasten to prayer; hasten to salvation), one should say: *lâ haw'la wa la quwwata illa billah*. *Ahâdith* relate this.

Chapter 34. The Reward For Doing That

(المعجم ٣٤) - ثَوَابُ ذَٰلِكَ

(التحفة ١١٣)

675. An-Naṣr bin Sufyân narrated that he heard Abû Hurairah say: "We were with the Messenger of Allâh ﷺ, and Bilâl stood up and gave the call. When he fell silent the Messenger of Allâh ﷺ said: 'Whoever says the same as this (what the *Mu'adhdhin*) with certainty, he will enter Paradise.'" (*Ḥasan*)

٦٧٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ بُكَيْرَ بْنَ الْأَشَجِّ حَدَّثَهُ: أَنَّ عَلِيَّ بْنَ خَالِدٍ الزُّرَقِيَّ حَدَّثَهُ: أَنَّ النَّضْرَ بْنَ سُفْيَانَ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فَقَامَ بِلَالٌ يُنَادِي فَلَمَّا سَكَتَ قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ مِثْلَ هٰذَا يَقِينًا دَخَلَ الْجَنَّةَ».

تخريج: [إسناده حسن] أخرجه أحمد: ٢/ ٣٥٢ من حديث عبدالله بن وهب به، وهو في الكبرى، ح: ١٦٤١، وصححه ابن حبان، ح: ٢٩٤، والحاكم: ١/ ٢٠٤، وسقط من إسناده النضر ابن سفيان، ووافقه الذهبي * النضر بن سفيان وثقه الذهبي وابن حبان، فحديثه لا ينزل عن درجة الحسن.

Comments:

The meaning of this *Ḥadîth* is as follows: the one who responds to the *Adhân* shall enter Paradise.

Chapter 35. Repeating The Testimony Of The *Mu'adhdhin*

(المعجم ٣٥) - الْقَوْلُ مِثْلَ مَا يَتَشَهَّدُ الْمُؤَذِّنُ

(التحفة ١١٤)

676. It was narrated that Mujammi' bin Yaḥya Al-Anṣârî said: "I was sitting with Abû Umâmah bin Sahl bin Ḥunaif when the *Mu'adhdhin* called the *Adhân*. He said: '*Allâhu akbar, Allâhu Akbar* (Allâh is the Greatest, Allâh is the Greatest),' and he (also) pronounced the *Takbîr* twice. Then he said: '*Ashhadu an lâ*

٦٧٦ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ مُجَمِّعِ بْنِ يَحْيَى الْأَنْصَارِيِّ، قَالَ: كُنْتُ جَالِسًا عِنْدَ أَبِي أُمَامَةَ ابْنِ سَهْلِ بْنِ حُنَيْفٍ فَأَذَّنَ الْمُؤَذِّنُ فَقَالَ: اللهُ أَكْبَرُ اللهُ أَكْبَرُ، فَكَبَّرَ اثْنَتَيْنِ، فَقَالَ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ فَتَشَهَّدَ اثْنَتَيْنِ، فَقَالَ: أَشْهَدُ أَنَّ

ilâha ill-Allâh (I bear witness that there is none worthy of worship except Allâh),' and he also sent the testimony twice. Then he said: '*Ashhadu anna Muḥammadan Rasûl-Allâh* (I bear witness that Muḥammad is the Messenger of Allâh),' and he (also) sent the testimony twice. Then he said: 'This is what Mu'âwiyah bin Abî Sufyân told me, narrating from statement of the Messenger of Allâh ﷺ.'" (*Ṣaḥîḥ*)

مُحَمَّدًا رَسُولُ اللهِ فَتَشَهَّدَ اثْنَتَيْنِ ثُمَّ قَالَ: حَدَّثَنِي هٰكَذَا مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ، عَنْ قَوْلِ رَسُولِ اللهِ ﷺ.

تخريج: [صحيح] أخرجه الحميدي، ح:٦٠٦، وأحمد:٤/٩٣، ٩٨ من حديث مجمع به، وهو في الكبرٰى، ح:١٦٣٩، وأخرجه البخاري، الجمعة، باب: يجيب الإمام على المنبر إذا سمع النداء، ح:٩١٤ من حديث أبي أمامة به.

677. It was narrated that Abû Umâmah bin Sahl said: "I heard Mu'âwiyah say: 'I heard the Messenger of Allâh ﷺ, when he heard the *Mu'adhdhin*, repeating what he said.'" (*Ṣaḥîḥ*)

٦٧٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مِسْعَرٍ، عَنْ مُجَمِّعٍ، عَنْ أَبِي أُمَامَةَ ابْنِ سَهْلٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ يَقُولُ: سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ وَسَمِعَ الْمُؤَذِّنَ فَقَالَ: مِثْلَ مَا قَالَ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:١٦٣٨.

Chapter 36. What Is To Be Said When The *Mu'adhdhin* Says *Ḥayya 'Alaṣ-Ṣalâh, Ḥayya 'Alal-Falâḥ* (Come To Prayer; Come To Prosperity)

(المعجم ٣٦) - الْقَوْلُ الَّذِي يُقَالُ إِذَا قَالَ الْمُؤَذِّنُ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ (التحفة ١١٥)

678. It was narrated that 'Alqamah bin Waqqâṣ said: "I was with Mu'âwiyah when the *Mu'adhdhin* called the *Adhân*. Mu'âwiyah said what the *Mu'adhdhin* said, but when he said: '*Ḥayya 'alaṣ-ṣalâh* (come to prayer),' he said: '*Lâ ḥawla wa lâ quwwata illa Billâh* (There is no power and no strength except with Allâh);' and when he

٦٧٨ - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى وَإِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِقْسَمِيُّ قَالَا: حَدَّثَنَا حَجَّاجٌ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ يَحْيَى أَنَّ عِيسَى بْنَ عُمَرَ أَخْبَرَهُ عَنْ عَبْدِ اللهِ ابْنِ عَلْقَمَةَ بْنِ وَقَّاصٍ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ قَالَ: إِنِّي عِنْدَ مُعَاوِيَةَ إِذْ أَذَّنَ مُؤَذِّنُهُ، فَقَالَ

said: '*Hayya 'alal-falâh* (come to prosperity),' he said: '*Lâ hawla wa lâ quwwata illa Billâh* (There is no power and no strength except with Allâh).' After that he said what the *Mu'adhdhin* said, then he said: 'I heard the Messenger of Allâh ﷺ saying exactly like that.'" (*Sahîh*)

مُعَاوِيَةُ كَمَا قَالَ الْمُؤَذِّنُ، حَتَّى إِذَا قَالَ: حَيَّ عَلَى الصَّلَاةِ قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، فَلَمَّا قَالَ: حَيَّ عَلَى الْفَلَاحِ قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَقَالَ بَعْدَ ذٰلِكَ مَا قَالَ الْمُؤَذِّنُ، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ مِثْلَ ذٰلِكَ.

تخريج: [صحيح] أخرجه أحمد: ٤/٩١، ٩٢ من حديث ابن جريج به، وهو في الكبرٰى، ح: ١٦٤٠ * فيه مستوران عيسٰى وشيخه، وله شاهد عند البخاري، ح: ٦١٢، ٦١٣ وغيره.

Chapter 37. Saying *Salâh* Upon The Prophet ﷺ After The *Adhân*

(المعجم ٣٧) - **بَابُ الصَّلَاةِ عَلَى النَّبِيِّ ﷺ بَعْدَ الْأَذَانِ** (التحفة ١١٦)

679. 'Abdullâh bin 'Amr said: "I heard the Messenger of Allâh ﷺ say: 'When you hear the *Mu'adhdhin* then say what he says, and do *Salâh* upon me, for whoever does *Salâh* upon me once, Allâh will do *Salâh* upon him ten (times). Then ask Allâh to grant me *Al-Wasîlah*, which is a position in Paradise which only one of the slaves of Allâh will attain, and I hope that I will be the one. Whoever asks for *Al-Wasîlah* for me, will be entitled to my intercession.'" (*Sahîh*)

٦٧٩ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ أَنَّ كَعْبَ بْنَ عَلْقَمَةَ سَمِعَ عَبْدَ الرَّحْمٰنِ بْنَ جُبَيْرٍ - مَوْلَى نَافِعِ ابْنِ عَمْرٍو الْقُرَشِيِّ - يُحَدِّثُ، أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ وَصَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللهُ عَلَيْهِ عَشْرًا، ثُمَّ سَلُوا اللهَ لِيَ الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللهِ أَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِيَ الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ».

تخريج: أخرجه مسلم، الصلوٰة، باب استحباب القول مثل قول المؤذن . . . الخ، ح: ٣٨٤ من حديث حيوة بن شريح به، وهو في الكبرٰى، ح: ١٦٤٢.

Comments:

After responding to the *Adhân*, one should recite the *Salâtul Ibrâhimiyyâh*, and then offer special supplication for the Messenger of Allâh ﷺ - the details for which are mentioned in the *Ahâdith* that follow.

Chapter 38. The Supplication Following The *Adhân*

(المعجم ٣٨) - الدُّعَاءُ عِنْدَ الأَذَانِ

(التحفة ١١٧)

680. It was narrated from Sa'd bin Abî Waqqâs that the Messenger of Allâh ﷺ said: "Whoever says, when he hears the *Mu'adhdhin*: *'Ashhadu an lâ ilâha illallâh waḥdahu lâ sharîka lahu wa anna Muḥammadan 'abduhu wa Rasûluhu, raḍitu Billâhi Rabban, wa bil-Islâmi dînan wa bi Muḥammadin Rasûla* (I bear witness that there is none worthy of worship except Allâh alone, with no partner or associate, and that Muḥammad is His slave and Messenger; I am content with Allâh as my Lord, Islam as my religion and Muḥammad as my Messenger),' his sins will be forgiven." (*Ṣaḥîḥ*)

٦٨٠ - أَخْبَرَنَا قُتَيْبَةُ عَنِ اللَّيْثِ، عَنِ الْحُكَيمِ بْنِ عَبْدِ اللهِ بن قيسٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا غُفِرَ لَهُ ذَنْبُهُ».

تخريج: أخرجه مسلم، ح:١٣/٣٨٦ عن قتيبة به، انظر الحديث السابق، وهو في الكبرٰى، ح:١٦٤٣.

Comments:

Sins here denote minor (*As-Saghâir*) sins, since, for the forgiveness of major sins (*Al-Kabâir*), repentance is essential.

681. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Whoever says, when he hears the call to prayer: "*Allâhumma rabba hâdhihid-da'wat it-tâmmah waṣ-ṣalât il-qâ'imah, âti Muḥammadan al-wasîlah wal-faḍîlah, wab'athu maqâman maḥmûdan alladhî wa'adtahu* (O Allâh, Lord of this perfect call and the prayer to be offered, grant Muḥammad the privilege (of interceding) and also the eminence, and resurrect him to

٦٨١ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ: اللَّهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، إِلَّا حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ».

the praised position that you have promised),' will be granted my intercession on the Day of Resurrection." (*Sahîh*)

تخريج: أخرجه البخاري، الأذان، باب الدعاء عند النداء، ح:٦١٤، ح:٤٧١٩ عن علي بن عياش به، وهو في الكبرى، ح:١٦٤٤.

Comments:

1. The perfect call refers to the *Adhân*, because in it are contained all the principles of the *Deen* toward which Islam calls.
2. The prayer to be offered signifies the current prayer, which is going to be performed in congregation presently.
3. The explanation of the term *Waseela* has preceded in the *Hadîth* 679. It is a praiseworthy station in Paradise, which will be bestowed on only one person, and that will surely be the Messenger of Allâh ﷺ.

Chapter 39. Prayer Between The *Adhân* And The *Iqâmah*

(المعجم ٣٩) - الصَّلَاةُ بَيْنَ الأَذَانِ وَالإِقَامَةِ (التحفة ١١٨)

682. It was narrated that 'Abdullâh bin Mughaffal said: "The Messenger of Allâh ﷺ said: 'Between each two *Adhâns*[1] there is a prayer, between each two *Adhâns* there is a prayer, between each two *Adhâns* there is a prayer, for whoever wants to do it.'" (*Sahîh*)

٦٨٢ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ عَنْ يَحْيَى، عَنْ كَهْمَسٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بُرَيْدَةَ عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ، بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ، بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ لِمَنْ شَاءَ».

تخريج: أخرجه البخاري، الأذان، باب: كم بين الأذان والإقامة ... الخ، ح:٦٢٤، ٦٢٧، ومسلم، صلوة المسافرين، باب بين كل أذانين صلوة، ح:٨٣٨ من حديث كهمس به، وهو في الكبرى، ح:١٦٤٥.

Comments:

1. This indicates that between each *Adhân* and *Iqâmah*, there should be a brief interval for the performance of optional prayer.
2. Two *Adhâns* do not signify *Adhâns* in actuality; two *Adhâns* refers to the *Adhân* and the *Iqâmah*.

683. It was narrated that Anas bin Mâlik said: "When the *Mu'adhdhin*

٦٨٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ:

[1] Meaning, between the *Adhân* and *Iqâmah*.

أَخْبَرَنَا أَبُو عَامِرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو ابْنِ عَامِرٍ الْأَنْصَارِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ الْمُؤَذِّنُ إِذَا أَذَّنَ، قَامَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَيَبْتَدِرُونَ السَّوَارِيَ يُصَلُّونَ حَتَّى يَخْرُجَ النَّبِيُّ ﷺ وَهُمْ كَذٰلِكَ، وَيُصَلُّونَ قَبْلَ الْمَغْرِبِ وَلَمْ يَكُنْ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ شَيْءٌ.

called the *Adhân*, some of the Companions of the Prophet ﷺ would get up and rush to the pillars (in the *Masjid*) and pray until the Prophet ﷺ came out and they were like that. They would pray before *Maghrib* and there was nothing between the *Adhân* and *Iqâmah*." (*Sahîh*)

تخريج: [صحيح] أخرجه البخاري، الأذان، باب كم بين الأذان والإقامة ... الخ، ح:٦٢٥ من حديث شعبة به، وهو في الكبرٰى، ح:١٦٤٦.

Comments:

They used to turn toward the pillars so that they could use them as barriers, because if someone prays individually, a barrier is required before him. If congregation is in progress, a barrier is sufficient before the *Imâm* - the one who leads the prayer.

Chapter 40. The Stern Warning Against Leaving The *Masjid* After The *Adhân*

(المعجم ٤٠) - التَّشْدِيدُ فِي الْخُرُوجِ مِنَ الْمَسْجِدِ بَعْدَ الْأَذَانِ (التحفة ١١٩)

٦٨٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ، عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ وَمَرَّ رَجُلٌ فِي الْمَسْجِدِ بَعْدَ النِّدَاءِ حَتَّى قَطَعَهُ فَقَالَ أَبُو هُرَيْرَةَ: أَمَّا هٰذَا، فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ.

684. It was narrated from Ash'ath bin Abî Ash-Sha'thâ' that his father said: "I saw Abû Hurairah, when a man passed by in the *Masjid* until he parted from it – after the call. Abû Hurairah said: 'This man has indeed disobeyed Abû Al-Qâsim ﷺ.'" (*Sahîh*)

تخريج: أخرجه مسلم، المساجد، باب النهي عن الخروج من المسجد إذا أذن المؤذن، ح:٦٥٥/٢٥٩ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:١٦٤٧.

Comments:

One should not leave the mosque after the *Adhân* has been called out unless one has an acceptable reason to do so. It is forbidden to leave without a valid excuse. After the *Adhân* is called out, one may exit the mosque if there is a dire need, for instance for making ablution or for leading the prayer in a group somewhere else, because in this case he is not fleeing from the prayer.

685. Abû Sakhrah narrated that Abû Ash-Sha'thâ' said: "A man left the *Masjid* after the call to prayer had been given, and Abû Hurairah said: 'This man has indeed disobeyed Abû Al-Qâsim ﷺ.'" (*Sahîh*)

٦٨٥ - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ عَنْ أَبِي عُمَيْسٍ قَالَ: حَدَّثَنَا أَبُو صَخْرَةَ عَنْ أَبِي الشَّعْثَاءِ قَالَ: خَرَجَ رَجُلٌ مِنَ الْمَسْجِدِ بَعْدَ مَا نُودِيَ بِالصَّلَاةِ، فَقَالَ أَبُو هُرَيْرَةَ: أَمَّا هٰذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ.

تخريج: [**إسناده صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:١٦٤٨ * أبوصخرة هو جامع بن شداد، وأبوالعميس هو عتبة بن عبدالله المسعودي.

Chapter 41. The *Mu'adhdhins* Notifying The *Imâms* Of The Prayer

(المعجم ٤١) - إِيذَانُ الْمُؤَذِّنِينَ الأَئِمَّةَ بِالصَّلَاةِ (التحفة ١٢٠)

686. It was narrated that 'Âishah said: "Between the time when he finished *'Ishâ'* prayer and *Fajr*, the Prophet ﷺ used to pray eleven *Rak'ahs*, saying the *Taslîm* after each two *Rak'ahs*, then praying *Witr* as one *Rak'ah*. He would prostrate for as long as it takes one of you to recite fifty verses, then he would raise his head. When the *Mu'adhdhin* finished the call to *Fajr* prayer and he could see the dawn, he would pray two brief *Rak'ahs*, then he would lie down on his right side until the *Mu'adhdhin* came to ask permission to say the *Iqâmah*, then he would go out with him." Some of these narrators (Ibn Abî Dhi'b, Yûnus and 'Amr bin Al-Hârith) added some phrases not mentioned by the others in the *Hadîth*. (*Sahîh*)

٦٨٦ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي ذِئْبٍ وَيُونُسُ وَعَمْرُو بْنُ الْحَارِثِ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُمْ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي فِيمَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلَاةِ الْعِشَاءِ إِلَى الْفَجْرِ إِحْدَى عَشْرَةَ رَكْعَةً يُسَلِّمُ بَيْنَ كُلِّ رَكْعَتَيْنِ وَيُوتِرُ بِوَاحِدَةٍ، وَيَسْجُدُ سَجْدَةً قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً، ثُمَّ يَرْفَعُ رَأْسَهُ، فَإِذَا سَكَتَ الْمُؤَذِّنُ مِنْ صَلَاةِ الْفَجْرِ وَتَبَيَّنَ لَهُ الْفَجْرُ رَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ بِالإِقَامَةِ، فَيَخْرُجُ مَعَهُ. وَبَعْضُهُمْ يَزِيدُ عَلَى بَعْضٍ فِي الْحَدِيثِ.

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب صلٰوة الليل وعدد ركعات النبي ﷺ في الليل ... الخ، ح:٧٣٦ من حديث عبدالله بن وهب مختصرًا بدون ذكر ابن أبي ذئب، والبخاري، ح:٩٩٤ من حديث ابن شهاب به، وهو في الكبرٰى، ح:١٦٤٩.

Comments:

To perform eleven units of the Night Vigil Prayer was the general practice of the Prophet ﷺ. Once in a while, he would offer thirteen units. In the blessed month of Ramadan, these very eleven units of prayer used to become the standing in prayer in each night of Ramadan (*Qiyam*) or the *Tarâwih*.

687. It was narrated from Makhramah bin Sulaimân that Kuraib – the freed slave of Ibn 'Abbâs – told him: "I asked Ibn 'Abbâs: 'How did the Messenger of Allâh ﷺ pray at night?' He said: 'He prayed eleven *Rak'ahs* including *Witr*, then he slept deeply until I could hear him snoring, then Bilâl came to him and said: "The prayer, O Messenger of Allâh!" Then he got up and prayed two brief *Rak'ahs* then led the people in prayer, and he did not perform *Wuḍû'*.'" (*Ṣaḥîḥ*)

٦٨٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ، عَنِ اللَّيْثِ قَالَ: حَدَّثَنَا خَالِدٌ عَنِ ابْنِ أَبِي هِلَالٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ أَنَّ كُرَيْبًا - مَوْلَى ابْنِ عَبَّاسٍ - أَخْبَرَهُ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ قُلْتُ: كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللهِ ﷺ بِاللَّيْلِ؟ فَوَصَفَ أَنَّهُ صَلَّى إِحْدَى عَشْرَةَ رَكْعَةً بِالْوِتْرِ ثُمَّ نَامَ حَتَّى اسْتَثْقَلَ فَرَأَيْتُهُ يَنْفُخُ، وَأَتَاهُ بِلَالٌ فَقَالَ: الصَّلَاةُ يَا رَسُولَ اللهِ! فَقَامَ فَصَلَّى رَكْعَتَيْنِ وَصَلَّى بِالنَّاسِ وَلَمْ يَتَوَضَّأْ.

تخريج: أخرجه البخاري، الوضوء، باب قراءة القرآن بعد الحدث وغيره، ح: ١٨٣، ومسلم، صلوة المسافرين، باب صلوة النبي ﷺ ودعائه بالليل، ح: ٧٦٣/ ١٨٢ من حديث مخرمة به، وهو في الكبرى، ح: ١٦٥٠، وأخرجه أبوداود، ح: ١٣٦٤ من حديث شعيب به.

Comments:

Allâh's Messenger's ﷺ sleeping did not annul his ablution because his heart was always awake (*Ṣaḥîḥ Al-Bukhârî, Ḥadîth* 7281). That means he used to be aware of the occurrence of the minor ritual impurity (*Hadath*). Snoring is an evidence of deep sleep.

Chapter 42. The *Mu'adhdhin* Saying The *Iqâmah* When The *Imâm* Comes Out

(المعجم ٤٢) - إِقَامَةُ الْمُؤَذِّنِ عِنْدَ خُرُوجِ الْإِمَامِ (التحفة ١٢١)

688. It was narrated from 'Abdullâh bin Abî Qatâdah that his father said: "The Messenger of Allâh ﷺ said: 'When the *Iqâmah* for prayer is said, do not stand up until you see that I have come out.'" (*Ṣaḥîḥ*)

٦٨٨ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

«إِذَا أُقِيمَتِ الصَّلَاةُ، فَلَا تَقُومُوا حَتَّى تَرَوْنِي خَرَجْتُ».

تخريج: أخرجه مسلم، المساجد، باب متى يقوم الناس للصلٰوة؟، ح:٦٠٤/١٥٦ من حديث معمر، والبخاري، الأذان، باب متى يقوم الناس إذا رأوا الإمام عند الإقامة، ح:٦٣٧ من حديث يحيىٰ به، وهو في الكبرٰى، ح:١٦٥١ .

Commetns:

When one's rising depends on sighting the *Imâm*, then what good is there in calling out the *Iqâmah* in advance? Therefore, the *Iqâmah* should be pronounced on seeing the *Imâm* coming forth, and this is the right thing to do. Saying the *Iqâmah* in advance of the arrival of the *Imâm* may cause embarrassment.

8. The Book Of The *Masjids*

(المعجم ٨) - كِتَابُ المَسَاجِدِ

(التحفة . . .)

Chapter 1. The Virtue Of Building *Masjids*

(المعجم ١) - الفَضْلُ فِي بِنَاءِ المَسَاجِدِ

(التحفة ١٢٢)

689. It was narrated from 'Amr bin 'Abasah that the Messenger of Allâh ﷺ said: "Whoever builds a *Masjid* in which Allâh is remembered, Allâh, (the Mighty and Sublime) will build for him a house in Paradise." (*Ṣaḥîḥ*)

٦٨٩ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ بَحِيرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ كَثِيرِ بْنِ مُرَّةَ، عَنْ عَمْرِو بْنِ عَبَسَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ بَنَى مَسْجِدًا يُذْكَرُاللَّهُ فِيهِ، بَنَى اللهُ [عَزَّ وَجَلَّ] لَهُ بَيْتًا فِي الْجَنَّةِ».

تخريج: [صحيح] أخرجه أحمد:٤/٣٨٦ من حديث بقية به، وصرح بالسماع، وهو في الكبرٰى، ح:٧٦٧ * بحير هو ابن سعد، وللحديث شواهد كثيرة عند البخاري، ح:٤٥٠، ومسلم، ح:٥٣٣/٢٤، ٢٥ وغيرهما.

Comments:

The objective of building a mosque should be the remembrance of Allâh. It is not a work of any merit to build a mosque prompted by dispute, obstinacy, rivalry or hostility, hypocrisy and vanity, or for fame. Engraving one's name upon the mosque or mounting on it nameplates might fall under hypocrisy and vanity. In the same way, building a mosque for a particular sect with a view to prohibiting the admission of other sects into it, contradicts the purpose of a mosque and is not beneficial.

Chapter 2. Bragging In Building *Masjids*

(المعجم ٢) - الْمُبَاهَاةُ فِي الْمَسَاجِدِ

(التحفة ١٢٣)

690. It was narrated from Anas that the Prophet ﷺ said: "One of the portents of the Hour will be that people will show off in building *Masjids*." (*Ṣaḥîḥ*)

٦٩٠ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «مِنْ أَشْرَاطِ السَّاعَةِ، أَنْ يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ».

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوة، باب في بناء المساجد، ح:٤٤٩، وابن ماجه، المساجد، باب تشييد المساجد، ح:٧٣٩ من حديث حماد بن سلمة به، وهو في الكبرى، ح:٧٦٨، وصححه ابن خزيمة: ٢/ ٢٨٢.

Comments:

If the mosque is well-attended, there is no harm in making it beautiful and grand. If, however, it is not well-attended, the said act is then worthy of condemnation. It occurs in a detailed *Hadîth*, that, before the Hour, people will build grand and lofty mosques, but they will remain unfrequented.

Chapter 3. Which *Masjid* Was Built First?

(المعجم ٣) - ذِكْرُ أَيِّ مَسْجِدٍ وُضِعَ أَوَّلًا (التحفة ١٢٤)

691. It was narrated that Ibrâhîm said: "I used to recite Qur'ân to my father on the road, and if I recited a verse in which a prostration was required, he would prostrate. I said: 'O my father, do you prostrate on the street?' He said: 'I heard Abû Dharr say: "I asked the Messenger of Allâh ﷺ: 'Which *Masjid* was built first?' He said: '*Al-Masjid Al-Harâm*.'[1] I said: 'Then which?' He said: '*Al-Masjid Al-Aqsa*.'[2] I said: 'How long was there between them?' He said: 'Forty years. And the earth is a *Masjid* (or a place of prostration) for you, so wherever you are when the time for prayer comes, pray.'" (*Sahîh*)

٦٩١ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ قَالَ: كُنْتُ أَقْرَأُ عَلَى أَبِي الْقُرْآنَ فِي السِّكَّةِ، فَإِذَا قَرَأْتُ السَّجْدَةَ سَجَدَ، فَقُلْتُ: يَا أَبَتِ! أَتَسْجُدُ فِي الطَّرِيقِ؟ فَقَالَ: إِنِّي سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: سَأَلْتُ رَسُولَ اللهِ ﷺ أَيُّ مَسْجِدٍ وُضِعَ أَوَّلًا؟ قَالَ: «الْمَسْجِدُ الْحَرَامُ». قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْمَسْجِدُ الأَقْصَى». قُلْتُ: وَكَمْ بَيْنَهُمَا؟ قَالَ: «أَرْبَعُونَ عَامًا، وَالْأَرْضُ لَكَ مَسْجِدٌ فَحَيْثُمَا أَدْرَكْتَ الصَّلَاةَ فَصَلِّ».

تخريج: أخرجه مسلم، المساجد، باب المساجد ومواضع الصلوة، ح:٥٢٠/ ٢ عن علي بن حجر، والبخاري، أحاديث الأنبياء، باب(١٠)، ح:٣٣٦٦ من حديث الأعمش به، وهو في الكبرى، ح:٧٦٩.

Comments:

If the ground is pure, prayer could be performed anywhere. One may perform prostration regardless of whether one is in a lane or a marketplace, a home or a mosque. Defiled places are not appropriate for prayer.

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[1] In Makkah.

[2] "Furthest *Masjid*", meaning the *Masjid* in Jerusalem.

Chapter 4. The Virtue Of Praying In *Al-Masjid Al-Harâm*

(المعجم ٤) - فَضْلُ الصَّلَاةِ فِي المَسْجِدِ الحَرَامِ (التحفة ١٢٥)

692. It was narrated from Ibn 'Abbâs that Maimûnah the wife of the Prophet ﷺ said: "Whoever prays in the *Masjid* of the Messenger of Allâh ﷺ (that is good), for I heard the Messenger of Allâh ﷺ say: 'One prayer offered there is better than a thousand prayers offered elsewhere, except the *Masjid* of the Ka'bah.'" (***Sahîh***)

٦٩٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ مَعْبَدِ ابْنِ عَبَّاسٍ [عَنِ ابْنِ عَبَّاسٍ] أَنَّ مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: مَنْ صَلَّى فِي مَسْجِدِ رَسُولِ اللهِ ﷺ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الصَّلَاةُ فِيهِ أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ، إِلَّا مَسْجِدَ الْكَعْبَةِ».

تخريج: [صحيح] أخرجه أحمد: ٦/ ٣٣٤، ح: ٢٧٣٧٤ من حديث ليث بن سعد به، وهو في الكبرى، ح: ٧٧٠، وأخرجه مسلم، الحج، باب فضل الصلوة بمسجدي مكة والمدينة، ح: ١٣٩٦ عن قتيبة به إلا أنه قال: "عن إبراهيم بن عبدالله بن معبد عن ابن عباس"، وكذا في نسخة من نسخ النسائي.

Comments:

The prayer performed in *Al-Masjid Al-Harâm* - the Inviolable Mosque - is one hundred times more superior than the prayer performed in any other mosque and it is one hundred times more meritorious than the prayer performed in *Masjid An-Nabawi*. *Sunan ibn Mâjah*: 1406]

Chapter 5. The Prayer In The Ka'bah

(المعجم ٥) - الصَّلَاةُ فِي الكَعْبَةِ (التحفة ١٢٦)

693. It was narrated from Sâlim that his father said: "The Messenger of Allâh ﷺ entered the House (the Ka'bah), with Usâmah bin Zaid, Bilâl and 'Uthmân bin Talhah, and they locked the door behind them. When the Messenger of Allâh ﷺ opened it, I was the first one to enter. I met Bilâl and asked him: 'Did the Messenger of Allâh ﷺ pray inside?' He said: 'Yes, he prayed between the two Yemeni columns.'" (***Sahîh***)

٦٩٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: دَخَلَ رَسُولُ اللهِ ﷺ الْبَيْتَ هُوَ وَأُسَامَةُ بْنُ زَيْدٍ وَبِلَالٌ وَعُثْمَانُ بْنُ طَلْحَةَ فَأَغْلَقُوا عَلَيْهِمْ، فَلَمَّا فَتَحَهَا رَسُولُ اللهِ ﷺ كُنْتُ أَوَّلَ مَنْ وَلَجَ، فَلَقِيتُ بِلَالًا فَسَأَلْتُهُ هَلْ صَلَّى فِيهِ رَسُولُ اللهِ ﷺ؟ قَالَ: نَعَمْ، صَلَّى بَيْنَ الْعَمُودَيْنِ الْيَمَانِيَيْنِ.

تخريج: أخرجه البخاري، الحج، باب إغلاق البيت ويصلي في أي نواحي البيت شاء، ح:١٥٩٨، ومسلم، الحج، باب استحباب دخول الكعبة للحاج وغيره . . . الخ، ح:١٣٢٩/٣٩٣ عن قتيبة به، وهو في الكبرٰى، ح:٧٧١.

Comments:

Imâm Ash-Shafi'î considers it permissible to perform optional prayer inside the Ka'bah, but not the obligatory one. This is because Allâh's Messenger ﷺ had offered an optional Prayer and not the obligatory prayer while inside the Ka'bah. The Hanafis, drawing an analogy with optional (*Nafl*) prayer, consider the obligatory prayer also to be permissible (inside the Ka'bah).

Chapter 6. The Virtue Of *Al-Masjid Al-Aqsa* And Praying Therein

(المعجم ٦) - فَضْلُ الْمَسْجِدِ الأَقْصَى وَالصَّلَاةِ فِيهِ (التحفة ١٢٧)

694. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "When Sulaimân bin Dâwûd finished building Bait Al-Maqdis, he asked Allâh for three things: Judgment that was in harmony with His judgment, and he was given that. And he asked Allâh for a dominion that no one after him would have, and he was given that. And when he finished building the *Masjid* he asked Allâh, the Mighty and Sublime, that no one should come to it, intending only to pray there, but he would emerge free of sin as the day his mother bore him." (*Sahîh*)

٦٩٤ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو مُسْهِرٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنِ ابْنِ الدَّيْلَمِيِّ، عَنْ عَبْدِ اللهِ ابْنِ عَمْرٍو، عَنْ رَسُولِ اللهِ ﷺ: «أَنَّ سُلَيْمَانَ ابْنَ دَاوُدَ ﷺ لَمَّا بَنَى بَيْتَ الْمَقْدِسِ، سَأَلَ اللهَ عَزَّ وَجَلَّ خِلَالًا ثَلَاثَةً: سَأَلَ اللهَ عَزَّ وَجَلَّ حُكْمًا يُصَادِفُ حُكْمَهُ فَأُوتِيَهُ، وَسَأَلَ اللهَ عَزَّ وَجَلَّ مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ فَأُوتِيَهُ، وَسَأَلَ اللهَ عَزَّ وَجَلَّ حِينَ فَرَغَ مِنْ بِنَاءِ الْمَسْجِدِ أَنْ لَا يَأْتِيَهُ أَحَدٌ لَا يَنْهَزُهُ إِلَّا الصَّلَاةُ فِيهِ أَنْ يُخْرِجَهُ مِنْ خَطِيئَتِهِ كَيَوْمَ وَلَدَتْهُ أُمُّهُ».

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٧٧٢، وأخرجه ابن ماجه، ح:١٤٠٨ وغيره من طريق آخر عن فيروز بن الديلمي به، وصححه ابن خزيمة: ٢/٢٨٨، ح:١٣٣٤، وابن حبان (الإحسان)، ح:٦٣٣.

Comments:

The first two requests were sanctioned and their description has occurred in the *Hadîth*. But the sanction of the third request is not mentioned in the *Hadîth*. And yet, in another narration, Allâh's Messenger ﷺ did speak about it saying: *Fa nahnu narju' an yakûn Allâh azzu ja'll qad a'atahu iyyah* - We hope that Allâh Exalted and Honored has bestowed him [Sulayman (as)] with it - therefore its sanction also appears most likely. And Allâh knows best!

Chapter 7. The Virtue Of The Prophet's *Masjid* And Praying Therein

(المعجم ٧) - فَضْلُ مَسْجِدِ النَّبِيِّ ﷺ وَالصَّلَاةِ فِيهِ (التحفة ١٢٨)

695. It was narrated from Abû Salamah bin 'Abdur-Raḥmân and Abû 'Abdullâh Al-Agharr, the freed slave of the *Juhanîs* – better of whom were companions of Abû Hurairah – that they heard Abû Hurairah say: "One prayer in the *Masjid* of the Messenger of Allâh ﷺ is better than one thousand prayers offered in other mosques, except *Al-Masjid Al-Ḥarâm*, for the Messenger of Allâh ﷺ was the last of the prophets and his *Masjid* was the last of the *Masjids*." Abû Salamah and Abû 'Abdullâh said: "We do not doubt that Abû Hurairah was speaking on the basis of the *Ḥadîth* of the Messenger of Allâh ﷺ, but we could not verify that *Ḥadîth* with Abû Hurairah before he died. Then we remembered that and we blamed one another for not having spoken to Abû Hurairah about that, so that he could attribute it to the Messenger of Allâh ﷺ if he had indeed heard it from him. While we were arguing, we went and sat down with 'Abdullâh bin Ibrâhîm bin Qâriẓ, and we told him about the *Ḥadîth* and how we had been negligent in not checking it with Abû Hurairah. 'Abdullâh bin Ibrâhîm said to us: 'I bear witness that I heard Abû Hurairah say: The Messenger of Allâh ﷺ said: I am the last of the prophets and it is the last of the *Masjids*.'" (***Ṣaḥîḥ***)

٦٩٥ - أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ وَأَبِي عَبْدِ اللهِ الْأَغَرِّ مَوْلَى الْجُهَنِيِّينَ - وَكَانَا مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ - أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: صَلَاةٌ فِي مَسْجِدِ رَسُولِ اللهِ ﷺ أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ، إِلَّا الْمَسْجِدَ الْحَرَامَ، فَإِنَّ رَسُولَ اللهِ ﷺ آخِرُ الْأَنْبِيَاءِ وَمَسْجِدُهُ آخِرُ الْمَسَاجِدِ. قَالَ أَبُو سَلَمَةَ وَأَبُو عَبْدِ اللَّهِ: لَمْ نَشُكَّ أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ عَنْ حَدِيثِ رَسُولِ اللهِ ﷺ فَمُنِعْنَا أَنْ نَسْتَثْبِتَ أَبَا هُرَيْرَةَ فِي ذٰلِكَ الْحَدِيثِ حَتَّى إِذَا تُوُفِّيَ أَبُو هُرَيْرَةَ ذَكَرْنَا ذٰلِكَ وَتَلَاوَمْنَا أَنْ لَا نَكُونَ كَلَّمْنَا أَبَا هُرَيْرَةَ فِي ذٰلِكَ حَتَّى يُسْنِدَهُ إِلَى رَسُولِ اللهِ ﷺ إِنْ كَانَ سَمِعَهُ مِنْهُ فَبَيْنَا نَحْنُ عَلَى ذٰلِكَ جَالَسْنَا عَبْدَ اللهِ بْنَ إِبْرَاهِيمَ ابْنِ قَارِظٍ فَذَكَرْنَا ذٰلِكَ الْحَدِيثَ وَالَّذِي فَرَّطْنَا فِيهِ مِنْ نَصِّ أَبِي هُرَيْرَةَ فَقَالَ لَنَا عَبْدُ اللهِ بْنُ إِبْرَاهِيمَ: أَشْهَدُ أَنِّي سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «فَإِنِّي آخِرُ الْأَنْبِيَاءِ وَإِنَّهُ آخِرُ الْمَسَاجِدِ».

تخريج: أخرجه مسلم، الحج، باب فضل الصلٰوة بمسجدي مكة والمدينة، ح: ١٣٩٤/ ٥٠٧ من حديث محمد بن حرب، والبخاري، فضل الصلٰوة في مسجد مكة والمدينة، باب فضل الصلٰوة في مسجد مكة والمدينة، ح: ١١٩٠ من حديث الأغر به، وهو في الكبرٰى، ح: ٧٧٣، ولفظ البخاري مختصر.

Comments:

Since Allâh's Messenger ﷺ is the last Messenger, his mosque became the last mosque to have been built by a prophet himself.

696. It was narrated that 'Abdullâh bin Zaid said: "The Messenger of Allâh ﷺ said: 'The area between my house and my *Minbar* is one of the gardens of Paradise.'" (*Sahîh*)

٦٩٦ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ».

تخريج: أخرجه مسلم، الحج، باب ما بين القبر والمنبر روضة ... الخ، ح: ١٣٩٠ عن قتيبة، والبخاري، فضل الصلٰوة في مسجد مكة والمدينة، باب فضل ما بين القبر والمنبر، ح: ١١٩٥ من حديث مالك به، وهو في الموطأ (يحيٰى): ١/ ١٩٧، والكبرٰى، ح: ٧٧٤.

Comments:

This *Hadîth* has been variously interpreted. (1) This portion has been brought forth from Paradise and will be restored back to Paradise. (2) To worship herein is the surest means of entering into Paradise. (3) This portion in relation to the descent of Allâh's Mercy resembles Paradise. The last two interpretations appear to be more appropriate. And Allâh knows best.

697. It was narrated from Umm Salamah that the Prophet ﷺ said: "The columns of this *Minbar* of mine will be in Paradise." (*Sahîh*)

٦٩٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمَّارٍ الدُّهْنِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ قَوَائِمَ مِنْبَرِي هٰذَا رَوَاتِبُ فِي الْجَنَّةِ».

تخريج: [إسناده صحيح] أخرجه الحميدي، ح: ٢٩٠ عن سفيان بن عيينة ثنا عمار الدهني به، وهو في الكبرٰى، ح: ٧٧٥، وصححه ابن حبان، ح: ١٠٣٤، وللحديث شواهد.

Comments:

In explanation of the meaning of this *Hadîth*, all the three statements concerning the *Riyâdh Al-Jannah* (Garden of the Paradise) have been put forward. The last interpretation is more appropriate.

Chapter 8. The *Masjid* Which Was Founded On Piety

(المعجم ٨) - ذِكْرُ الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى (التحفة ١٢٩)

698. It was narrated from Ibn Abî Sa'eed Al-Khudrî that his father said: "Two men argued about the *Masjid* which was founded on piety from the first day.[1] One man said that it was the *Masjid* of Qubâ', and the other said that it was the *Masjid* of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: 'It is this *Masjid* of mine.'" (*Sahîh*)

٦٩٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنِ ابْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ قَالَ: تَمَارَى رَجُلَانِ فِي الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ، فَقَالَ رَجُلٌ: هُوَ مَسْجِدُ قُبَاءٍ، وَقَالَ الْآخَرُ: هُوَ مَسْجِدُ رَسُولِ اللهِ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: «هُوَ مَسْجِدِي هٰذَا».

تخريج: أخرجه مسلم، الحج، باب بيان المسجد الذي أسس على التقوى ... الخ، ح:١٣٩٨ من حديث ابن أبي سعيد به، وهو في الكبرٰى، ح:٧٧٦.

Chapter 9. The Virtue Of The *Masjid* Of Qubâ'[2] And Praying Therein

(المعجم ٩) - فَضْلُ مَسْجِدِ قُبَاءٍ وَالصَّلَاةِ فِيهِ (التحفة ١٣٠)

699. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ used to come to Qubâ' riding and walking." (*Sahîh*)

٦٩٩ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَأْتِي قُبَاءَ رَاكِبًا وَمَاشِيًا.

تخريج: أخرجه مسلم، الحج، باب فضل مسجد قباء ... الخ، ح:١٣٩٩/ ٥١٩ عن قتيبة، والبخاري، فضل الصلٰوة في مسجد مكة والمدينة، باب من أتى مسجد قباء كل سبت، ح:١١٩٣ من حديث ابن دينار به، وهو في الموطأ (رواية أبي مصعب):١/ ٢١٧، ح:٥٥٣، والكبرٰى، ح:٧٧٧.

700. Abû Umâmah bin Sahl bin Hunaif said: "My father said: 'The Messenger of Allâh ﷺ said:

٧٠٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مُجَمِّعُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ

[1] *At-Tawbah* 9:108.

[2] Qubâ' is about three miles to the south of the Prophet's *Masjid*. This area is named after in that district.

الْكَرْمَانِيِّ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ بْنَ سَهْلِ ابْنِ حُنَيْفٍ قَالَ: قَالَ أَبِي: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ خَرَجَ حَتَّى يَأْتِيَ هٰذَا الْمَسْجِدَ - مَسْجِدَ قُبَاءٍ - فَصَلَّى فِيهِ كَانَ لَهُ عَدْلَ عُمْرَةٍ».

'Whoever goes out to this *Masjid* – the *Masjid* of Qubâ' – and prays therein, that will be equivalent to *'Umrah*.'" (***Hasan***)

تخريج: [حسن] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في الصلوٰة في مسجد قباء، ح:١٤١٢ من حديث محمد الكرماني به، وهو في الكبرٰى، ح:٧٧٨، وله شاهد عند ابن ماجه، ح:١٤١١ وغيره، وإسناده حسن.

Comments:

To embark upon a journey with the intention of getting close to the Qubâ Mosque from faraway places is not appropriate, because such dedicate journeys can be made to only three mosques (The House of Allâh, *Masjid An-Nabawi*, and *Masjid Al-Aqsa*). That being said, coming forth to the Qubâ Mosque from its surrounding or nearby region is a praiseworthy deed.

Chapter 10. To Which *Masjids* Should One Travel ?

(المعجم ١٠) - مَا تُشَدُّ الرِّحَالُ إِلَيهِ مِنَ الْمَسَاجِدِ (التحفة ١٣١)

٧٠١ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هٰذَا، وَمَسْجِدِ الْأَقْصَى».

701. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Mounts are not saddled for except to (travel to) three *Masjids*: *Al-Masjid Al-Harâm*, this *Masjid* of mine, and *Al-Masjid Al-Aqsa*." (***Sahîh***)

تخريج: أخرجه البخاري، فضل الصلوٰة في مسجد مكة والمدينة، باب فضل الصلوٰة في مسجد مكة والمدينة، ح:١١٨٩، ومسلم، الحج، باب فضل المساجد الثلاثة، ح:١٣٩٧ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٧٧٩.

Comments:

To consider a place to be particularly sacred, to hold paying a visit to it superior, and to travel distances and to bear the hardships of a journey to it with the intention of getting nearness to Allâh is not permitted. Such matters are permitted for only three mosques: The Inviolable Mosque (*Masjid Al-Harâm*), The Prophet's ﷺ Mosque (*Masjid An-Nabawi*), and *Masjid Al-Aqsa*.

Chapter 11. Taking Churches As *Masjids*

(المعجم ١١) - اتِّخَاذُ الْبِيَعِ مَسَاجِدَ

(التحفة ١٣٢)

702. It was narrated that Ṭalq bin 'Âlî said: "We went out as a delegation to the Prophet ﷺ; we gave him our oath of allegiance and prayed with him. We told him that in our land there was a church that belonged to us. We asked him to give us the leftovers of his purification (*Wuḍû'* water). So he called for water, performed *Wuḍû'* and rinsed out his mouth, then he poured it into a vessel and said to us: 'Leave, and when you return to your land, demolish your church, and sprinkle this water on that place, and take it as a *Masjid*.' We said: 'Our land is far away and it is very hot; the water will dry up.' He said: 'Add more water to it, for that will only make it better.' So we left and when we came to our land we demolished our church, then we sprinkled the water on that place and took it as a *Masjid*, and we called the *Adhân* in it. The monk was a man from Ṭayy', and when he heard the *Adhân*, he said: 'It is a true call.' Then he headed toward one of the hills and we never saw him again." (*Ṣaḥîḥ*)

٧٠٢ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ مُلَازِمٍ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ بَدْرٍ عَنْ قَيْسِ بْنِ طَلْقٍ، عَنْ أَبِيهِ طَلْقِ بْنِ عَلِيٍّ قَالَ: خَرَجْنَا وَفْدًا إِلَى النَّبِيِّ ﷺ فَبَايَعْنَاهُ وَصَلَّيْنَا مَعَهُ وَأَخْبَرْنَاهُ أَنَّ بِأَرْضِنَا بِيعَةً لَنَا، فَاسْتَوْهَبْنَاهُ مِنْ فَضْلِ طَهُورِهِ فَدَعَا بِمَاءٍ فَتَوَضَّأَ وَتَمَضْمَضَ ثُمَّ صَبَّهُ فِي إِدَاوَةٍ وَأَمَرَنَا فَقَالَ: «اخْرُجُوا، فَإِذَا أَتَيْتُمْ أَرْضَكُمْ فَاكْسِرُوا بِيعَتَكُمْ وَانْضَحُوا مَكَانَهَا بِهٰذَا الْمَاءِ وَاتَّخِذُوهَا مَسْجِدًا». قُلْنَا: إِنَّ الْبَلَدَ بَعِيدٌ وَالْحَرَّ شَدِيدٌ وَالْمَاءَ يَنْشَفُ فَقَالَ: «مُدُّوهُ مِنَ الْمَاءِ فَإِنَّهُ لَا يَزِيدُهُ إِلَّا طِيبًا». فَخَرَجْنَا حَتَّى قَدِمْنَا بَلَدَنَا فَكَسَرْنَا بِيعَتَنَا ثُمَّ نَضَحْنَا مَكَانَهَا وَاتَّخَذْنَاهَا مَسْجِدًا فَنَادَيْنَا فِيهِ بِالْأَذَانِ قَالَ: وَالرَّاهِبُ رَجُلٌ مِنْ طَيِّءٍ، فَلَمَّا سَمِعَ الْأَذَانَ قَالَ: دَعْوَةُ حَقٍّ، ثُمَّ اسْتَقْبَلَ تَلْعَةً مِنْ تِلَاعِنَا فَلَمْ نَرَهُ بَعْدُ.

تخريج: [إسناده صحيح] أخرجه ابن أبي شيبة: ٢/ ٨٠ من حديث ملازم بن عمرو به، وهو في الكبرٰى، ح: ٧٨٠، وصححه ابن حبان، ح: ٣٠٤.

Comments:

This delegation had arrived in the very first year of the *Hijrah* - the emigration. A church could be made into a mosque. Its outward semblance and appearance ought to be made to look like a mosque. Hence, if there are any idols or statues, it is essential to remove them. If there are portraits or

pictures, they should also be eradicated. However, if Christians or Jews do not embrace Islam, their place of worship cannot be forcibly converted into a mosque.

Chapter 12. Digging Up Graves And Using The Land As A *Masjid*

(المعجم ١٢) - نَبْشُ القُبُورِ وَاتِّخَاذُ أَرْضِهَا مَسْجِدًا (التحفة ١٣٣)

703. It was narrated that Anas bin Mâlik said: "When the Messenger of Allâh ﷺ came to Al-Madînah, he alighted in the upper part of Al-Madînah among the tribe called Banu 'Amr bin 'Awf and he stayed with them for fourteen nights. Then he sent for the chiefs of Banu An-Najjâr, and they came with their swords by their sides. It is as if I can see the Messenger of Allâh ﷺ on his she-camel with Abû Bakr riding behind him (on the same camel) and the chiefs of Banu An-Najjâr around him, until he dismounted in the courtyard of Abû Ayyûb. The Prophet ﷺ used to offer the prayer wherever he was when the time for prayer came, and he would pray even in sheepfolds. Then he ordered that the *Masjid* be built. He sent for the chiefs of Banu An-Najjâr, and when they came, he said: 'O Banu An-Najjâr, name me a price for this grove of yours.' They said: 'By Allâh, we will not ask for its price except from Allâh.'" Anas said: "In (that grove) there were graves of idolators, ruins and date-palm trees. The Messenger of Allâh ﷺ ordered that the graves of the idolators be dug up, the ruins be leveled and the date-palm trees be

٧٠٣ - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ نَزَلَ فِي عُرْضِ الْمَدِينَةِ فِي حَيٍّ يُقَالُ لَهُمْ بَنُو عَمْرِو بْنِ عَوْفٍ، فَأَقَامَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً، ثُمَّ أَرْسَلَ إِلَى [مَلَإٍ] مِنْ بَنِي النَّجَّارِ فَجَاءُوا مُتَقَلِّدِي سُيُوفِهِمْ، كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللهِ ﷺ عَلَى رَاحِلَتِهِ وَأَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ رَدِيفَهُ وَمَلَأٌ مِنْ بَنِي النَّجَّارِ حَوْلَهُ، حَتَّى أَلْقَى بِفِنَاءِ أَبِي أَيُّوبَ، وَكَانَ يُصَلِّي حَيْثُ أَدْرَكَتْهُ الصَّلَاةُ فَيُصَلِّي فِي مَرَابِضِ الْغَنَمِ، ثُمَّ أُمِرَ بِالْمَسْجِدِ فَأَرْسَلَ إِلَى مَلَإٍ مِنْ بَنِي النَّجَّارِ، فَجَاءُوا فَقَالَ: «يَا بَنِي النَّجَّارِ! ثَامِنُونِي بِحَائِطِكُمْ هٰذَا». قَالُوا: وَاللّٰهِ! لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللهِ عَزَّ وَجَلَّ قَالَ أَنَسٌ: وَكَانَتْ فِيهِ قُبُورُ الْمُشْرِكِينَ، وَكَانَتْ فِيهِ خَرِبٌ، وَكَانَ فِيهِ نَخْلٌ، فَأَمَرَ رَسُولُ اللهِ ﷺ بِقُبُورِ الْمُشْرِكِينَ فَنُبِشَتْ، وَبِالنَّخْلِ فَقُطِعَتْ، وَبِالْخَرِبِ فَسُوِّيَتْ، فَصَفُّوا النَّخْلَ قِبْلَةَ الْمَسْجِدِ وَجَعَلُوا عِضَادَتَيْهِ الْحِجَارَةَ وَجَعَلُوا يَنْقُلُونَ الصَّخْرَ وَهُمْ يَرْتَجِزُونَ، وَرَسُولُ اللهِ ﷺ مَعَهُمْ وَهُمْ يَقُولُونَ:

cut down. The trunks of the trees were arranged so as to form the wall facing the *Qiblah*. The stone pillars were built at the sides of its gate. They started to move the stones, reciting some lines of verse, and the Messenger of Allâh ﷺ was with them when they were saying: 'O Allâh! There is no good except the good of the Hereafter. So bestow victory on the *Anṣâr* and the *Muhâjirîn*.'" (*Ṣaḥîḥ*)

اللّٰهُمَّ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَهْ
فَانْصُرِ الْأَنْصَارَ وَالْمُهَاجِرَهْ

تخريج: أخرجه البخاري، الصلوة، باب: هل تنبش قبور مشركي الجاهلية ... الخ، ح:٤٢٨، ومسلم، المساجد، باب ابتناء مسجد النبي ﷺ، ح:٥٢٤ من حديث عبدالوارث بن سعيد به، وهو في الكبرٰى، ح:٧٨١ .

Comments:

1. The Prophet ﷺ had halted in the quarters of Qubâ, which was situated on the outskirts of the city of Madinah. He stayed there for a number of days - or more specifically, for four or fourteen days.
2. Banu An-Najjâr were the Prophet's ﷺ kin through his mother's side of the family. Hâshim's wife and Abdul Muttalib's mother belonged to this tribe. Allâh's Messenger ﷺ wished to show respect to them. He therefore sent them a message.
3. "Sheepfolds" denotes that place where once sheep and goats were kept tied, and might have been tied at that time also.
4. This enclosure was located right in front of his ﷺ temporary abode. The Prophet ﷺ considered it appropriate for his mosque and residence.

Chapter 13. The Prohibition Of Taking Graves As *Masjids*

(المعجم ١٣) - النَّهْيِ عَنِ اتِّخَاذِ الْقُبُورِ مَسَاجِدَ (التحفة ١٣٤)

704. 'Ubaidullâh bin 'Abdullâh reported that 'Âishah and Ibn 'Abbâs said: "When the Messenger of Allâh ﷺ was on his deathbed, he had a *Khamîṣah* over his face. When his temperature rose, he would uncover his face. While he was like that he said: 'May Allâh curse the Jews and Christians, for they took the graves

٧٠٤ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ وَيُونُسَ قَالَا: قَالَ الزُّهْرِيُّ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ أَنَّ عَائِشَةَ وَابْنَ عَبَّاسٍ قَالَا: لَمَّا نُزِلَ بِرَسُولِ اللهِ ﷺ فَطَفِقَ يَطْرَحُ خَمِيصَةً لَهُ عَلَى وَجْهِهِ، فَإِذَا اغْتَمَّ كَشَفَهَا عَنْ

of their Prophets as places of worship.'" (*Sahîh*)

وَجهِهِ، قَالَ وَهُوَ كَذٰلِكَ: «لَعْنَةُ اللهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب ما ذكر عن بني إسرائيل، ح:٣٤٥٣، ٣٤٥٥ من حديث ابن المبارك، ومسلم، المساجد، باب النهي عن بناء المسجد على القبور ... الخ، ح:٥٣١ من حديث يونس به، وهو في الكبرٰى، ح:٧٨٢.

Comments:

If the graves of polytheists are removed and their skeletons are taken out and disposed off, a mosque may be built there. But the graves of the Muslims, the righteous, the Prophets, etc. deserve respect. Such graves should not be removed, and mosques should not be built in their place.

705. It was narrated from 'Âishah that Umm Habîbah and Umm Salamah mentioned a church that they had seen in Ethiopia, in which there were images. The Messenger of Allâh ﷺ said: "Those people, if there was a righteous man among them, when he died they built a place of worship over his grave and made those images. They will be the most evil of creation before Allâh on the Day of Resurrection." (*Sahîh*)

٧٠٥ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ قَالَ: حَدَّثَنِي أَبِي عَنْ عَائِشَةَ: أَنَّ أُمَّ حَبِيبَةَ وَأُمَّ سَلَمَةَ ذَكَرَتَا كَنِيسَةً رَأَتَاهَا بِالْحَبَشَةِ فِيهَا تَصَاوِيرُ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أُولٰئِكَ إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ فَمَاتَ، بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا وَصَوَّرُوا تِيلْكَ الصُّوَرَ، أُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ».

تخريج: أخرجه البخاري، الصلوٰة، باب: هل تنبش قبور مشركي الجاهلية ... الخ، ح:٤٢٧، ومسلم، المساجد، باب النهي عن بناء المسجد على القبور ... الخ، ح:٥٢٨ من حديث القطان به، وهو في الكبرٰى، ح:٧٨٣.

Comments:

1. Umm Salamah and Umm Habibah along with their husbands were among the emigrants who had emigrated to Ethiopia (Habasha or Abyssinia). It was the land of the Christians.
2. The Christians' prophets: It denotes the disciples (of Isa) and the righteous men, because the Christians considered them like prophets and obeyed them unconditionally.

Chapter 14. The Virtue Of Going To The *Masjid*

(المعجم ١٤) - الفَضْلُ فِي إِتْيَانِ المَسَاجِدِ
(التحفة ١٣٥)

706. It was narrated from Abû Hurairah that the Prophet ﷺ said: "When a man goes out of his house to his *Masjid*, one foot records a good deed and the other erases a bad deed." (*Ṣaḥîḥ*)

٧٠٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ قَالَ: حَدَّثَنَا الْأَسْوَدُ بْنُ الْعَلَاءِ بْنِ جَارِيَةَ الثَّقَفِيُّ عَنْ أَبِي سَلَمَةَ - هُوَابْنُ عَبْدِ الرَّحْمٰنِ - عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «حِينَ يَخْرُجُ الرَّجُلُ مِنْ بَيْتِهِ إِلَى مَسْجِدِهِ، فَرِجْلٌ تُكْتَبُ حَسَنَةً وَرِجْلٌ تَمْحُو سَيِّئَةً».

تخريج: [**إسناده صحيح**] أخرجه أحمد: ٢/ ٤٣١ عن يحيىٰ القطان به، وهو في الكبرىٰ، ح: ٧٨٤، وللحديث شواهد.

Chapter 15. The Prohibition Of Preventing Women From Going To The *Masjid*

(المعجم ١٥) - النَّهْيُ عَنْ مَنْعِ النِّسَاءِ مِنْ إِتْيَانِهِنَّ المَسَاجِدَ (التحفة ١٣٦)

707. It was narrated from Sâlim that his father said: "The Messenger of Allâh ﷺ said: 'When the wife of any one of you asks for permission to go to the *Masjid*, do not stop her.'" (*Ṣaḥîḥ*)

٧٠٧ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا اسْتَأْذَنَتِ امْرَأَةُ أَحَدِكُمْ إِلَى الْمَسْجِدِ، فَلَا يَمْنَعْهَا».

تخريج: أخرجه البخاري، النكاح، باب استئذان المرأة زوجها في الخروج إلى المسجد وغيره، ح: ٥٢٣٨، ومسلم، الصلوٰة، باب خروج النساء إلى المساجد إذا لم يترتب عليه فتنة . . . الخ، ح: ٤٤٢، وهو في الكبرىٰ، ح: ٧٨٥.

Comments:

Women may come to the mosque veiled for prayer, regardless of whether they are old or young - although it is better for women to pray at home than at the mosque. The congregational prayer has its own merits. In view of this, women may come to the mosque, but they should be veiled, and they should *not* be wearing perfume. They should arrive at the mosque close to the commencement of the congregational prayer and should return as soon as the prayer is over.

Chapter 16. Who Should Be Prevented In The *Masjid*

(المعجم ١٦) - مَنْ يُمْنَعُ مِنَ المَسْجِدِ؟ (التحفة ١٣٧)

708. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Whoever eats of this plant' – the first time he said 'garlic' then he said, 'garlic, onions and leeks'[1] – 'let him not approach us in our *Masjids*, for the angels are offended by that which offends mankind.'" (*Ṣaḥîḥ*)

٧٠٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنَا عَطَاءٌ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَكَلَ مِنْ هٰذِهِ الشَّجَرَةِ» قَالَ: أَوَّلَ يَوْمٍ «الثُّومِ» ثُمَّ قَالَ: «الثُّومِ وَالْبَصَلِ وَالْكُرَّاثِ فَلَا يَقْرَبْنَا فِي مَسَاجِدِنَا، فَإِنَّ الْمَلَائِكَةَ تَتَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ الْإِنْسُ».

تخريج: أخرجه مسلم، المساجد، باب نهي من أكل ثومًا أو بصلاً أو كراثًا أو نحوها ... الخ، ح:٥٦٤/ ٧٤ من حديث يحيىٰ بن سعيد القطان، والبخاري، الأذان، باب ماجاء في الثوم النيء والبصل والكراث، ح:٨٥٤ من حديث ابن جريج به، وهو في الكبرىٰ، ح:٧٨٦، وأخرجه الترمذي، الأطعمة، باب ماجاء في كراهية أكل الثوم والبصل، ح:١٨٠٦ عن إسحاق بن منصور به، وقال: "حسن صحيح".

Comments:

Since the mosques are the abodes of the angels of mercy, coming to the mosque having eaten something with a bad odor, whose disgusting smell is likely to spread on one's opening one's mouth or while belching, is prohibited. Such things harm both angels and worshippers. Apart from the three things mentioned above, any substance that causes bad smell is forbidden - for example daikon (*mooli*), hookah, cigarettes, tobacco-chewing, etc. Some scholars also forbid a person from coming to the mosque if his mouth or any other part of his body emanates bad smell due to disease, and therefore causes people offence.

Chapter 17. The One To Be Taken Out Of The *Masjid*

(المعجم ١٧) - مَنْ يُخْرَجُ مِنَ المَسْجِدِ؟ (التحفة ١٣٨)

709. It was narrated from Ma'dân bin Abî Ṭalḥah that 'Umar bin Al-Khaṭṭâb said: "O people, you eat of two plants which I do not think are

٧٠٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا هِشَامٌ

[1] *In Fatḥ Al-Bârî*, Ibn Ḥajar is of the opinion that it was Ibn Juraij who was talking, explaining that 'Aṭâ' – who reported it from Jâbir – narrated it both ways.

anything but bad, this onion and garlic. I have seen the Prophet of Allâh ﷺ, if he noticed their smell coming from a man, ordering that he be taken out to Al-Baqî'. Whoever eats them, let *him* cook them to death." (*Sahîh*)

قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ أَنَّ عُمَرَ ابْنَ الْخَطَّابِ قَالَ: إِنَّكُمْ أَيُّهَا النَّاسُ! تَأْكُلُونَ مِنْ شَجَرَتَيْنِ مَا أُرَاهُمَا إِلَّا خَبِيثَتَيْنِ: هٰذَا الْبَصَلُ وَالثُّومُ، وَلَقَدْ رَأَيْتُ نَبِيَّ اللهِ ﷺ إِذَا وَجَدَ رِيحَهُمَا مِنَ الرَّجُلِ أَمَرَ بِهِ فَأُخْرِجَ إِلَى الْبَقِيعِ، فَمَنْ أَكَلَهُمَا فَلْيُمِتْهُمَا طَبْخًا.

تخريج: أخرجه مسلم، المساجد، باب نهي من أكل ثومًا أو بصلاً أو كراثًا أو نحوها . . . الخ، ح:٥٦٧ عن محمد بن المثنى به، وهو في الكبرى، ح:٧٨٧ .

Comments:

If someone comes to the mosque having eaten something with a bad odor, he may be forced to leave the mosque by way of punishment or to shield people and the angels against his bad smell. This *Hadîth* relates to mosques only.

Chapter 18. Pitching A *Khibâ'* (Tent Made Of Wool)[1] In The *Masjid*

(المعجم ١٨) - ضَرْبُ الخِبَاءِ فِي المَسَاجِدِ (التحفة ١٣٩)

710. It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ wanted to observe *I'tikâf*,[2] he would pray *Fajr* then enter the place where he wanted to observe *I'tikâf*. He wanted to observe *I'tikâf* during the last ten days of Ramadân, so he commanded that a *Khibâ'* (tent) be pitched for him. Then Hafsah ordered that a *Khibâ'* be pitched for her, *and when Zainab saw her tent* she ordered that a *Khibâ'* be pitched for her too. When the Messenger of Allâh ﷺ saw that he said: 'Is it

٧١٠ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْلَى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَرَادَ أَنْ يَعْتَكِفَ، صَلَّى الصُّبْحَ ثُمَّ دَخَلَ فِي الْمَكَانِ الَّذِي يُرِيدُ أَنْ يَعْتَكِفَ فِيهِ، فَأَرَادَ أَنْ يَعْتَكِفَ الْعَشْرَ الْأَوَاخِرَ مِنْ رَمَضَانَ، فَأَمَرَ فَضُرِبَ لَهُ خِبَاءٌ، وَأَمَرَتْ حَفْصَةُ فَضُرِبَ لَهَا خِبَاءٌ، فَلَمَّا رَأَتْ زَيْنَبُ خِبَاءَهَا أَمَرَتْ فَضُرِبَ لَهَا خِبَاءٌ، فَلَمَّا رَأَى ذٰلِكَ رَسُولُ اللهِ ﷺ.

[1] *Al-Khibâ'*: "One of the house of the Bedouins made of *Wabir* (camel or goat fur) or wool, not of hair (from other pelts). And it would have two or three posts." (*An-Nihâyah*)

[2] Seclusion in the *Masjid* for the sake of devotion to Allâh.

righteousness that you seek?' And he did not observe *I'tikâf* in Ramaḍân, and observed *I'tikâf* for ten days in Shawwâl (instead)." (*Ṣaḥîḥ*)

قَالَ: «آلْبِرَّ يُرِدْنَ؟» فَلَمْ يَعْتَكِفْ فِي رَمَضَانَ وَاعْتَكَفَ عَشْرًا مِنْ شَوَّالٍ.

تخريج: أخرجه البخاري، الاعتكاف، باب اعتكاف النساء، ح:٢٠٣٣ ومسلم، الاعتكاف، باب متى يدخل من أراد الاعتكاف في معتكفه، ح:١١٧٣/٦ من حديث يحيٰى بن سعيد الأنصاري به، وهو في الكبرٰى، ح:٧٨٨.

Comments:

If someone intends to make a spiritual retreat or seclusion (*I'tikâf*) in the mosque and it could not be fulfilled due to any impediment, it could be made up (*Qadâ*), even if it be after the month of the blessed Ramadan. This indicates that apart from the month of Ramadan, fasting is not a condition for making a spiritual retreat (*I'tikâf*) in the mosque.

711. It was narrated that 'Âishah said: "Sa'd was wounded on the day of Al-Khandaq[1] when a man of Quraish shot him in the medial arm vein. The Messenger of Allâh ﷺ pitched a tent (*Khaimah*) for him in the *Masjid* so that he could visit him close at hand." (*Ṣaḥîḥ*)

٧١١ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أُصِيبَ سَعْدٌ يَوْمَ الْخَنْدَقِ رَمَاهُ رَجُلٌ مِنْ قُرَيْشٍ رَمَاهُ فِي الْأَكْحَلِ فَضَرَبَ عَلَيْهِ رَسُولُ اللهِ ﷺ خَيْمَةً فِي الْمَسْجِدِ لِيَعُودَهُ مِنْ قَرِيبٍ.

تخريج: أخرجه البخاري، الصلوٰة، باب الخيمة في المسجد للمرضى وغيرهم، ح:٤٦٣، ومسلم، الجهاد والسير، باب جواز قتال من نقض العهد . . . الخ، ح:١٧٦٩/٦٥ من حديث ابن نمير به، وهو في الكبرٰى، ح:٧٨٩.

Comments:

Blood had ceased to flow from the body of Sa'd ؓ. But a goat trampled him and he began to bleed again, and this resulted in his death.

Chapter 19. Bringing Children Into The *Masjid*

(المعجم ١٩) - إِدْخَالُ الصِّبْيَانِ الْمَسَاجِدَ (التحفة ١٤٠)

712. It was narrated from 'Amr bin Sulaim Az-Zuraqî that he heard Abû Qatâdah say: "While we were sitting in the *Masjid*. The Messenger

٧١٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ [عَمْرِو] بْنِ سُلَيْمٍ الزُّرَقِيِّ أَنَّهُ سَمِعَ أَبَا قَتَادَةَ يَقُولُ: بَيْنَا

[1] Al-Khandaq means the trench. This indicates the battle of the trench which took place during the fifth year after Hijrah.

of Allâh ﷺ came out to us carrying Umâmah bint Abî Al-'Âṣ bin Ar-Rabî', whose mother was Zainab, the daughter of the Messenger of Allâh ﷺ. She was a little girl and he was carrying her. The Messenger of Allâh ﷺ prayed with her on his shoulder, putting her down when he bowed and picking her up again when he stood up, until he completed his prayer." (*Ṣaḥîḥ*)

نَحْنُ جُلُوسٌ فِي الْمَسْجِدِ، إِذْ خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ يَحْمِلُ أُمَامَةَ بِنْتَ أَبِي الْعَاصِ ابْنِ الرَّبِيعِ وَأُمُّهَا زَيْنَبُ بِنْتُ رَسُولِ اللهِ ﷺ وَهِيَ صَبِيَّةٌ يَحْمِلُهَا، فَصَلَّى رَسُولُ اللهِ ﷺ وَهِيَ عَلَى عَاتِقِهِ يَضَعُهَا إِذَا رَكَعَ وَيُعِيدُهَا إِذَا قَامَ، حَتَّى قَضَى صَلَاتَهُ يَفْعَلُ ذٰلِكَ بِهَا.

تخريج: أخرجه مسلم، المساجد، باب جواز حمل الصبيان في الصلوة، ح:٥٤٣ عن قتيبة، والبخاري، الأدب، باب رحمة الولد وتقبيله ومعانقته، ح:٥٩٩٦ من حديث الليث بن سعد به، وهو في الكبرٰى، ح:٧٩٠.

Comments:

1. This *Ḥadîth* supports the position of Imâm Ash-Shafi'î on a specific matter: That, both for obligatory and recommended prayers, and both for the *Imâm* and those who pray behind him, and even for one who prays alone, it is permissible to carry children - whether they are boys or girls - during prayer.
2. This *Ḥadîth* further proves - as do other narrations - the permissibility of bringing children to the *Masjid*.

Chapter 20. Tying Prisoners Of War To A Pillar In The *Masjid*

(المعجم ٢٠) - رَبْطُ الْأَسِيرِ بِسَارِيَةِ الْمَسْجِدِ (التحفة ١٤١)

713. It was narrated from Sa'eed bin Abî Sa'eed that he heard Abû Hurairah say: "The Messenger of Allâh ﷺ sent some horsemen toward Najd, and they brought back a man from Banu Ḥanîfah who was called Thumâmah bin Uthâl, the chief of the people of Al-Yamâmah. The he was tied to one of the pillars of the *Masjid*." (*Ṣaḥîḥ*)

٧١٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: بَعَثَ رَسُولُ اللهِ ﷺ خَيْلًا قِبَلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ ابْنُ أُثَالٍ سَيِّدُ أَهْلِ الْيَمَامَةِ فَرُبِطَ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ. مُخْتَصَرٌ.

تخريج: أخرجه البخاري، الصلوة، باب دخول المشرك المسجد، ح:٤٦٩، ومسلم، الجهاد، باب ربط الأسير وحبسه وجواز المن عليه، ح:١٧٦٤ عن قتيبة به، وهو في الكبرٰى، ح:٧٩١.

Comments:

During this time, there were no jails. In fact, jails were unnecessary. A captive would arrive once in a while. He would be tied to the pillar (of the mosque).

There was an important objective behind this practice: It gave a captive an opportunity to observe Muslims worshipping, moving around, and interacting with each other. This might make an impression on him and inspire him to embrace Islam. And this did in fact happen. A captive would embrace Islam, having been impressed by the blessedness of the mosque, by the Muslims, and by the noble character of the Prophet ﷺ.

Chapter 21. Bringing A Camel Into The *Masjid*

(المعجم ٢١) - إِدْخَالُ الْبَعِيرِ الْمَسْجِدَ (التحفة ١٤٢)

714. It was narrated from 'Abdullâh bin 'Abbâs that the Messenger of Allâh ﷺ performed *Ṭawâf* during the Farewell Pilgrimage atop a camel, touching the *Rukn*[1] with a stick that was bent at the top. (*Ṣaḥîḥ*)

٧١٤ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ طَافَ فِي حَجَّةِ الْوَدَاعِ عَلَى بَعِيرٍ، يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ.

تخريج: أخرجه البخاري، الحج، باب استلام الركن بالمحجن، ح:١٦٠٧، ومسلم، الحج، باب جواز الطواف على بعير وغيره ... الخ، ح:١٢٧٢ من حديث عبدالله بن وهب به، وهو في الكبرى، ح:٧٩٢.

Comments:

In actuality, the Prophet ﷺ performed the entire Pilgrimage riding a camel.

Chapter 22. The Prohibition Of Buying And Selling In The *Masjid*, And Of Sitting In Circles Before *Jumu'ah* Prayer

(المعجم ٢٢) - النَّهْيُ عَنِ الْبَيْعِ وَالشِّرَاءِ فِي الْمَسْجِدِ وَعَنِ التَّحَلُّقِ قَبْلَ صَلَاةِ الْجُمُعَةِ (التحفة ١٤٣)

715. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet ﷺ forbade sitting in circles on Friday before *Jumu'ah* prayer, and buying and selling in the *Masjid*. (*Ḥasan*)

٧١٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ عَجْلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ التَّحَلُّقِ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلَاةِ، وَعَنِ الشِّرَاءِ وَالْبَيْعِ فِي الْمَسْجِدِ.

[1] The corner of the Ka'bah in which the Black Stone is situated.

تخريج: [**إسناده حسن**] أخرجه أبوداود، الصلوة، باب التحلق يوم الجمعة قبل الصلوة، ح:١٠٧٩ من حديث يحيىٰ القطان به، وهو في الكبرىٰ، ح:٧٩٣، وحسنه الترمذي، ح:٣٢٢ * ابن عجلان صرح بالسماع عند أحمد: ٢/ ١٧٩.

Comments:

To form and sit in study circles before the Friday Prayer is prohibited. This may explain why Friday is observed as a holiday in educational institutions.

Chapter 23. The Prohibition Of Reciting Poetry In The *Masjid*

(المعجم ٢٣) - **النَّهْيُ عَنْ تَنَاشُدِ الْأَشْعَارِ فِي الْمَسْجِدِ** (التحفة ١٤٤)

716. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet ﷺ forbade reciting poetry in the *Masjid*. (*Hasan*)

٧١٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ عَجْلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ تَنَاشُدِ الْأَشْعَارِ فِي الْمَسْجِدِ.

تخريج: [**إسناده حسن**] أخرجه الترمذي، الصلوة، باب ماجاء في كراهية البيع والشراء . . . الخ، ح:٣٢٢ عن قتيبة به، وقال: "حسن"، وهو في الكبرىٰ، ح:٧٩٤ * ابن عجلان صرح بالسماع عند أحمد: ٢/ ١٧٩، أطراف المسند: ٤/ ٣٢، ح: ٥١٧١.

Chapter 24. The Concession Allowing The Recitation Of Good Poetry In The *Masjid*

(المعجم ٢٤) - **الرُّخْصَةُ فِي إِنْشَادِ الشِّعْرِ الْحَسَنِ فِي الْمَسْجِدِ** (التحفة ١٤٥)

717. It was narrated that Sa'eed bin Al-Musayyab said: "Umar passed by Hassân bin Thâbit while he was reciting poetry in the *Masjid*, and glared at him. He said: 'I recited poetry when there was someone better than you in the *Masjid*.' Then he turned to Abû Hurairah and said: 'Did you not hear the Messenger of Allâh ﷺ when he said: "Answer back on my behalf. O Allâh, help him with the Holy Spirit!"' He said: 'Yes, by Allâh.'" (*Sahîh*)

٧١٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: مَرَّ عُمَرُ بِحَسَّانَ بْنِ ثَابِتٍ وَهُوَ يُنْشِدُ فِي الْمَسْجِدِ، فَلَحَظَ إِلَيْهِ فَقَالَ: قَدْ أَنْشَدْتُ وَفِيهِ مَنْ هُوَ خَيْرٌ مِنْكَ، ثُمَّ الْتَفَتَ إِلَى أَبِي هُرَيْرَةَ فَقَالَ: أَسَمِعْتَ رَسُولَ اللهِ ﷺ يَقُولُ: «أَجِبْ عَنِّي، اللَّهُمَّ! أَيِّدْهُ بِرُوحِ الْقُدُسِ.» قَالَ: اللَّهُمَّ نَعَمْ!.

تخريج: أخرجه البخاري، بدء الخلق، باب ذكر الملائكة صلوات الله عليهم، ح:٣٢١٢، ومسلم، فضائل الصحابة، باب فضائل حسان بن ثابت رضي الله عنه، ح:٢٤٨٥/١٥١ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٧٩٥.

Chapter 25. The Prohibition Of Making Announcements Of Lost Property In The *Masjid*

(المعجم ٢٥) - النَّهْيُ عَنْ إِنْشَادِ الضَّالَّةِ فِي الْمَسْجِدِ (التحفة ١٤٦)

718. It was narrated that Jâbir said: "A man came making announcement of a lost camel in the *Masjid*, and the Messenger of Allâh ﷺ said: 'May you never find it!'" (***Sahîh***)

٧١٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ وَهْبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ أَبِي عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَبِي أُنَيْسَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: جَاءَ رَجُلٌ يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «لَا وَجَدْتَ».

تخريج: [صحيح] وهو في الكبرٰى، ح:٧٩٦، وله شواهد عند مسلم، ح:٥٦٨، ٥٦٩ وغيره.

Comments:

There is mention of nothing save a camel in this *Hadîth*. But the ruling for other things whose loss one fears is the same. There is no distinction between them. However, the announcement of a lost child does not fall under the same ruling, because a child is not called *Dâllah* - a thing that has strayed.

Chapter 26. Brandishing Weapons In The *Masjid*

(المعجم ٢٦) - إِظْهَارُ السِّلَاحِ فِي الْمَسْجِدِ (التحفة ١٤٧)

719. Sufyân said: "I said to 'Amr: 'Did you hear Jâbir say: "A man passed through the *Masjid* carrying arrows, and the Messenger of Allâh ﷺ said to him: 'Hold then by the blades.'? He said: 'Yes.'" (***Sahîh***)

٧١٩ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْمِسْوَرِ الزُّهْرِيُّ بَصْرِيٌّ وَمُحَمَّدُ بْنُ مَنْصُورٍ قَالَا: حَدَّثَنَا سُفْيَانُ قَالَ: قُلْتُ لِعَمْرٍو: أَسَمِعْتَ جَابِرًا يَقُولُ: مَرَّ رَجُلٌ بِسِهَامٍ فِي الْمَسْجِدِ؟ فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «خُذْ بِنِصَالِهَا؟» قَالَ: نَعَمْ.

تخريج: أخرجه البخاري، الصلوٰة، باب: يأخذ بنصول النبل إذا مر في المسجد، ح:٤٥١، ومسلم، البر والصلة، باب أمر من مر بسلاح في مسجد أو سوق ... الخ، ح:٢٦١٤/١٢٠ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٧٩٧ .

Comments:

Weapons may be brought inside the mosque, but in a closed, sheathed, or covered state, so that no one is accidentally hurt by them. However, it is better to abstain from bringing weapons inside the *Masjid* because in the event of the ready availability of weapons, they are likely to be made forcibly used under provocation.

Chapter 27. Interlacing One's Fingers In The *Masjid*

(المعجم ٢٧) - تَشْبِيكُ الأَصَابِعِ فِي الْمَسْجِدِ (التحفة ١٤٨)

720. It was narrated that Al-Aswad said: "Alqamah and I entered upon 'Abdullâh bin Mas'ûd and he said to us: 'Have these people prayed?' We said: 'No.' He said: 'Get up and pray.' So we went to stand behind him, and he put one of us on his right and the other on his left, and he prayed with no *Adhân* and no *Iqâmah*. When he bowed he interlaced his fingers and placed his hands between his knees, and he said: 'I saw the Messenger of Allâh ﷺ doing that.'"[1] (*Sahîh*)

٧٢٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا الأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ قَالَ: دَخَلْتُ أَنَا وَعَلْقَمَةُ عَلَى عَبْدِ اللهِ بْنِ مَسْعُودٍ، فَقَالَ لَنَا: أَصَلَّى هٰؤُلَاءِ؟ قُلْنَا: لَا، قَالَ: قُومُوا فَصَلُّوا، فَذَهَبْنَا لِنَقُومَ خَلْفَهُ، فَجَعَلَ أَحَدَنَا عَنْ يَمِينِهِ وَالآخَرَ عَنْ شِمَالِهِ، فَصَلَّى بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ، فَجَعَلَ إِذَا رَكَعَ شَبَّكَ بَيْنَ أَصَابِعِهِ وَجَعَلَهَا بَيْنَ رُكْبَتَيْهِ وَقَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللهِ ﷺ فَعَلَ.

تخريج: أخرجه مسلم، المساجد، باب الندب إلى وضع الأيدي على الركب في الركوع ونسخ التطبيق، ح: ٥٣٤ من حديث الأعمش به، وهو في الكبرى، ح: ٧٩٨.

[1] Regarding this chapter, this event was not in the *Masjid*, but in the home of Ibn Mas'ûd, ad mentioned in another narration of the author, no. 130, as well as Muslim. But proof for the meaning of the chapter is recorded by *Al-Bukhârî* Nos. 480-482. While a narration of Abû Dâwûd (562), and others, contains: "And let him not intertwine his hands together." – when headed to the *Masjid* for prayer. Scholars have metioned various forms of harmonization between these. Perhaps the Messenger of Allâh ﷺ did not realize he had done it in the narrations that mention him doing so, or that occurred before he forbade it. It is also possible that it refers to when intertwining the fingers as a sign of boredom.

As for during the bowing position, the majority consider it abrogated, and it appears later. See No. 1300 and what follows it.

721. It was narrated that Sulaimân said: "I heard Ibrâhîm (narrate) from 'Alqamah and Al-Aswad from 'Abdullâh,'' and he narrated something similar. (*Ṣaḥîḥ*)

٧٢١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا النَّضْرُ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ وَالْأَسْوَدِ عَنْ عَبْدِ اللَّهِ، فَذَكَرَ نَحْوَهُ.

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرىٰ، ح:٧٩٩.

Chapter 28. Lying On One's Back In The *Masjid*

(المعجم ٢٨) - الاسْتِلْقَاءُ فِي الْمَسْجِدِ

(التحفة ١٤٩)

722. It was narrated from 'Abbâd bin Tamîm, from his paternal uncle, that he saw the Messenger of Allâh ﷺ lying on his back in the *Masjid*, placing one leg on top of the other. (*Ṣaḥîḥ*)

٧٢٢ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ: أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ مُسْتَلْقِيًا فِي الْمَسْجِدِ، وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى.

تخريج: أخرجه البخاري، الصلوة، باب الاستلقاء في المسجد ومد الرجل، ح:٤٧٥، ومسلم، اللباس، في إباحة الاستلقاء ... الخ، ح:٢١٠٠ من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ١٧٣، والكبرىٰ، ح:٨٠٠.

Comments:

This shows that it is permissible to do that; and the narration in which it is forbidden to do that is specific to the condition where by there is the fear of exposing one's nakedness. (See *Hâshiyat Al-Sindî*)

Chapter 29. Sleeping In The *Masjid*

(المعجم ٢٩) - النَّوْمُ فِي الْمَسْجِدِ

(التحفة ١٥٠)

723. It was narrated from Ibn 'Umar, that when he was young and single, with no family, at the time of the Messenger of Allâh ﷺ, he used to sleep in the *Masjid* of the Prophet ﷺ. (*Ṣaḥîḥ*)

٧٢٣ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ يَنَامُ وَهُوَ شَابٌّ عَزَبٌ لَا أَهْلَ لَهُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فِي مَسْجِدِ النَّبِيِّ ﷺ.

تخريج: أخرجه البخاري، الصلوة، باب نوم الرجال في المسجد، ح:٤٤٠ من حديث يحيىٰ القطان، ومسلم، فضائل الصحابة، باب من فضائل عبدالله بن عمر رضي الله عنهما، ح:٢٤٧٩ من حديث عبيدالله بن عمر به، وهو في الكبرىٰ، ح:٨٠١.

Comments:

Mosques are not built for people to sleep in them. Hence, it is not appropriate to use mosques for sleeping without a good reason. But for one sitting waiting for an upcoming prayer, for the duration of a spiritual retreat (*I'tikâf*), for a homeless person, or for one who is travelling, sleeping in the mosque is allowed.

Chapter 30. Spitting In The *Masjid*

(المعجم ٣٠) - الْبُصَاقُ فِي الْمَسْجِدِ (التحفة ١٥١)

724. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'Spitting in the *Masjid* is a sin, and its expiation is to bury it.'" (*Saḥîḥ*)

٧٢٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْبُصَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهَا دَفْنُهَا».

تخريج: أخرجه مسلم، المساجد، باب النهي عن البصاق في المسجد ... الخ، ح:٥٥٢ عن قتيبة، والبخاري، الصلوة، باب كفارة البزاق في المسجد، ح:٤١٥ من حديث قتادة به، وهو في الكبرٰى، ح:٨٠٢.

Comments:

Spittle causes filthiness; it is therefore prohibited to spit inside the mosque. If the floor is made of concrete, it is superior to spit into cloth. It should then be rubbed so that the garment does not appear offensive.

Chapter 31. The Prohibition Of A Man Spitting Toward The *Qiblah* In The *Masjid*

(المعجم ٣١) - النَّهْيُ عَنْ أَنْ يَتَنَخَّمَ الرَّجُلُ فِي قِبْلَةِ الْمَسْجِدِ (التحفة ١٥٢)

725. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ saw some sputum on the *Qiblah* wall. He scrapped it off then he turned to the people and said: "When any one of you is praying, let him not spit in front of him, for Allâh is in front of him when he prays." (*Saḥîḥ*)

٧٢٥ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ رَأَى بُصَاقًا فِي جِدَارِ الْقِبْلَةِ فَحَكَّهُ ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي، فَلَا يَبْصُقَنَّ قِبَلَ وَجْهِهِ، فَإِنَّ اللهَ عَزَّ وَجَلَّ قِبَلَ وَجْهِهِ إِذَا صَلَّى».

تخريج: أخرجه مسلم، المساجد، ح:٥٤٧/٥١ انظر الحديث السابق عن قتيبة، والبخاري، الصلوة، باب حك البزاق باليد من المسجد، ح:٤٠٦ من حديث مالك به، وهو في الموطأ (يحيٰى): ١/١٩٤، والكبرٰى، ح:٨٠٣.

Comments:

In prayer, the worshipper converses with Allâh Most High; and the One to Whom one converses happens to be in front of him. This shows the greatness of the direction of the *Qiblah*.

Chapter 32. The Prophet's Prohibition Of A Man Spitting To The Front Or To His Right When Praying

(المعجم ٣٢) - ذِكْرُ نَهْيِ النَّبِيِّ ﷺ عَنْ أَنْ يَبْصُقَ الرَّجُلُ بَيْنَ يَدَيْهِ أَوْ عَنْ يَمِينِهِ وَهُوَ فِي صَلَاتِهِ (التحفة ١٥٣)

726. It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ saw some spittle in the *Qiblah* of the *Masjid*. He scratched it off with a pebble and forbade a man to spit to his front or to his right. He said: "Let him spit to his left or beneath his left foot." (*Ṣaḥîḥ*)

٧٢٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ فَحَكَّهَا بِحَصَاةٍ، وَنَهَى أَنْ يَبْصُقَ الرَّجُلُ بَيْنَ يَدَيْهِ أَوْ عَنْ يَمِينِهِ وَقَالَ: «يَبْصُقُ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى».

تخريج: أخرجه البخاري، الصلوة، باب: ليبصق عن يساره ... الخ، ح:٤١٤، ومسلم، المساجد، باب النهي عن البصاق في المسجد ... الخ، ح:٥٤٨/٥٢ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٨٠٤.

Comments:

See No. 724.

Chapter 33. The Concession Allowing A Worshipper To Spit Behind Him Or To His Left

(المعجم ٣٣) - الرُّخْصَةُ لِلْمُصَلِّي أَنْ يَبْصُقَ خَلْفَهُ أَوْ تِلْقَاءَ شِمَالِهِ (التحفة ١٥٤)

727. It was narrated that Ṭâriq bin 'Abdullâh Al-Muhâribî said: "The Messenger of Allâh ﷺ said: 'When you are praying, do not spit to the front or to your right. Spit behind you or to your left if there is no one there, otherwise do this.' And he spat beneath his foot and rubbed it.'" (*Ṣaḥîḥ*)

٧٢٧ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي مَنْصُورٌ عَنْ رِبْعِيٍّ، عَنْ طَارِقِ بْنِ عَبْدِ اللهِ الْمُحَارِبِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا كُنْتَ تُصَلِّي فَلَا تَبْزُقَنَّ بَيْنَ يَدَيْكَ وَلَا عَنْ يَمِينِكَ، وَابْصُقْ خَلْفَكَ أَوْ تِلْقَاءَ شِمَالِكَ إِنْ

كَانَ فَارِغًا، وَإِلَّا فَهٰكَذَا» وَبَزَقَ تَحْتَ رِجْلِهِ وَدَلَكَهُ.

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلٰوة، باب [ماجاء] في كراهية البزاق في المسجد، ح:٥٧١ من حديث يحيىٰ بن سعيد القطان به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح:٨٠٥، وسنن أبي داود، ح:٤٧٨، وابن ماجه، ح:١٠٢١.

Chapter 34. With Which Foot Should He Rub (His Spittle)?

(المعجم ٣٤) - بِأَيِّ الرِّجْلَينِ يَدْلُكُ [بُصَاقَهُ] (التحفة ١٥٥)

728. It was narrated from Abû Al-'Ala' bin Ash-Shikhîr that his father said: "I saw the Messenger of Allâh ﷺ spit and then rub it with his left foot." (*Ṣaḥîḥ*)

٧٢٨ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ بْنِ الشِّخِّيرِ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَنَخَّعَ فَدَلَكَهُ بِرِجْلِهِ الْيُسْرَى.

تخريج: أخرجه مسلم، المساجد، باب النهي عن البصاق في المسجد ... الخ، ح:٥٥٤/ ٥٩ من حديث الجريري به، وهو في الكبرٰى، ح:٨٠٦.

Chapter 35. Perfuming The *Masjid*

(المعجم ٣٥) - تَخْلِيقُ الْمَسَاجِدِ (التحفة ١٥٦)

729. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ saw some sputum in the *Qiblah* of the *Masjid*, and he became so angry that his face turned red. Then a woman from the Anṣâr went and scratched off, and put some perfume in its place. The Messenger of Allâh ﷺ said: 'How good this is.'" (*Ṣaḥîḥ*)

٧٢٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَائِذُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَى رَسُولُ اللهِ ﷺ نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، فَغَضِبَ حَتَّى احْمَرَّ وَجْهُهُ، فَقَامَتِ امْرَأَةٌ مِنَ الْأَنْصَارِ فَحَكَّتْهَا وَجَعَلَتْ مَكَانَهَا خَلُوقًا، قَالَ رَسُولُ اللهِ ﷺ: «مَا أَحْسَنَ هٰذَا».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، المساجد والجماعات، باب كراهية النخامة في المسجد، ح:٧٦٢ من حديث عائذ بن حبيب به، وهو في الكبرٰى، ح:٨٠٧، وأعله البخاري في التاريخ الكبير:٧/ ٦٠.

Comments:

Khalûq is a kind of colored perfume, which is generally used by women because colored substance is forbidden to men. However, its application to the mosque is permitted. (*Khalûq* signifies a certain type of perfume of thick substance, and in which there is yellowness. It is composed of saffron and other things, and redness and yellowness are predominant in it). It is forbidden (for men) because it is of the perfumes for women, who use it more than do men. (Lane Vol. 1, P. 802)]

Chapter 36. What To Say When Entering And Exiting The *Masjid*

(المعجم ٣٦) - الْقَوْلُ عِنْدَ دُخُولِ الْمَسْجِدِ وَعِنْدَ الْخُرُوجِ مِنْهُ (التحفة ١٥٧)

730. It was narrated that 'Abdul-Mâlik bin Sa'eed said: "I heard Abû Humaid and Abû Usaid say: 'The Messenger of Allâh ﷺ said: "When any one of you enters the *Masjid*, let him say: '*Allâhumma aftahlî abwâba rahmatik* (O Allâh, open to me the gates of Your mercy). And when he leaves let him say: *Allâhumma innî as'aluka min fadlik* (O Allâh, I ask You of Your bounty).'" (*Sahîh*)

٧٣٠ - أَخْبَرَنَا سُلَيْمَانُ بْنُ عُبَيْدِ اللهِ الْغَيْلَانِيُّ بَصْرِيٌّ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ عَنْ رَبِيعَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَبَا حُمَيْدٍ وَأَبَا أُسَيْدٍ يَقُولَانِ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَقُلْ: اللَّهُمَّ! افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، وَإِذَا خَرَجَ فَلْيَقُلِ: اللَّهُمَّ: إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ».

تخريج: أخرجه مسلم، صلوة المسافرين، باب ما يقول إذا دخل المسجد، ح:٧١٣ من حديث سليمان بن بلال عن ربيعة بن أبي عبدالرحمٰن به، وهو في الكبرٰى، ح:٨٠٨.

Comments:

While entering, the objective happens to be obtaining Divine mercy, and on coming out, obtaining sustenance is desired. Therefore, both these supplications relate well to the place and circumstance.

Chapter 37. The Command To Pray Before Sitting Down In It

(المعجم ٣٧) - الْأَمْرُ بِالصَّلَاةِ قَبْلَ الْجُلُوسِ فِيهِ (التحفة ١٥٨)

731. It was narrated from Abû Qatâdah that the Messenger of Allâh ﷺ said: "When any one of you enters the *Masjid*, let him pray two *Rak'ahs* before he sits down." (*Sahîh*)

٧٣١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ عَامِرِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو ابْنِ سُلَيْمٍ، عَنْ أَبِي قَتَادَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ، فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ».

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب استحباب تحية المسجد بركعتين، ح:٧١٤ عن قتيبة، والبخاري، الصلٰوة، باب إذا دخل المسجد فليركع ركعتين، ح:٤٤٤ من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ١٦٢، والكبرىٰ، ح:٨٠٩.

Comments:

This prayer is called *Tahiyyatul Masjid* (greeting the mosque). Since mosques are built in order that people offer prayer in it, whoever enters a mosque should first of all perform prayer. Even regarding a situation wherein one enters a mosque during undesirable (*Makrûh*) times, Imâm Ash-Shafi'î considers praying two units permissible.

Chapter 38. Concession Allowing One To Sit Down In The *Masjid* And To Exit Without Praying

(المعجم ٣٨) - الرُّخْصَةُ فِي الْجُلُوسِ فِيهِ وَالْخُرُوجِ مِنْهُ بِغَيْرِ صَلَاةٍ (التحفة ١٥٩)

732. 'Abdullâh bin Ka'b said: "I heard Ka'b bin Mâlik telling the story of when he stayed behind from going out on the campaign of Tabûk with the Messenger of Allâh ﷺ. He said: 'The Messenger of Allâh ﷺ came back in the morning, and when he came back from a journey he would go to the *Masjid* first and pray two *Rak'ahs* there, then he would sit to (meet with) the people. When he did that, those who had stayed behind came to him and started giving their excuses, swearing by Allâh. There were eighty-odd men, and the Messenger of Allâh ﷺ accepted what they declared and accepted their oaths of allegiance; he prayed for forgiveness for them and left whatever was in their hearts to Allâh. Then when I came and greeted him, he smiled as one who is angry, then he said: 'Come here.' So I came and sat in front of him,[1]

٧٣٢ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ كَعْبِ بْنِ مَالِكٍ أَنَّ عَبْدَ اللهِ بْنَ كَعْبٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حَدِيثَهُ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللهِ ﷺ فِي غَزْوَةِ تَبُوكَ قَالَ: وَصَبَّحَ رَسُولُ اللهِ ﷺ قَادِمًا، وَكَانَ إِذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ فَرَكَعَ فِيهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ لِلنَّاسِ، فَلَمَّا فَعَلَ ذٰلِكَ جَاءَهُ الْمُخَلَّفُونَ فَطَفِقُوا يَعْتَذِرُونَ إِلَيْهِ وَيَحْلِفُونَ لَهُ وَكَانُوا بِضْعًا وَثَمَانِينَ رَجُلًا، فَقَبِلَ رَسُولُ اللهِ ﷺ عَلَانِيَتَهُمْ وَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ وَوَكَلَ سَرَائِرَهُمْ إِلَى اللهِ عَزَّ وَجَل حَتَّى جِئْتُ، فَلَمَّا سَلَّمْتُ تَبَسَّمَ تَبَسُّمَ الْمُغْضَبِ ثُمَّ قَالَ: «تَعَالَ» فَجِئْتُ حَتَّى جَلَسْتُ بَيْنَ يَدَيْهِ فَقَال لِي: «مَا خَلَّفَكَ أَلَمْ تَكُنِ ابْتَعْتَ ظَهْرَكَ؟» فَقُلْتُ: يَا رَسُولَ اللهِ!

[1] It is this which the author cited the narration for. While the absence of the mention of a thing – in this case prayer – is not a proof that it does not exist.

إِنِّي وَاللَّهِ! لَوْ جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا لَرَأَيْتُ أَنِّي سَأَخْرُجُ مِنْ سَخَطِهِ وَلَقَدْ أُعْطِيتُ جَدَلًا، وَلٰكِنْ وَاللَّهِ! لَقَدْ عَلِمْتُ لَئِنْ حَدَّثْتُكَ الْيَوْمَ حَدِيثَ كَذِبٍ لِتَرْضَى بِهِ عَنِّي لَيُوشَكُ أَنَّ اللهَ عَزَّ وَجَلَّ يُسْخِطُكَ عَلَيَّ، وَلَئِنْ حَدَّثْتُكَ حَدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ إِنِّي لَأَرْجُو فِيهِ عَفْوَاللَّهِ وَاللَّهِ! مَا كُنْتُ قَطُّ أَقْوَى وَلَا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَّا هٰذَا فَقَدْ صَدَقَ فَقُمْ حَتَّى يَقْضِيَ اللهُ فِيكَ». فَقُمْتُ فَمَضَيْتُ. مُخْتَصَرٌ.

and he said: 'What kept you behind? Did you not buy a mount?' I said: 'O Messenger of Allâh, if I were to sit before anyone other than you of those who hold high positions in this world, I would find a way to avoid his anger. I am an eloquent man but, by Allâh, I know that if I were to tell you a lie today to make you pleased with me, Allâh would soon make you angry with me, but if I tell you the truth, it will make you angry with me, but I will still have the hope that Allâh may forgive me. I have never been in a better position, physically or financially, than the time when I stayed behind and did not join you.' The Messenger of Allâh ﷺ said: 'This man has spoken the truth. Go away until Allâh decides concerning you.' So I got up and went away." This is an abridged version of narration. (***Ṣaḥîḥ***)

تخريج: أخرجه البخاري، التفسير، باب قوله: "لقد تاب الله على النبي والمهاجرين والأنصار"، ح:٤٦٧٦ من حديث ابن وهب به مختصرًا ومطولاً، ومسلم، صلوة المسافرين، باب استحباب ركعتين في المسجد لمن قدم من سفر أول قدومه، ح:٧١٦ من حديث ابن شهاب به، وهو في الكبرٰى، ح:٨١٠، وسيأتي أطرافه، وأخرجه أبوداود، ح:٢٢٠٢، ٣٣١٧ عن سليمان بن داود به.

Comments:

Details for this events are described in the *Ṣaḥîḥayn* (*Ṣaḥîḥ A-Bukhârî*: 4418; *Ṣaḥîḥ Muslim*: 2769).

Chapter 39. The Prayer Of One Who Is Passing Through The *Masjid*

(المعجم ٣٩) - صَلَاةُ الَّذِي يَمُرُّ عَلَى الْمَسْجِدِ (التحفة ١٦٠)

733. It was narrated that Abû Sa'eed bin Al-Mu'alla said: "We used to go to the marketplace in the morning at the time of the Messenger of Allâh ﷺ, and we would pass through the *Masjid* and pray there." (***Ḍa'îf***)

٧٣٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ بْنِ أَعْيَنَ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنَا خَالِدٌ عَنِ ابْنِ أَبِي هِلَالٍ قَالَ: أَخْبَرَنِي مَرْوَانُ بْنُ عُثْمَانَ أَنَّ عُبَيْدَ بْنَ حُنَيْنٍ أَخْبَرَهُ عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّى قَالَ:

كُنَّا نَغْدُو إِلَى السُّوقِ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَنَمُرُّ عَلَى الْمَسْجِدِ فَنُصَلِّي فِيهِ.

تخريج: [**إسناده ضعيف**] أخرجه الطبراني (الكبير: ٢٢/٣٠٣، ٣٠٤، ح: ٧٧٠) من حديث الليث بن سعد به، وهو في الكبرٰى، ح: ٨١١ * مروان بن عثمان ضعفه النسائي والجمهور.

Comments:

If one does not intend to halt and merely moves past a mosque, even then the right of the mosque should be fulfilled. That means a prayer of two units should be offered; there is excellence in doing that!

Chapter 40. Encouragement To Sit In The *Masjid* And Wait For The Prayer

(المعجم ٤٠) - التَّرْغِيبُ فِي الْجُلُوسِ فِي الْمَسْجِدِ وَانْتِظَارِ الصَّلَاةِ (التحفة ١٦١)

734. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The angels send *Salâh* upon any one of you so long as he is in the place where he prays, and so long as he does not invalidate his ablution, (saying): 'O Allâh, forgive him, O Allâh, have mercy on him.'" (*Sahîh*)

٧٣٤ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الْمَلَائِكَةَ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مُصَلَّاهُ الَّذِي صَلَّى فِيهِ مَا لَمْ يُحْدِثْ اللَّهُمَّ! اغْفِرْ لَهُ اللَّهُمَّ! ارْحَمْهُ».

تخريج: أخرجه البخاري، الصلٰوة، باب الحدث في المسجد، ح: ٤٤٥ من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ١٦٠، والكبرٰى، ح: ٨١٢، وأخرجه مسلم، ح: ٦٦١/ ٢٧٣ من طريق آخر عن أبي هريرة به.

Comments:

Sitting in a mosque would obviously be for the remembrance of Allâh or waiting for the next prayer. For both situations, one should have ablution. A person without ablution is not worthy of performing the ritual prayer. That is why the angels' supplication stops; it is meritorious (to have ablution).

735. Sahl As-Sâ'idî, may Allâh be pleased with him, said: "I heard the Messenger of Allâh ﷺ say: 'Whoever is in the *Masjid* waiting for the prayer, he is in a state of prayer.'" (*Hasan*)

٧٣٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ عَنْ عَيَّاشِ بْنِ عُقْبَةَ الْحَضْرَمِيِّ أَنَّ يَحْيَى ابْنَ مَيْمُونٍ حَدَّثَهُ قَالَ: سَمِعْتُ سَهْلًا السَّاعِدِيَّ رَضِيَ اللهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ كَانَ فِي الْمَسْجِدِ يَنْتَظِرُ الصَّلَاةَ فَهُوَ فِي الصَّلَاةِ».

تخريج: [**إسناده حسن**] أخرجه أحمد: ٥/ ٣٣١ من حديث عياش به، وهو في الكبرٰى، ح: ٨١٣، وصححه ابن حبان، ح: ٤٢٣، ٤٢٤.

Chapter 41. The Prophet ﷺ Prohibiting Prayer In Camel Pens[1]

(المعجم ٤١) - ذِكْرِ نَهْيِ النَّبِيِّ ﷺ عَنِ الصَّلَاةِ فِي أَعْطَانِ الْإِبِلِ (التحفة ١٦٢)

736. It was narrated from 'Abdullâh bin Mughaffal that the Messenger of Allâh ﷺ forbade praying in the camel pens. (*Hasan*)

٧٣٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الصَّلَاةِ فِي أَعْطَانِ الْإِبِلِ.

تخريج: [حسن] أخرجه ابن ماجه، المساجد، باب الصلوة في أعطان الإبل ومراح الغنم، ح: ٧٦٩ من حديث الحسن به، وهو في الكبرى، ح: ٨١٤، وله شواهد في صحيح مسلم، ح: ٣٦٠ وغيره.

Chapter 42. Concession Regarding That

(المعجم ٤٢) - الرُّخْصَةُ فِي ذَلِكَ (التحفة ١٦٣)

737. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'The earth has been made for me a place of prostration and a means of purification, so wherever a man of my *Ummah* is when the time for prayer comes, let him pray.'" (*Sahîh*)

٧٣٧ - أَخْبَرَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ بْنِ سُلَيْمَانَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا سَيَّارٌ عَنْ يَزِيدَ الْفَقِيرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «جُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، أَيْنَمَا أَدْرَكَ رَجُلٌ مِنْ أُمَّتِي الصَّلَاةَ صَلَّى».

تخريج: [صحيح] تقدم، ح: ٤٣٢، وهو في الكبرى، ح: ٨١٥.

Comments:

This narration is general while the preceding narration is specific. Hence, its generality shall be made specific. As prayer is forbidden on a filthy ground, in a graveyard, and in a slaughtering place, likewise prayer is forbidden in the enclosure of camels.

Chapter 43. Praying On A Reed Mat

(المعجم ٤٣) - الصَّلَاةُ عَلَى الْحَصِيرِ (التحفة ١٦٤)

738. It was narrated from Anas bin Mâlik that Umm Sulaim asked the Messenger of Allâh ﷺ to come to her and pray in her house so that she could take (the place where he

٧٣٨ - أَخْبَرَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْأُمَوِيُّ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ،

[1] *A'ṭân*: Kneeling places, or, where they kneel to drink water.

prayed) as a *Muṣalla* (prayer place). So he came to her and she went and got a reed mat and sprinkled it with water, and he prayed on it, and they prayed with him. (*Ṣaḥîḥ*)

عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ أُمَّ سُلَيْمٍ سَأَلَتْ رَسُولَ اللهِ ﷺ أَنْ يَأْتِيَهَا فَيُصَلِّيَ فِي بَيْتِهَا فَتَتَّخِذَهُ مُصَلًّى، فَأَتَاهَا فَعَمِدَتْ إِلَى حَصِيرٍ فَنَضَحَتْهُ بِمَاءٍ، فَصَلَّى عَلَيْهِ وَصَلَّوْا مَعَهُ.

تخريج: أخرجه البخاري، الصلوة، باب الصلوة على الحصير، ح:٣٨٠، وغيره، ومسلم، المساجد، باب جواز الجماعة في النافلة ... الخ، ح:٦٥٨ من حديث إسحاق بن عبدالله به، وهو في الكبرٰى، ح:٨١٦.

Comments:

Hasir signifies a mat woven out of palm-leaves. Soaking it with water was done with the objective of softening it or cleansing it.

Chapter 44. Praying On A Mat

(المعجم ٤٤) - الصَّلَاةُ عَلَى الْخُمْرَةِ

(التحفة ١٦٥)

739. It was narrated from Maimûnah that the Messenger of Allâh ﷺ used to pray on a mat. (*Ṣaḥîḥ*)

٧٣٩ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ - يَعْنِي الشَّيْبَانِيَّ - عَنْ عَبْدِ اللهِ بْنِ شَدَّادٍ، عَنْ مَيْمُونَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي عَلَى الْخُمْرَةِ.

تخريج: أخرجه البخاري، الصلوة، باب الصلوة على الخمرة، ح:٣٨١ من حديث شعبة، ومسلم، المساجد، باب جواز الجماعة في النافلة ... الخ، ح:٥١٣ بعد، ح:٦٦٠ من حديث سليمان الشيباني به، وهو في الكبرٰى، ح:٨١٧ .

Comments:

Hasir denotes a big mat woven out of palm-leaves, while *Khamra* signifies a small mat. Some scholars hold that *Khamra* denotes a small mat (oblong shaped) large enough for a man to prostrate himself upon, while it is placed below his face and his palms. But in actuality, the use of this term is general. It denotes a wide range (of mats); and prayer is permissible upon it.

Chapter 45. Praying On The *Minbar*

(المعجم ٤٥) - الصَّلَاةُ عَلَى الْمِنْبَرِ

(التحفة ١٦٦)

740. Abû Ḥâzim bin Dînâr narrated that some men came to Sahl bin Sa'd As-Sâ'idî. They were wondering what kind of wood the *Minbar* was made of, so they asked him about that. He said: "By Allâh,

٧٤٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَعْقُوبُ ابْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنِي أَبُو حَازِمِ بْنُ دِينَارٍ: أَنَّ رِجَالًا أَتَوْا سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ، وَقَدِ امْتَرَوْا فِي الْمِنْبَرِ مِمَّ عُودُهُ؟

I know what it is made of. I saw it the first day it was set up and the first day the Messenger of Allâh ﷺ sat on it. The Messenger of Allâh ﷺ sent word to so-and-so" – a woman whose name Sahl mentioned – "telling her: 'Tell your carpenter slave to make me something of wood that I can sit on when I speak to the people.' So she told him, and he made it from tamarisk wood from Al-Ghâbah (a place near Al-Madînah). Then he brought it and it was sent to the Messenger of Allâh ﷺ, who commanded that it be set up here. Then I saw the Messenger of Allâh ﷺ ascend it and praying on it, and saying the *Takbîr* while he was on top of it, then he bowed when he was on top of it, then he came down backward and prostrated at the base of the *Minbar*, then he went back. When he had finished he turned to face the people and said: 'O people, I only did this so that you can follow me in prayer and learn how I pray.'" (*Ṣaḥîḥ*)

فَسَأَلُوهُ عَنْ ذٰلِكَ فَقَالَ: واللّٰهِ! إِنِّي لَأَعْرِفُ مِمَّ هُوَ، وَلَقَدْ رَأَيْتُهُ أَوَّلَ يَوْمٍ وُضِعَ وَأَوَّلَ يَوْمٍ جَلَسَ عَلَيْهِ رَسُولُ اللهِ ﷺ، أَرْسَلَ رَسُولُ اللهِ ﷺ إِلَى فُلَانَةَ امْرَأَةٍ قَدْ سَمَّاهَا سَهْلٌ، أَنْ: «مُرِي غُلَامَكِ النَّجَّارَ أَنْ يَعْمَلَ لِي أَعْوَادًا أَجْلِسُ عَلَيْهِنَّ إِذَا كَلَّمْتُ النَّاسَ» فَأَمَرَتْهُ فَعَمِلَهَا مِنْ طَرْفَاءِ الْغَابَةِ ثُمَّ جَاءَ بِهَا، فَأُرْسِلَتْ بِها إِلَى رَسُولِ اللهِ ﷺ فَأَمَرَ بِهَا فَوُضِعَتْ هٰهُنَا، ثُمَّ رَأَيْتُ رَسُولَ اللهِ ﷺ رَقِيَ فَصَلَّى عَلَيْهَا وَكَبَّرَ وَهُوَ عَلَيْهَا، ثُمَّ رَكَعَ وَهُوَ عَلَيْهَا، ثُمَّ نَزَلَ الْقَهْقَرَى فَسَجَدَ فِي أَصْلِ الْمِنْبَرِ، ثُمَّ عَادَ فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّمَا صَنَعْتُ هٰذَا لِتَأْتَمُّوا بِي وَلِتَعَلَّمُوا صَلَاتِي».

تخريج: أخرجه البخاري، الجمعة، باب الخطبة على المنبر، ح:٩١٧، ومسلم، المساجد، باب جواز الخطوة والخطوتين في الصلوة ... الخ، ح:٥٤٤/٤٥ عن قتيبة به، وهو في الكبرٰى، ح:٨١٨

Comments:

1. This was an optional prayer and there is in it ample scope for action, although the *Mimbar* had not been made for offering prayers. But the Prophet ﷺ considered it appropriate to inaugurate it by performing prayer on it to educate people on how to pray.
2. It is said that the name of the bondsman was Maymûn (*Fath Al-Bâri*: 2/512, commentary *Ḥadîth* 917). It is clearly stated in an authentic narration that the making of the *Minbar* was initiated by this woman herself. The Prophet ﷺ might have conveyed to her his approval or he might have reminded her about it.

Chapter 46. Praying On A Donkey

(المعجم ٤٦) - الصَّلَاةُ عَلَى الحِمَارِ

(التحفة ١٦٧)

741. It was narrated that Ibn 'Umar said: "I saw the Messenger of Allâh ﷺ praying on a donkey, when he was heading toward Khaibar." (*Ṣaḥîḥ*)

٧٤١ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي عَلَى حِمَارٍ، وَهُوَ مُتَوَجِّهٌ إِلَى خَيْبَرَ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب جواز صلوة النافلة على الدابة في السفر حيث توجهت، ح: ٧٠٠/٣٥ من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ١٥٠، ١٥١، والكبرىٰ، ح: ٨١٩.

742. It was narrated from Anas bin Mâlik that he saw the Messenger of Allâh ﷺ praying on a donkey while he was riding, praying toward Khaibar with the *Qiblah* behind him.

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: We do not know of anyone who reported anything to support what 'Amr bin Yaḥya said about praying on a donkey. As for the *Ḥadîth* of Yaḥya bin Sa'eed from Anas, what is correct is that it is *Mawqûf*.[1] And Allâh knows best. (*Ṣaḥîḥ*)

٧٤٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ يُصَلِّي عَلَى حِمَارٍ وَهُوَ رَاكِبٌ يُصَلِّي إِلَى خَيْبَرَ وَالْقِبْلَةُ خَلْفَهُ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لَا نَعْلَمُ أَحَدًا تَابَعَ عَمْرَو بْنَ يَحْيَى عَلَى قَوْلِهِ يُصَلِّي عَلَى حِمَارٍ، وَحَدِيثُ يَحْيَى بْنِ سَعِيدٍ عَنْ أَنَسٍ الصَّوَابُ مَوْقُوفٌ، وَاللّٰهُ أَعْلَمُ.

تخريج: [صحيح] وهو في الكبرىٰ، ح: ٨٢٠، والحديث السابق شاهد له.

Comments:

1. The Prophet ﷺ had been proceeding toward Khaibar and Khaibar is situated in the north, while, from the city of Madinah, the *Qiblah* is in the direction of the south.
2. We learn here that the saliva and perspiration of a donkey are pure, because while one is riding it, these things invariably touch one's garments.

[1] That is a saying or action of a Companion of the Prophet ﷺ.

9. The Book Of The *Qiblah*

(المعجم ٩) - كِتَابُ القِبْلَةِ
(التحفة ...)

Chapter 1. Facing The *Qiblah*

(المعجم ١) - بَابُ اسْتِقْبَالِ القِبْلَةِ
(التحفة ١٦٨)

743. Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ came to Al-Madînah and prayed toward Bait Al-Maqdis for sixteen months, then he was commanded to face toward the Ka'bah. A man who had prayed with the Prophet ﷺ passed by some of the *Anṣâr* and said: 'I bear witness that the Messenger of Allâh ﷺ has been commanded to face toward the Ka'bah.' So they turned to face the Ka'bah."' (*Ṣaḥîḥ*)

٧٤٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الْأَزْرَقُ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَدِمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ فَصَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا، ثُمَّ أَنَّهُ وُجِّهَ إِلَى الْكَعْبَةِ، فَمَرَّ رَجُلٌ قَدْ كَانَ صَلَّى مَعَ النَّبِيِّ ﷺ عَلَى قَوْمٍ مِنَ الْأَنْصَارِ فَقَالَ: أَشْهَدُ أَنَّ رَسُولَ اللهِ ﷺ قَدْ وُجِّهَ إِلَى الْكَعْبَةِ، فَانْحَرَفُوا إِلَى الْكَعْبَةِ.

تخريج: [صحيح] تقدم، ح: ٤٩٠، وهو في الكبرٰى، ح: ٩٤٥.

Comments:

See *Ḥadîth* 489, 490.

Chapter 2. Situations In Which It Is Permissible To Face A Direction Other Than The *Qiblah*

(المعجم ٢) - بَابُ الحَالِ الَّتِي يَجُوزُ عَلَيْهَا اسْتِقْبَالُ غَيرِ القِبْلَةِ (التحفة ١٦٩)

744. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ used to pray atop his mount while traveling, facing whatever direction it was facing."

(One of the narrators) Mâlik said: "Abdullâh bin Dînâr said: 'And Ibn 'Umar used to do likewise.'" (*Ṣaḥîḥ*)

٧٤٤ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي عَلَى رَاحِلَتِهِ فِي السَّفَرِ حَيْثُمَا تَوَجَّهَتْ بِهِ.

قَالَ مَالِكٌ: قَالَ عَبْدُ اللهِ بْنُ دِينَارٍ: وَكَانَ ابْنُ عُمَرَ يَفْعَلُ ذٰلِكَ.

تخريج: [صحيح] تقدم، ح: ٤٩٣، وهو في الكبرٰى، ح: ٩٤٦ .

745. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ used to pray atop his mount when traveling, facing whatever direction it was facing, and he would pray *Witr* atop it, but he did not pray the prescribed prayers atop it." (***Ṣaḥîḥ***)

٧٤٥ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي عَلَى الرَّاحِلَةِ قِبَلَ أَيِّ وَجْهٍ تَوَجَّهُ بِهِ وَيُوتِرُ عَلَيْهَا، غَيْرَ أَنَّهُ لَا يُصَلِّي عَلَيْهَا الْمَكْتُوبَةَ.

تخريج: [صحيح] تقدم، ح:٤٩١، وهو في الكبرى، ح:٩٤٧.

Comments:

See *Ḥadîth* 491.

Chapter 3. Finding Out That One's Judgment Was Wrong

(المعجم ٣) - **بَابُ** اسْتِبَانَةِ الْخَطَأِ بَعْدَ الِاجْتِهَادِ (التحفة ١٧٠)

746. It was narrated that Ibn 'Umar said: "While the people were in Qubâ', praying *Ṣubḥ* prayer, someone came to them and said that Revelation had come to the Messenger of Allâh ﷺ the night before, and he had been commanded to face the Ka'bah. So face toward it. They had been facing toward Ash-Shâm, so they turned to face toward the Ka'bah." (***Ṣaḥîḥ***)

٧٤٦ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: بَيْنَمَا النَّاسُ بِقُبَاءٍ فِي صَلَاةِ الصُّبْحِ جَاءَهُمْ آتٍ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ قُرْآنٌ، وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْقِبْلَةَ فَاسْتَقْبِلُوهَا، وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ فَاسْتَدَارُوا إِلَى الْكَعْبَةِ.

تخريج: [صحيح] تقدم، ح:٤٩٤، وهو في الكبرى، ح:٩٤٨.

Comments:

See *Ḥadîth* 494.

Chapter 4. The *Sutrah* (Screen) Of One Who Is Praying

(المعجم ٤) - سُتْرَةُ الْمُصَلِّي (التحفة ١٧١)

747. It was narrated that 'Âishah, may Allâh be pleased with her, said: "The Messenger of Allâh ﷺ was asked during the campaign of Tabûk about the *Sutrah* of one who is praying. He said: 'Something as high as the back of a camel saddle.'" (***Ṣaḥîḥ***)

٧٤٧ - أَخْبَرَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ [الدُّورِيُّ] قَالَ: حَدَّثَنَا عبدُ اللهِ بنُ يَزِيدَ قَالَ: حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ عَنْ أَبِي الْأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سُئِلَ رَسُولُ اللهِ ﷺ فِي غَزْوَةِ تَبُوكَ عَنْ سُتْرَةِ الْمُصَلِّي فَقَالَ: «مِثْلُ مُؤْخِرَةِ الرَّحْلِ».

تخريج: أخرجه مسلم، الصلٰوة، باب سترة المصلي والندب إلى الصلٰوة إلى سترة ... الخ، ح:٥٠٠/ ٢٤٤ من حديث عبدالله بن يزيد المقرئ به، وهو في الكبرٰى، ح:٨٢١.

748. It was narrated from Ibn 'Umar concerning the Messenger of Allâh ﷺ he said: "He used to set up a short spear then pray facing toward it." (*Ṣaḥîḥ*)

٧٤٨ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. قَالَ: «كَانَ يَرْكُزُ الْحَرْبَةَ ثُمَّ يُصَلِّي إِلَيْهَا».

تخريج: أخرجه البخاري، الصلٰوة، باب الصلٰوة إلى الحربة، ح:٤٩٨ من حديث يحيٰى القطان، ومسلم، الصلٰوة، باب سترة المصلي والندب إلى الصلٰوة ... الخ، ح:٥٠١/ ٢٤٦ من حديث عبيدالله بن عمر به، وهو في الكبرٰى، ح:٨٢٢.

Comments:

1. If one performs prayer individually in an open place, he should place a barrier (*Sutra*) in front of himself. If the prayer is offered behind an *Imâm*, placing a barrier before the *Imâm* is sufficient. Something already present, for instance a pillar, etc., could serve the purpose of a barrier.
2. It is recommended to put a barrier at least 1½ feet or 45 cm high and thick enough to be clearly visible from a distance. The tall and broad piece of wood of the camel's saddle, against which the rider leans his back, also measures nearly one and a half feet. And Allâh knows best!

Chapter 5. The Command To Get Close To The *Sutrah*

(المعجم ٥) - الأَمْرُ بِالدُّنُوِّ مِنَ السُّتْرَةِ (التحفة ١٧٢)

749. It was narrated that Sahl bin Abî Ḥathmah said: "The Messenger of Allâh ﷺ said: 'When any one of you prays toward a *Sutrah*, let him get close to it and not allow the *Shaiṭân* to sever his prayer for him.'" (*Ṣaḥîḥ*)

٧٤٩ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ وَإِسْحَاقُ ابْنُ مَنْصُورٍ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ صَفْوَانَ ابْنِ سُلَيْمٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ سَهْلِ ابْنِ أَبِي حَثْمَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا صَلَّى أَحَدُكُمْ إِلَى سُتْرَةٍ فَلْيَدْنُ مِنْهَا لَا يَقْطَعُ الشَّيْطَانُ عَلَيْهِ صَلَاتَهُ».

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلٰوة، باب الدنو من السترة، ح:٦٩٥ من حديث سفيان بن عيينة به، وصرح بالسماع عند الحميدي، ح:٤٠٢، وهو في الكبرٰى، ح:٨٢٤، والحديث صححه ابن خزيمة، ح:٨٠٣، وابن حبان، ح:٤٠٩، والحاكم:١/ ٢٥١، ٢٥٢ على شرط الشيخين، ووافقه الذهبي.

Comments:

It has preceded that the barrier also shields against Satan, because Satan distracts the worshippers' thoughts and the barrier guards one's mind from wandering in one's devotional time. The barrier, therefore, should be near the place of prostration, so that one's gaze may not wander beyond one's place of prostration.

Chapter 6. The Distance For That

(المعجم ٦) - مِقْدَارَ ذَلِكَ (التحفة ١٧٣)

750. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ entered the Ka'bah with Usâmah bin Zaid, Bilâl and 'Uthmân bin Ṭalḥah Al-Ḥajabî, and locked the door behind him. 'Abdullâh bin 'Umar said: "I asked Bilâl when he came out: 'What did the Messenger of Allâh ﷺ do?' He said: 'He stood with one pillar to his left, two pillars to his right and three pillars behind him – at that time the House stood on six pillars – and he prayed with approximately three forearm's lengths between him and the wall.'" (*Saḥîḥ*)

٧٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ الْكَعْبَةَ هُوَ وَأُسَامَةُ ابْنُ زَيْدٍ وَبِلَالٌ وَعُثْمَانُ بْنُ طَلْحَةَ الْحَجَبِيُّ فَأَغْلَقَهَا عَلَيْهِ، قَالَ عَبْدُ اللهِ بْنُ عُمَرَ: فَسَأَلْتُ بِلَالًا حِينَ خَرَجَ مَاذَا صَنَعَ رَسُولُ اللهِ ﷺ؟ قَالَ: جَعَلَ عَمُودًا عَنْ يَسَارِهِ وَعَمُودَيْنِ عَنْ يَمِينِهِ وَثَلَاثَةَ أَعْمِدَةٍ وَرَاءَهُ، وَكَانَ الْبَيْتُ يَوْمَئِذٍ عَلَى سِتَّةِ أَعْمِدَةٍ، ثُمَّ صَلَّى وَجَعَلَ بَيْنَهُ وَبَيْنَ الْجِدَارِ نَحْوًا مِنْ ثَلَاثَةِ أَذْرُعٍ.

تخريج: أخرجه البخاري، الصلوة، باب الصلوة بين السواري في غير جماعة، ح:٥٠٥، ومسلم، الحج، باب استحباب دخول الكعبة للحاج وغيره ... الخ، ح:١٣٢٩ من حديث مالك به، وهو في الموطأ (يحيى): ١/٣٩٨، والكبرى، ح:٨٢٥.

Comments:

1. 'Uthmân bin Ṭalḥah was the custodian of the Ka'bah and the keeper of its door. The keys of the Ka'bah were in his possession. He was related to Bani Abdud Dâr. This household had held the position of door-keeping and the guardianship of the Ka'bah during the pre-Islamic times of ignorance. Allâh's Messenger ﷺ allowed them to continue to have this honor and status even after the Conquest of Makkah. And until today, the same household carries out this responsibility. This is why 'Uthman bin Ṭalḥa was called *Hajabi* - the custodian.
2. Nowadays there are three pillars inside the Ka'bah.

Chapter 7. Mention Of What Interrupts The Prayer And What Does Not If A Praying Person Does Not Have A *Sutrah* In Front Of Him

(المعجم ٧) - ذِكْرُ مَا يَقْطَعُ الصَّلَاةَ وَمَا لَا يَقْطَعُ إِذَا لَمْ يَكُنْ بَيْنَ يَدَيِ الْمُصَلِّي سُتْرَةٌ (التحفة ١٧٤)

751. It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said: 'When any one of you stands to pray, then he is screened if he has in front of him something as high as the back of a camel saddle. If he does not have something as high as the back of a camel saddle in front of him, then his prayer is nullified by a woman, a donkey or a black dog.' I (one of the narrators) said: "What is the difference between a black dog, a yellow one and a red one?" He said: I asked the Messenger of Allâh ﷺ just like you asked the and He said: 'The black dog is a *Shaitân*.'" (*Sahîh*)

٧٥١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا يُونُسُ عَنْ حُمَيْدِ ابْنِ هِلَالٍ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا كَانَ أَحَدُكُمْ قَائِمًا يُصَلِّي فَإِنَّهُ يَسْتُرُهُ إِذَا كَانَ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ، فَإِنْ لَمْ يَكُنْ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ فَإِنَّهُ يَقْطَعُ صَلَاتَهُ الْمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ الْأَسْوَدُ». قُلْتُ: مَا بَالُ الْأَسْوَدِ مِنَ الْأَصْفَرِ، مِنَ الْأَحْمَرِ؟ فَقَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ كَمَا سَأَلْتَنِي فَقَالَ: «الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ».

تخريج: أخرجه مسلم، الصلوة، باب قدر ما يستر المصلي، ح: ٥١٠ من حديث يونس بن عبيد به، وهو في الكبرٰى، ح: ٨٢٦.

Comments:

According to the vast majority of scholars, the passing of something in front of the person offering prayer, does not nullify his prayer. This is because there is a narration in Abû Dâwûd to the tune that "nothing nullifies prayer (*Sunan Abû Dâwûd: Hadîth* 719)." Therefore, invalidation of the prayer denotes that the attentiveness and humility of the worshipper comes to an end.

752. It was narrated that Qatâdah said: "I said to Jâbir bin Zaid: 'What invalidates prayer?' He said: 'Ibn 'Abbâs used to say: A menstruating woman[1] and a dog.' (One of the narrators) Yahya said: "Shu'bah said it was a *Marfû'* report." (*Sahîh*)

٧٥٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي شُعْبَةُ وَهِشَامٌ عَنْ قَتَادَةَ قَالَ: قُلْتُ لِجَابِرِ بْنِ زَيْدٍ: مَا يَقْطَعُ الصَّلَاةَ؟ قَالَ: كَانَ ابْنُ عَبَّاسٍ

[1] Meaning, the period of menstruation.

يَقُولُ: الْمَرْأَةُ الْحَائِضِ وَالْكَلْبُ. قَالَ يَحْيَى: رَفَعَهُ شُعْبَةُ.

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوة، باب ما يقطع الصلوة، ح:٧٠٣، وابن ماجه، إقامة الصلوات، باب ما يقطع الصلوة، ح:٩٤٩ من حديث يحيىٰ القطان به، حديث شعبة فقط، وهو في الكبرٰى، ح:٨٢٧، وصححه ابن خزيمة، ح:٨٣٢، وابن حبان، ح:٤١٢.

753. It was narrated that Ibn 'Abbâs said: "Al-Faḍl and I came riding a female donkey of ours, and the Messenger of Allâh ﷺ was leading the people in prayer at 'Arafah." Then he said something to that effect. "We passed by part of the row, then we dismounted and left the donkey grazing, and the Messenger of Allâh ﷺ did not say anything to us." (*Ṣaḥîḥ*)

٧٥٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا الزُّهْرِيُّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: جِئْتُ أَنَا وَالْفَضْلُ عَلَى أَتَانٍ لَنَا وَرَسُولُ اللهِ ﷺ يُصَلِّي بِالنَّاسِ بِعَرَفَةَ، ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا فَمَرَرْنَا عَلَى بَعْضِ الصَّفِّ فَنَزَلْنَا وَتَرَكْنَاهَا تَرْتَعُ، فَلَمْ يَقُلْ لَنَا رَسُولُ اللهِ ﷺ شَيْئًا.

تخريج: أخرجه البخاري، العلم، باب متى يصح سماع الصغير، ح:٧٦ من حديث الزهري به، ومسلم، الصلوة، باب سترة المصلي والندب إلى الصلوة إلى سترة . . . الخ، ح:٥٠٤/٢٥٦ من حديث سفيان بن عيينة، وهو في الكبرٰى، ح:٨٢٨.

754. It was narrated that Al-Faḍl bin 'Abbâs said: "The Messenger of Allâh ﷺ visited Al-'Abbâs in some land of ours outside the city, and we had a small dog and a donkey which was grazing. The Messenger of Allâh ﷺ prayed *'Asr* and they were in front of him, and they were not shooed away or pushed away." (*Ḍa'îf*)

٧٥٤ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ عَنْ عَبَّاسِ ابْنِ عُبَيْدِ اللهِ ابْنِ الْعَبَّاسِ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: زَارَ رَسُولُ اللهِ ﷺ عَبَّاسًا فِي بَادِيَةٍ لَنَا، وَلَنَا كُلَيْبَةٌ وَحِمَارَةٌ، تَرْعَى فَصَلَّى النَّبِيُّ ﷺ الْعَصْرَ وَهُمَا بَيْنَ يَدَيْهِ، فَلَمْ يُزْجَرَا أَوْ لَمْ يُؤَخَّرَا.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الصلوة، باب من قال الكلب لا يقطع الصلوة، ح:٧١٨ من حديث محمد بن عمر به، وهو في الكبرٰى، ح:٨٢٩ * عباس بن عبيدالله لم يدرك عمه الفضل بن عباس، فالسند منقطع كما في التهذيب وغيره.

755. It was narrated that Ṣuhaib said: "I heard Ibn 'Abbâs narrate that he passed in front of the

٧٥٥ - أَخْبَرَنَا أَبُو الْأَشْعَثِ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ أَنَّ الْحَكَمَ

Messenger of Allâh ﷺ, he and a young boy of Banu Hâshim, riding a donkey in front of the Messenger of Allâh ﷺ when he was praying. Then they dismounted and joined the prayer, and he did not stop praying. Then two young girls of Banu 'Abdul-Muttalib started running around and grabbing him by the knees. He separated them but he did not stop praying." (*Hasan*)

أَخْبَرَهُ قَالَ: سَمِعْتُ يَحْيَى بْنَ الْجَزَّارِ يُحَدِّثُ عَنْ صُهَيْبٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يُحَدِّثُ: أَنَّهُ مَرَّ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ هُوَ وَغُلَامٌ مِنْ بَنِي هَاشِمٍ عَلَى حِمَارٍ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ وَهُوَ يُصَلِّي، فَنَزَلُوا وَدَخَلُوا مَعَهُ فَصَلَّوْا وَلَمْ يَنْصَرِفْ، فَجَاءَتْ جَارِيَتَانِ تَسْعَيَانِ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ فَأَخَذَتَا بِرُكْبَتَيْهِ، فَفَرَعَ بَيْنَهُمَا وَلَمْ يَنْصَرِفْ.

تخريج: [إسناده حسن] أخرجه أبوداود، الصلوة، باب من قال الحمار لا يقطع الصلوة، ح:٧١٦، ٧١٧ من حديث الحكم به (وانظر الحديث السابق)، وهو في الكبرٰى، ح:٨٣٠، وصححه ابن خزيمة: ٢/ ٢٤، ٢٥.

Comments:

The fact is the Prophet ﷺ was in the habit of offering prayer placing a barrier in front of him. Moreover, these girls were not adult. As such the narration may not be conclusive evidence that a donkey and a woman passing in front of a praying person do not invalidate the prayer.

756. It was narrated that 'Âishah, may Allâh be pleased with her, said: "I was in front of the Messenger of Allâh ﷺ when he was praying, and when I wanted to leave I did not want to get up and pass in front of him, so I just slipped away slowly and quietly."[1] (*Sahîh*)

٧٥٦ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كُنْتُ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ وَهُوَ يُصَلِّي، فَإِذَا أَرَدْتُ أَنْ أَقُومَ كَرِهْتُ أَنْ أَقُومَ فَأَمُرَّ بَيْنَ يَدَيْهِ انْسَلَلْتُ انْسِلَالًا.

تخريج: أخرجه البخاري، الصلوة، باب الصلوة إلى السرير، ح:٥٠٨، ومسلم، الصلوة، باب الاعتراض بين يدي المصلي، ح:٥١٢/ ٢٧١ من حديث منصور بن المعتمر به، وهو في الكبرٰى، ح:٨٣١ * خالد هو ابن الحارث.

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[1] See 508 and 511 of *Al-Bukhârî* where he uses these narrations to prove what one may use for a *Sutrah*. As for passing in front of the praying person, it is said that her slipping away after staying in front of him is not the same as one who passes – from one side to the other – in front of the praying person.

Chapter 8. Stern Warning Against Passing Between A Praying Person And His *Sutrah*

(المعجم ٨) - التَّشْدِيدُ فِي الْمُرُورِ بَيْنَ يَدَيِ الْمُصَلِّي وَبَيْنَ سُتْرَتِهِ (التحفة ١٧٥)

757. It was narrated from Busr bin Sa'eed that Zaid bin Khâlid sent him to Abû Juhaim to ask him what he had heard the Messenger of Allâh ﷺ say about one who passes in front of a person who is praying? Abû Juhaim said: "The Messenger of Allâh ﷺ said: 'If the one who passes in front of a person who is praying knew what (burden of sin) there is on him, standing for forty would be better for him than passing in front of him." (***Sahîh***)

٧٥٧ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ: أَنَّ زَيْدَ بْنَ خَالِدٍ أَرْسَلَهُ إِلَى أَبِي جُهَيْمٍ يَسْأَلُهُ مَاذَا سَمِعَ مِنْ رَسُولِ اللهِ ﷺ يَقُولُ فِي الْمَارِّ بَيْنَ يَدَيِ الْمُصَلِّي؟ فَقَالَ أَبُو جُهَيْمٍ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ، لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ».

تخريج: أخرجه البخاري، الصلوٰة، باب إثم المار بين يدي المصلي، ح:٥١٠، ومسلم، الصلوٰة، باب منع المار بين يدي المصلي، ح:٥٠٧ من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ١٥٤، والكبرىٰ، ح: ٨٣٢ .

758. It was narrated from Abû Sa'eed that the Messenger of Allâh ﷺ said: "If any one of you is praying, he should not let anyone pass in front of him, and if he insists (on passing) then let him fight him." (***Sahîh***)

٧٥٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي، فَلَا يَدَعْ أَحَدًا يَمُرُّ بَيْنَ يَدَيْهِ فَإِنْ أَبَى فَلْيُقَاتِلْهُ».

تخريج: أخرجه مسلم، ح:٥٠٥، وانظر الحديث السابق من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ١٥٤، والكبرىٰ، ح:٨٣٣.

Comments:

If someone tries to pass between a worshipper and the barrier, it is the duty of the worshipper to stop him from doing so. If he does not desist, the worshipper may push him back as hard as necessary.

Chapter 9. The Concession Regarding That

(المعجم ٩) - الرُّخْصَةُ فِي ذَلِكَ (التحفة ١٧٦)

759. It was narrated from Kathîr

٧٥٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ

bin Kathîr, from his father, that his grandfather said: "I saw the Messenger of Allâh ﷺ circumambulate the House seven times, then he prayed two *Rak'ahs* at the edge of the *Maqâm*, and there was nothing between him and the people who were performing *Ṭawâf*." (***Ḍa'îf***)

قَالَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنِ عَبْدِ الْعَزِيزِ بْنِ جُرَيْجٍ، عَنْ كَثِيرِ بْنِ كَثِيرٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ طَافَ بِالْبَيْتِ سَبْعًا، ثُمَّ صَلَّى رَكْعَتَيْنِ بِحِذَائِهِ فِي حَاشِيَةِ الْمَقَامِ وَلَيْسَ بَيْنَهُ وَبَيْنَ الطُّوَّافِ أَحَدٌ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، المناسك، باب الركعتين بعد الطواف، ح:٢٩٥٨ من حديث ابن جريج به، وهو في الكبرٰى، ح:٨٣٤، وله علة قادحة * وكثير لم يسمع من أبيه بينهما مجهول بدليل رواية ابن عيينة (سنن أبي داود، ح:٢٠١٦)، وأبوه لم يوثقه غير ابن حبان فهو مستور.

Comments:

According to many scholars, in the Inviolable Mosque (*Masjid Al-Harâm*) one may pass in front of a person offering prayer, because the circling (the Ka'bah) and offering prayer take place simultaneously there. Some circle the Ka'bah while some offer a prayer of two units at the end of the circling (*Tawâf*). It is not possible for one to go round the Ka'bah without passing in front of the persons offering prayer. Dire necessities produce permissibility. Allâh Most High removed hardships and harm from the nation. On the other hand, Al-Bukhârî, Ash-Shâfi'î and others hold that since such narration is not authentic, and there is proof to the contrary, then the *Sutrah* is required outside Makkah and inside Makkah. See *Fatḥ Al-Bârî* (No. 501) "chapter: The *Sutrah* in Makkah and other than it."

Chapter 10. The Concession Allowing Praying Behind One Who Is Sleeping

(المعجم ١٠) - الرُّخْصَةُ فِي الصَّلَاةِ خَلْفَ النَّائِمِ (التحفة ١٧٧)

760. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to pray at night while I was lying down sleeping between him and the *Qiblah* on his bed. When he wanted to pray *Witr* he would wake me up and I would pray *Witr*." (***Ṣaḥîḥ***)

٧٦٠ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ: حَدَّثَنَا أَبِي عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ وَأَنَا رَاقِدَةٌ مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ عَلَى فِرَاشِهِ، فَإِذَا أَرَادَ أَنْ يُوتِرَ أَيْقَظَنِي فَأَوْتَرْتُ.

تخريج: أخرجه البخاري، الصلٰوة، باب الصلٰوة خلف النائم، ح:٥١٢ من حديث يحيىٰ القطان، ومسلم، الصلٰوة، باب الاعتراض بين يدي المصلي، ح:٥١٢/٢٦٨ من حديث هشام بن عروة به نحو المعنى، وهو في الكبرىٰ، ح:٨٣٥.

Comments:

Due to lack of space, this might have been occurring during winter time, etc. Otherwise, it is best that nothing should remain in front of the worshipper up to the spot of prostration, because this would distract one's concentration and alertness. But since this used to be the nighttime and there was hardly anything visible, there was no harm in it.

Chapter 11. The Prohibition Of Praying Toward Graves

(المعجم ١١) - **النَّهْيُ عَنِ الصَّلَاةِ إِلَى الْقَبْرِ** (التحفة ١٧٨)

761. It was narrated that Abû Mar<u>th</u>ad Al-Ghanawî said: "The Messenger of Allâh ﷺ said: 'Do not pray toward graves and do not sit on them.'" (*Ṣaḥîḥ*)

٧٦١ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ ابْنِ جَابِرٍ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللهِ، عَنْ وَاثِلَةَ بْنِ الْأَسْقَعِ، عَنْ أَبِي مَرْثَدٍ الْغَنَوِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تُصَلُّوا إِلَى الْقُبُورِ وَلَا تَجْلِسُوا عَلَيْهَا».

تخريج: أخرجه مسلم، الجنائز، باب النهي عن الجلوس على القبر والصلٰوة عليه، ح:٩٧٢ عن علي بن حجر به، وهو في الكبرىٰ، ح:٨٣٦.

Chapter 12. The Prayer Toward A Cloth Containing Images

(المعجم ١٢) - **الصَّلَاةُ إِلَى ثَوْبٍ فِيهِ تَصَاوِيرُ** (التحفة ١٧٩)

762. It was narrated that 'Âi<u>sh</u>ah said: "In my house there was a cloth on which there were images, which I covered a closet[1] which is in the house, and the Messenger of Allâh ﷺ used to pray toward it. Then he said: 'O 'Âi<u>sh</u>ah, take it away from me.' So I removed it and made pillows out of it." (*Ṣaḥîḥ*)

٧٦٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنْعَانِيُّ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: كَانَ فِي بَيْتِي ثَوْبٌ فِيهِ تَصَاوِيرُ فَجَعَلْتُهُ إِلَى سَهْوَةٍ فِي الْبَيْتِ، فَكَانَ رَسُولُ اللهِ ﷺ يُصَلِّي إِلَيْهِ ثُمَّ قَالَ: «يَا عَائِشَةُ! أَخِّرِيهِ عَنِّي». فَنَزَعْتُهُ فَجَعَلْتُهُ وَسَائِدَ.

[1] See *Fatḥ Al-Bârî* No. 5954.

تخريج: أخرجه مسلم، اللباس، باب تحريم تصوير صورة الحيوان ... الخ، ح:٢١٠٧/٩٢ من حديث شعبة، والبخاري، اللباس، باب ما وطيء من التصاوير، ح:٥٩٥٤ من حديث ابن القاسم به، وهو في الكبرٰى، ح:٨٣٧.

Comments:

1. Praying toward graves is forbidden because it creates confusion and gives an impression that one is worshipping them (the graves), and the curse has been mentioned upon those who took graves as *Masjids*. Besides the tombs or the graves, every object of worship (of unbelievers, polytheists) - for example, idol, fire, etc. - is forbidden to remain in front (of the one who offers prayer).
2. Do not sit on graves means that to rest or to recline against them is forbidden. It is desecration of the grave. Just as it is forbidden to show an exaggerated reverence to a grave, it is also not permissible to desecrate it.

Chapter 13. If There Is A *Sutrah* Between A Praying Person And The *Imâm*

(المعجم ١٣) - الْمُصَلِّي يَكُونُ بَيْنَهُ وَبَيْنَ الإِمَامِ سُتْرَةٌ (التحفة ١٨٠)

763. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ had a mat which he would spread in the day and make into a small booth at night to pray in it. The people found out about that and they prayed when he prayed, with the mat in between him and them. He said: 'Do as much of good deeds as you can, for Allâh does not get tired (of giving reward) until you get tired. And the most beloved of deeds to Allâh are those that are continuous, even if they are few.' Then he stopped that prayer and did not return to it until Allâh took him (in death), and if he started to do something he would persist in it." (*Ṣaḥîḥ*)

٧٦٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلَانَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ لِرَسُولِ اللهِ ﷺ حَصِيرَةٌ يَبْسُطُهَا بِالنَّهَارِ وَيَحْتَجِرُهَا بِاللَّيْلِ فَيُصَلِّي فِيهَا، فَفَطَنَ لَهُ النَّاسُ فَصَلَّوْا بِصَلَاتِهِ وَبَيْنَهُ وَبَيْنَهُمُ الْحَصِيرَةُ، فَقَالَ: «اكْلُفُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ، فَإِنَّ اللهَ [عَزَّ وَجَلَّ] لَا يَمَلُّ حَتَّى تَمَلُّوا، وَإِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللهِ [عَزَّ وَجَلَّ] أَدْوَمُهُ وَإِنْ قَلَّ». ثُمَّ تَرَكَ مُصَلَّاهُ ذٰلِكَ فَمَا عَادَ لَهُ حَتَّى قَبَضَهُ اللهُ تَعَالَى وَكَانَ إِذَا عَمِلَ عَمَلًا أَثْبَتَهُ.

تخريج: أخرجه البخاري، الأذان، باب صلٰوة الليل، ح:٧٣٠، ومسلم، صلٰوة المسافرين، باب فضيلة العمل الدائم من قيام الليل وغيره ... الخ، ح:٧٨٢ من حديث سعيد المقبرى به، وهو في الكبرٰى، ح:٨٣٨، وأخرجه أبوداود، ح:١٣٦٨ عن قتيبة به.

Chapter 14. Prayer In A Single Garment

(المعجم ١٤) - الصَّلَاةُ فِي الثَّوْبِ الْوَاحِدِ

(التحفة ١٨١)

764. It was narrated from Abû Hurairah that someone asked the Messenger of Allâh ﷺ about praying in a single garment, and he said: 'Does every one of you have two garments?'" (*Sahîh*)

٧٦٤ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنِ ابْنِ شِهَابٍ [عَنْ سَعِيدِ] بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ سَائِلًا سَأَلَ رَسُولَ اللهِ ﷺ عَنِ الصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ فَقَالَ: «أَوَلِكُلِّكُمْ ثَوْبَانِ».

تخريج: أخرجه البخاري، الصلٰوة، باب الصلٰوة في الثوب الواحد ملتحفًا به، ح:٣٥٨، ومسلم، الصلٰوة، باب الصلٰوة في ثوب واحد وصفة لبسه، ح:٥١٥ من حديث مالك به، وهو في الموطأ (يحيىٰ):١/ ١٤٠، والكبرٰى، ح:٨٣٩

765. It was narrated from 'Umar bin Abî Salamah that he saw the Messenger of Allâh ﷺ praying in a single garment in the house of Umm Salamah, putting the ends of it on his shoulders. (*Sahîh*)

٧٦٥ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ: أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ فِي بَيْتِ أُمِّ سَلَمَةَ وَاضِعًا طَرَفَيْهِ عَلَى عَاتِقَيْهِ.

تخريج: أخرجه البخاري، ح:٣٥٤، ٣٥٦، وانظر الحديث السابق، ومسلم، ح:٥١٧، وانظر الحديث السابق من حديث هشام به، وهو في الموطأ (يحيىٰ):١/ ١٤٠، والكبرٰى، ح:٨٤٠.

Comments:

A man may offer prayer in one garment when one is in a state of dire need. If it is small, it should be tied from the navel up to the knees. If the garment is long enough, it should be passed across under the armpits and its right end draped on the left shoulder and its left end on the right shoulder. If it is feared that it might get undone, the garment may be tied in a knot upon the neck or it may be left open.

Chapter 15. Praying In A Single *Qamîs*

(المعجم ١٥) - الصَّلَاةُ فِي قَمِيصٍ وَاحِدٍ

(التحفة ١٨٢)

766. It was narrated that Salamah bin Al-Akwa' said: "I said: 'O Messenger of Allâh, I go hunting

٧٦٦ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا الْعَطَّافُ عَنْ مُوسَى بْنِ إِبْرَاهِيمَ، عَنْ سَلَمَةَ بْنِ

wearing nothing but a single shirt. Can I pray in it?' He said: 'Fasten it to yourself even with a thorn.'" (*Hasan*)

الْأَكْوَعِ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنِّي لَأَكُونُ فِي الصَّيْدِ وَلَيْسَ عَلَيَّ إِلَّا الْقَمِيصُ، أَفَأُصَلِّي فِيهِ؟ قَالَ: «وَزُرَّهُ عَلَيْكَ وَلَوْ بِشَوْكَةٍ».

تخريج: [إسناده حسن] أخرجه أبوداود، الصلوة، باب الرجل يصلي في قميص واحد، ح:٦٣٢ من حديث موسى بن إبراهيم به، وهو في الكبرٰى، ح:٨٤١، وصححه ابن خزيمة، ح:٧٧٧، ٧٧٨، وابن حبان (الإحسان)، ح:٢٢٩١، والحاكم:١/ ٢٥٠، والذهبي.

Comments:

If the man's shirt is long, reaching below the knees, and if the knees are not exposed from the front or the back side, one may offer prayer in it with the precaution that the front of the neck be buttoned so that body is not exposed from the front.

Chapter 16. Praying In An *Izâr* (Waist Wrap)

(المعجم ١٦) - الصَّلَاةُ فِي الْإِزَارِ

(التحفة ١٨٣)

767. It was narrated that Sahl bin Sa'd said: "Some men used to pray with the Messenger of Allâh ﷺ tying their lower garments tight like children, and it was said to the women: 'Do not raise your heads until the men have sat up completely.'" (*Sahîh*)

٧٦٧ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كَانَ رِجَالٌ يُصَلُّونَ مَعَ رَسُولِ اللهِ ﷺ عَاقِدِينَ أُزْرَهُمْ كَهَيْئَةِ الصِّبْيَانِ، فَقِيلَ لِلنِّسَاءِ: لَا تَرْفَعْنَ رُءُوسَكُنَّ حَتَّى يَسْتَوِيَ الرِّجَالُ جُلُوسًا.

تخريج: أخرجه البخاري، الصلوة، باب: إذا كان الثوب ضيقًا، ح:٣٦٢ من حديث يحيىٰ القطان، ومسلم، الصلوة، باب أمر النساء المصليات وراء الرجال أن لا يرفعن رؤوسهن . . . الخ، ح:٤٤١ من حديث سفيان الثوري به، وهو في الكبرٰى، ح:٨٤٢.

Comments:

If the garment is too small, it should be tied around the loin instead of the nape. This is because it is obligatory to conceal the private parts. It should be borne in mind that during the time of the Prophet ﷺ, women used to offer prayer in congregation behind men, in the mosque.

768. It was narrated that 'Amr bin Salamah said: "When my people came back from the Prophet ﷺ they said that he had said: 'Let the one who recites the Qur'ân most lead you in prayer.' So they called me and taught me how to bow and prostrate, and I used to lead them in prayer, wearing a torn cloak, and they used to say to my father: 'Will you not conceal your son's backside from us?'" (*Ṣaḥîḥ*)

٧٦٨ - أَخْبَرَنَا شُعَيْبُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا عَاصِمٌ عَنْ عَمْرِو بْنِ سَلَمَةَ قَالَ: لَمَّا رَجَعَ قَوْمِي مِنْ عِنْدِ النَّبِيِّ ﷺ قَالُوا: إِنَّهُ قَالَ: «لِيَؤُمَّكُمْ أَكْثَرُكُمْ قِرَاءَةً لِلْقُرْآنِ». قَالَ: فَدَعَوْنِي فَعَلَّمُونِي الرُّكُوعَ وَالسُّجُودَ فَكُنْتُ أُصَلِّي بِهِمْ وَكَانَتْ عَلَيَّ بُرْدَةٌ مَفْتُوقَةٌ، فَكَانُوا يَقُولُونَ لِأَبِي: أَلَا تُغَطِّي عَنَّا اسْتَ ابْنِكَ.

تخريج: أخرجه البخاري، المغازي، باب(٥٤)، ح:٤٣٠٢ من طريق آخر عن عمرو بن سلمة، وأبوداود، الصلوة، من أحق بالإمامة؟، ح:٥٨٦ من حديث عاصم به، وهو في الكبرٰى، ح:٨٤٣ تقدم طرفه، ح:٦٣٧، ويأتي، ح:٧٩٠.

Comments:

1. Here too the meaning is the same. Once in a while the cloth must have been moving on sides. Not that it always happened so. Each interpretation or meaning needs clues, whether it is related to a particular situation or statement.
2. Other narrations have it that the people of the tribe then bought cloth with the help of shared amount of money and got a long shirt stitched for him, which made him very glad. (*Ṣaḥîḥ Al-Bukhârî* 4302)

Chapter 17. A Man Praying In A Garment, Part Of Which Is Over His Wife

(المعجم ١٧) - صَلَاةُ الرَّجُلِ فِي ثَوْبٍ بَعْضُهُ عَلَى امْرَأَتِهِ (التحفة ١٨٤)

769. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to pray at night when I was beside him and I was menstruating, and there was a garment over me, part of which was over the Messenger of Allâh ﷺ." (*Ṣaḥîḥ*)

٧٦٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي بِاللَّيْلِ وَأَنَا إِلَى جَنْبِهِ وَأَنَا حَائِضٌ وَعَلَيَّ مِرْطٌ بَعْضُهُ عَلَى رَسُولِ اللهِ ﷺ.

تخريج: أخرجه مسلم، الصلوة، باب الاعتراض بين يدى المصلي، ح:٥١٤ من حديث وكيع به، وهو في الكبرٰى، ح:٨٤٤.

Comments:

This might have been occurring due to paucity of clothes during winter time. If the body of a menstruating woman touches a worshipper during prayer, the prayer will not be invalidated, particularly so when the situation is beyond one's control. The body of a menstruating woman is not impure.

Chapter 18. A Man Praying In A Single Garment With No Part Of It On His Shoulders

(المعجم ١٨) - صَلَاةُ الرَّجُلِ فِي الثَّوْبِ الوَاحِدِ لَيْسَ عَلَى عَاتِقِهِ مِنْهُ شَيْءٌ

(التحفة ١٨٥)

770. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No one of you should pray in a single garment with no part of it on his shoulder.'" (***Sahîh***)

٧٧٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يُصَلِّيَنَّ أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى عَاتِقِهِ مِنْهُ شَيْءٌ».

تخريج: أخرجه مسلم، الصلٰوة، باب الصلٰوة في ثوب واحد وصفة لبسه، ح:٥١٦ من حديث سفيان بن عيينة، والبخاري، الصلٰوة، باب إذا صلى في الثوب الواحد فليجعل على عاتقيه، ح:٣٥٩ من حديث أبي الزناد به، وهو في الكبرٰى، ح:٨٤٥.

Comments:

This is when the cloth is large. If the cloth is small, it should be fastened like a wraparound (*Izâr* - a loincloth). If a man does not have clothes, it will be enough to clothe one's body from the navel to the knees.

Chapter 19. Praying In Silk

(المعجم ١٩) - الصَّلَاةُ فِي الحَرِيرِ

(التحفة ١٨٦)

771. It was narrated that 'Uqbah bin 'Âmir said: "A silken *Farrûj*[1] was presented to the Messenger of Allâh ﷺ and he put it on and offered the prayer in it, then when he had finished the prayer he tore it off as if he disliked it and said: 'This is not befitting for those who have *Taqwa*.'" (***Sahîh***)

٧٧١ - أَخْبَرَنَا قُتَيْبَةُ وَ عِيسَى بْنُ حَمَّادٍ زُغْبَةُ عَنِ اللَّيْثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: أُهْدِيَ لِرَسُولِ اللهِ ﷺ فَرُّوجُ حَرِيرٍ، فَلَبِسَهُ ثُمَّ صَلَّى فِيهِ ثُمَّ انْصَرَفَ فَنَزَعَهُ نَزْعًا شَدِيدًا كَالْكَارِهِ لَهُ ثُمَّ قَالَ: «لَا يَنْبَغِي هٰذَا لِلْمُتَّقِينَ».

[1] *Farrûj*: A kind of garment with narrow sleeves and waist, and a slit at the back.

تخريج: أخرجه البخاري، اللباس، باب القباء وفروج حرير ... الخ، ح:٥٨٠١، ومسلم، اللباس، باب: تحريم لبس الحرير وغير ذلك للرجال، ح:٢٠٧٥ عن قتيبة به، وهو في الكبرٰى، ح:٨٤٦.

Comments:

Prayer offered in silk does not require to be repeated, because no defect occurs in prayer; furthermore, none of its conditions, pillars, or compulsory elements is omitted. Silk's being forbidden is a different issue apart from prayer. In other words, the sin of using silk is one thing, while the correctness of prayer is another.

Chapter 20. The Concession For Praying In A *Khamîṣah* (A Kind Of Garment) That Has Markings (*Saḥîḥ*)

(المعجم ٢٠) - الرُّخْصَةُ فِي الصَّلَاةِ فِي خَمِيصَةٍ لَهَا أَعْلَامٌ (التحفة ١٨٧)

772. It was narrated from 'Âishah that the Messenger of Allâh ﷺ prayed in a *Khamîṣah* that had markings, then he said: "These markings distracted me. Take it to Abû Jahm and bring me his *Anbijânî* (A woolen garment with no markings)."

٧٧٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَقُتَيْبَةُ ابْنُ سَعِيدٍ - وَاللَّفْظُ لَهُ - عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى فِي خَمِيصَةٍ لَهَا أَعْلَامٌ ثُمَّ قَالَ: «شَغَلَتْنِي أَعْلَامُ هٰذِهِ، اذْهَبُوا [بِهَا] إِلَى أَبِي جَهْمٍ وَائْتُونِي بِأَنْبِجَانِيِّهِ».

تخريج: أخرجه البخاري، الأذان، باب الالتفات في الصلٰوة، ح:٧٥٢ عن قتيبة، ومسلم، المساجد، باب كراهة الصلٰوة في ثوب له أعلام، ح:٥٥٦ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٨٤٧

Comments:

1. This ornamental or figured sheet had been sent by Abû Jahm as a gift. The return of the sheet might have hurt the feelings of Abû Jahm, therefore the gift was exchanged.
2. Anbajân used to be a plain, ordinary sheet having no border. (*Anbajân*: of wool, having a nap, or pile without a border, one of the most ordinary kind of garments - Lane Vol. 2 P. 2755). Anbajan was a locality where these sheets were manufactured.
3. Allâh's Messenger's ﷺ heart was so pure that he felt even a slightest wave. A passing thought even must have affected him greatly, otherwise praying in a bordered ornamented cloth is permissible.

Chapter 21. Praying In Red Garments

(المعجم ٢١) - الصَّلَاةُ فِي الثِّيَابِ الْحُمْرِ

(التحفة ١٨٨)

773. It was narrated from 'Awn bin Abî Juḥaifah, from his father, that the Messenger of Allâh ﷺ went out in a red *Ḥullah*,[1] and he set up a short spear (*'Anazah*) and prayed facing toward it, while dogs, women and donkeys were passing beyond it. (***Ṣaḥîḥ***)

٧٧٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ فِي حُلَّةٍ حَمْرَاءَ، فَرَكَزَ عَنَزَةً فَصَلَّى إِلَيْهَا يَمُرُّ مِنْ وَرَائِهَا الْكَلْبُ وَالْمَرْأَةُ وَالْحِمَارُ.

تخريج: أخرجه مسلم، الصلٰوة، باب سترة المصلي والندب إلى الصلٰوة إلى سترة ... الخ، ح:٥٠٣ من حديث سفيان الثوري به مطولاً، وهو في الكبرٰى، ح:٨٤٨، وأصله متفق عليه، من حديث عون به.

Comments:

We get to know from some other narrations that that mantle was not purely red, it had red designs.

Chapter 22. Praying In A Blanket

(المعجم ٢٢) - الصَّلَاةُ فِي الشِّعَارِ

(التحفة ١٨٩)

774. Khilâs bin 'Amr said: "I heard 'Âishah say: 'The Messenger of Allâh ﷺ, Abû Al-Qâsim, and I were beneath a single blanket, and I was menstruating. If something got on him from me, he would wash whatever had got on him and he did not wash anywhere else, and he prayed in it then came back to me. And if anything got on him from me, he would do exactly the same and he did not wash anywhere else.'" (***Ḥasan***)

٧٧٤ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَابِرُ بْنُ صُبْحٍ قَالَ: سَمِعْتُ خِلَاسَ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ عَائِشَةَ تَقُول: كُنْتُ أَنَا وَرَسُولُ اللهِ ﷺ، أَبُو الْقَاسِمِ فِي الشِّعَارِ الْوَاحِدِ وَأَنَا حَائِضٌ طَامِثٌ، فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ غَسَلَ مَا أَصَابَهُ لَمْ يَعْدُهُ إِلَى غَيْرِهِ وَصَلَّى فِيهِ ثُمَّ يَعُودُ مَعِي، فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ فَعَلَ مِثْلَ ذٰلِكَ لَمْ يَعْدُهُ إِلَى غَيْرِهِ.

تخريج: [إسناده حسن] تقدم، ح:٢٨٥، وهو في الكبرٰى، ح:٨٤٩.

[1] Usually referring to two pieces made of the same material.

Comments:

If the cloth which has come into contact with a woman's body is pure, there is no harm in offering prayer in it, irrespective of the fact that she had worn it in the state of menstruation. If it is smeared with blood, the affected portion should be washed. There is no need to wash the rest of it.

Chapter 23. Praying In *Khuffs*

(المعجم ٢٣) - الصَّلَاةُ فِي الْخُفَّيْنِ

(التحفة ١٩٠)

775. It was narrated that Hammâm said: "I saw Jarîr urinate, then he called for water and performed *Wudhû'*, and wiped over his *Khuffs*, then he stood up and prayed. He was asked about that and he said: 'I saw the Prophet ﷺ do exactly like this.'" (*Sahîh*)

٧٧٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ قَالَ: رَأَيْتُ جَرِيرًا بَالَ ثُمَّ دَعَا بِمَاءٍ فَتَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ ثُمَّ قَامَ فَصَلَّى، فَسُئِلَ عَنْ ذٰلِكَ فَقَالَ: رَأَيْتُ النَّبِيَّ ﷺ صَنَعَ مِثْلَ هٰذَا.

تخريج: أخرجه البخاري، الصلوة، باب الصلوة في الخفاف، ح:٣٨٧ من حديث شعبة، ومسلم، الطهارة، باب المسح على الخفين، ح:٢٧٢ من حديث سليمان الأعمش به، وهو في الكبرٰى، ح:٨٥٠ .

Comments:

Offering prayer while wearing footwear is virtually an agreed-upon issue.

Chapter 24. Praying In Sandals

(المعجم ٢٤) - الصَّلَاةُ فِي النَّعْلَيْنِ

(التحفة ١٩١)

776. Abû Maslamah – whose name was Sa'eed bin Yazîd, a trustworthy Basrî – told us: "I asked Anas bin Mâlik: 'Did the Prophet ﷺ pray in sandals?' He said: 'Yes.'" (*Sahîh*)

٧٧٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ يَزِيدَ ابْنِ زُرَيْعٍ وَغَسَّانَ بْنِ مُضَرَ قَالَا: حَدَّثَنَا [أَبُو مَسْلَمَةَ] - وَاسْمُهُ سَعِيدُ بْنُ يَزِيدَ - بَصْرِيٌّ ثِقَةٌ - قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ أَكَانَ رَسُولُ اللهِ ﷺ يُصَلِّي فِي النَّعْلَيْنِ؟ قَالَ: نَعَمْ.

تخريج: أخرجه البخاري، الصلوة، باب الصلوة في النعال، ح:٣٨٦، ومسلم، المساجد، باب جواز الصلوة في النعلين، ح:٥٥٥ من حديث أبي مسلمة به، وهو في الكبرٰى، ح:٨٥١.

Comments:

Nowadays mosques are made of solid substances. They are wall-to-wall carpeted, having rugs in them. One should not, therefore, offer prayer in them wearing shoes, so that the mosques remain free from filth and dirt. This is also the *Fatwa* of Shaikh Ibn Bâz, may Allâh have mercy upon him. See *Fatâwa Islamiya* (Darussalam). During the time of the Prophet ﷺ, mosques were not concreted.

Chapter 25. Where Should The *Imâm* Put His Sandals When He Leads The People In Prayer?

(المعجم ٢٥) - أَيْنَ يَضَعُ الإِمَامُ نَعْلَيهِ إِذَا صَلَّى بِالنَّاسِ (التحفة ١٩٢)

777. It was narrated from 'Abdullâh bin As-Sâ'ib that the Messenger of Allâh ﷺ prayed on the day of the Conquest (of Makkah), and he put his sandals to his left. (*Sahîh*)

٧٧٧ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ وَشُعَيْبُ ابْنُ يُوسُفَ عَنْ يَحْيَى، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبَّادٍ عَنْ عَبْدِ اللهِ بْنِ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ السَّائِبِ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى يَوْمَ الْفَتْحِ، فَوَضَعَ نَعْلَيْهِ عَنْ يَسَارِهِ.

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوٰة، باب الصلوٰة في النعل، ح:٦٤٨، وابن ماجه، إقامة الصلوات، باب ماجاء في أين توضع النعل ... الخ، ح:١٤٣١ من حديث يحيىٰ بن سعيد القطان به، وهو في الكبرٰى، ح:٨٥٢، وصححه ابن خزيمة، ح:١٠١٤، ١٠١٥، وابن حبان(الإحسان)، ح:٢١٨٦.

Comments:

Allâh's Messenger ﷺ was himself the *Imâm* (the prayer-leader) and since there was no one on his left, he placed his shoes on his left. If someone happens to be on one's left, shoes should not be placed on the left side. It is explicit in *Hadîth*. We also learn from this narration that, sometimes, one may pray while not wearing shoes.

10. The Book Of Leading The Prayer (*Al-Imâmah*)

(المعجم ١٠) - كِتَابُ الإِمَامَةِ
(التحفة . . .)

Chapter 1. Mention Of *Al-Imâmah* And The Congregation

(المعجم ١) - ذِكْرُ الإِمَامَةِ وَالجَمَاعَةِ
(التحفة . . .)

The *Imâmah* Of People of Knowledge And Virtue

إِمَامَةُ أَهْلِ العِلْمِ وَالفَضْلِ (التحفة ١٩٣)

778. It was narrated that 'Abdullâh said: "When the Messenger of Allâh ﷺ passed away, the *Anṣâr* said: 'Let there be an *Amîr* from among us and an *Amîr* from among you.' Then 'Umar came to them and said: 'Do you not know that the Messenger of Allâh ﷺ commanded Abû Bakr to lead the people in prayer? Who among you could accept to put himself ahead of Abû Bakr?' They said: 'We seek refuge with Allâh from putting ourselves ahead of Abû Bakr.'" (*Ḥasan*)

٧٧٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَهَنَّادُ ابْنُ السَّرِيِّ عَنْ حُسَيْنِ بْنِ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللهِ قَالَ: لَمَّا قُبِضَ رَسُولُ اللهِ ﷺ قَالَتِ الأَنْصَارُ: مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ، فَأَتَاهُمْ عُمَرُ فَقَالَ: أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ قَدْ أَمَرَ أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ، فَأَيُّكُمْ تَطِيبُ نَفْسُهُ أَنْ يَتَقَدَّمَ أَبَا بَكْرٍ؟ قَالُوا: نَعُوذُ بِاللهِ أَنْ نَتَقَدَّمَ أَبَا بَكْرٍ.

تخريج: [إسناده حسن] أخرجه أحمد: ١/٣٩٦ عن حسين بن علي به، وهو في الكبرى، ح: ٨٥٣.

Comments:

The Helpers (Ansâr) thought since Madinah is their habitation, the commander, therefore, should be from among them. But this was not the issue of the commander of the city of Madinah alone; it was the issue of the commander of the whole Islamic Nation. Apparently, the commander of the Islamic Nation should be such a person who commands political support on a vast scale, he should be from the Quraish, and he should be blessed with the qualities of leadership at least among the Arabs, because Islam had been confined to the Arabs only in that period of time. Based on these reasons, the Prophet ﷺ had appointed Abû Bakr As-Siddiq ﷺ to lead prayers during the days of his illness (*Ṣaḥîḥ Al-Bukhârî*: 678; *Ṣaḥîḥ Muslim*: 418). This was a clear indication that only Abû Bakr As-Siddiq ﷺ would be the forthcoming

commander of the believers and the caliph. This is because it is not possible at all that the commander be someone, while the leader of prayers is someone else altogether. Upon the reminder of 'Umar bin Al-Khattâb ﷺ, the Helpers understood the above-mentioned points, and the problem was solved.

Chapter 2. Praying With Tyrannical Leaders

(المعجم ٢) - الصَّلَاةُ مَعَ أَئِمَّةِ الْجَوْرِ

(التحفة ١٩٤)

779. It was narrated that Abû Al-'Âliyah Al-Barrâ' said: "Ziyâd[1] delayed the prayer, then Ibn Şâmit came to me and I gave him a chair and he sat on it. I told him what Ziyâd had done and he bit his lip (in disapproval), and he struck me on the thigh and said: 'I asked Abû Dharr the same question you asked me, and he struck me on the thigh as I struck you on the thigh and said: I asked the Messenger of Allâh ﷺ the same question as you have asked me and he struck me on the thigh as I have struck you on the thigh and said: Offer the prayer on time, and if you catch up with them, then pray with them, and do not say: 'I have already prayed so I will not pray (now).''" (*Sahîh*)

٧٧٩ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي الْعَالِيَةِ الْبَرَّاءِ قَالَ: أَخَّرَ زِيَادٌ الصَّلَاةَ، فَأَتَانِي ابْنُ صَامِتٍ فَأَلْقَيْتُ لَهُ كُرْسِيًّا فَجَلَسَ عَلَيْهِ، فَذَكَرْتُ لَهُ صُنْعَ زِيَادٍ فَعَضَّ عَلَى شَفَتَيْهِ وَضَرَبَ عَلَى فَخِذِي وَقَالَ: إِنِّي سَأَلْتُ أَبَا ذَرٍّ كَمَا سَأَلْتَنِي فَضَرَبَ فَخِذِي كَمَا ضَرَبْتُ فَخِذَكَ وَقَالَ: إِنِّي سَأَلْتُ رَسُولَ اللهِ ﷺ كَمَا سَأَلْتَنِي فَضَرَبَ فَخِذِي كَمَا ضَرَبْتُ فَخِذَكَ، فَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «صَلِّ الصَّلَاةَ لِوَقْتِهَا فَإِنْ أَدْرَكْتَ مَعَهُمْ فَصَلِّ وَلَا تَقُلْ إِنِّي صَلَّيْتُ فَلَا أُصَلِّي».

تخريج: أخرجه مسلم، المساجد، باب كراهة تأخير الصلوٰة عن وقتها المختار ... الخ، ح:٦٤٨/ ٢٤٢ من حديث إسماعيل ابن علية به، وهو في الكبرٰى، ح:٨٥٤.

Comments:

1. The narrator of this *Hadîth*, Abû Al-'Âliyah Al-Barrâ is not Bara' bin 'Âzib - the Companion of the Prophet ﷺ.
2. Biting the lips was in order to express sorrow that chiefs often delayed prayer from its time, and striking the hand was to admonish that it would be proper not to follow the chiefs on account of this deed.

780. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'You may live to meet people

٧٨٠ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ

[1] Ibn Ziyâd in the narration of Muslim.

who will be offering the prayer outside its (prayer) time. If you meet them, then offer the prayer on time, then pray with them and make that a voluntary prayer.'" (*Sahîh*)

عَاصِمٍ، عَنْ زِرٍّ عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَعَلَّكُمْ سَتُدْرِكُونَ أَقْوَامًا يُصَلُّونَ الصَّلَاةَ لِغَيْرِ وَقْتِهَا، فَإِنْ أَدْرَكْتُمُوهُمْ فَصَلُّوا الصَّلَاةَ لِوَقْتِهَا وَصَلُّوا مَعَهُمْ وَاجْعَلُوهَا سُبْحَةً».

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء فيما إذا أخروا الصلوٰة عن وقتها، ح:١٢٥٥، وابن خزيمة، ح:١٦٤٠ كلاهما من حديث أبي بكر بن عياش به، وهو ضعيف من جهة حفظه، وللحديث شواهد كثيرة، منها الحديث السابق وغيره.

Comments:

1. It is proven that if there is any hint of weakness in the prayer-leader, the prayer of the followers would be valid.

Chapter 3. Who Has More Right To *Imâmah*

(المعجم ٣) - مَنْ أَحَقُّ بِالْإِمَامَةِ (التحفة ١٩٥)

781. It was narrated that Abû Mas'ûd said: "The Messenger of Allâh ﷺ said: 'Let the one who has most knowledge of the Book of Allâh lead the people in prayer. If they are equal in terms of knowledge of the Qur'ân, let the one who emigrated first (lead them). If they are equal in terms of emigration, let the one who has more knowledge of the *Sunnah* (lead them). If they are equal in terms of knowledge of the *Sunnah*, let the one who is oldest (lead them). Do not lead a man in prayer in his place of authority, and do not sit in his place of honor, unless he gives you permission.'" (*Sahîh*)

٧٨١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا فُضَيْلُ ابْنُ عِيَاضٍ عَنِ الْأَعْمَشِ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَوْسِ بْنِ ضَمْعَجٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ اللهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَقْدَمُهُمْ فِي الْهِجْرَةِ، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ سِنًّا، وَلَا تَؤُمَّ الرَّجُلَ فِي سُلْطَانِهِ وَلَا تَقْعُدْ عَلَى تَكْرِمَتِهِ إِلَّا أَنْ يَأْذَنَ لَكَ».

تخريج: أخرجه مسلم، المساجد، باب من أحق بالإمامة؟، ح:٦٧٣ من حديث الأعمش به، وهو في الكبرٰى، ح:٨٥٥ .

Comments:

1. The *Imâm* (prayer-leader) must be superior to the followers in merits, in some way or the other - whether it be knowledge or position or age! Emigration (*Hijrah*) would also be considered a factor of enhancement of position and merit.
2. The one who has learned the Noble Qur'ân more will be set to lead the prayer, providing he understands the Qur'ân quite well. That means, he must be a proficient scholar of the Qur'ân. If he excels merely in the memorization and recitation of the Qur'ân but does not possess its knowledge, he will not be given priority. This is because the merit of knowledge is far greater than mere recitation.

Chapter 4. Those Who Are Older Going Forward (To Lead The Prayer)

(المعجم ٤) - تَقْدِيمُ ذَوِي السِّنِّ (التحفة ١٩٦)

782. It was narrated that Mâlik bin Al-Ḥuwairith said: "I came to the Messenger of Allâh ﷺ with a cousin of mine" – once he said, "with a friend of mine" – and he said: 'When you travel, call the *Adhân* and *Iqâmah*, and let the older of you lead the prayer.'" (*Sahîh*)

٧٨٢ - أَخْبَرَنَا حَاجِبُ بْنُ سُلَيْمَانَ الْمَنْبِجِيُّ عَنْ وَكِيعٍ، عَنْ سُفْيَانَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ أَنَا وَابْنُ عَمٍّ لِي - وَقَالَ مَرَّةً: أَنَا وَصَاحِبٌ لِي - فَقَالَ: «إِذَا سَافَرْتُمَا فَأَذِّنَا وَأَقِيمَا وَلْيَؤُمَّكُمَا أَكْبَرُكُمَا».

تخريج: [صحيح] تقدم، ح:٦٣٥، وهو في الكبرى، ح:٨٥٦.

Comments:

A person advanced in age may be set in front of people in their obligatory prayer, as a leader (*Imâm*), when all others are equal in knowledge. These two accepted Islam simultaneously, came together and stayed together with the Prophet ﷺ. Therefore, they both were equal in knowledge.

Chapter 5. When People Are Together And Are All Of The Same Status

(المعجم ٥) - اجْتِمَاعُ الْقَوْمِ فِي مَوْضِعٍ هُمْ فِيهِ سَوَاءٌ (التحفة ١٩٧)

783. It was narrated from Abû Sa'eed that the Prophet ﷺ said: "When there are three people let one of them lead the prayer, and the one who is most entitled to

٧٨٣ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ عَنْ يَحْيَى، عَنْ هِشَامٍ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ قَالَ:

lead the prayer is the one who has most knowledge of the Qur'ân." (*Saḥîḥ*)

«إِذَا كَانُوا ثَلَاثَةً فَلْيَؤُمَّهُمْ أَحَدُهُمْ، وَأَحَقُّهُمْ بِالْإِمَامَةِ أَقْرَؤُهُمْ».

تخريج: أخرجه مسلم، المساجد، باب من أحق بالإمامة؟، ح: ٦٧٢ من حديث يحيىٰ القطان به، وهو في الكبرىٰ، ح: ٨٥٧.

Chapter 6. When People Are Together And One Of Them Is The Ruler

(المعجم ٦) - اجْتِمَاعُ الْقَوْمِ وفِيهِمُ الْوَالِي (التحفة ١٩٨)

784. It was narrated that Abû Mas'ûd said: "The Messenger of Allâh ﷺ said: 'A man should not be led in prayer in his place of authority, and no one should sit in his place of honor except with his permission.'" (*Saḥîḥ*)

٧٨٤ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ التَّيْمِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَوْسِ بْنِ ضَمْعَجٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يُؤَمُّ الرَّجُلُ فِي سُلْطَانِهِ وَلَا يُجْلَسُ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ».

تخريج: [صحيح] تقدم، ح: ٧٨١، وهو في الكبرىٰ، ح: ٨٥٨.

Chapter 7. When A Man From The People Comes Forward (To Lead The Prayer) And Then The Ruler Comes – Should He Step Back?

(المعجم ٧) - إِذَا تَقَدَّمَ الرَّجُلُ مِنَ الرَّعِيَّةِ ثُمَّ جَاءَ الْوَالِي هَلْ يَتَأَخَّرُ (التحفة ١٩٩)

785. It was narrated from Sahl bin Sa'd that the Messenger of Allâh ﷺ heard that there was a dispute among Banu 'Amr bin 'Awf, so he went to them with some other people to reconcile between them. The Messenger of Allâh ﷺ was delayed there, and the time for *Ẓuhr* came. Bilâl came to Abû Bakr and said to him: "The Messenger of Allâh ﷺ has been delayed (there) and the time for prayer has come, will you lead the people in prayer?" Abû Bakr said:

٧٨٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَعْقُوبُ - وَهُوَابْنُ عَبْدِ الرَّحْمٰنِ - عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَسُولَ اللهِ ﷺ بَلَغَهُ أَنَّ بَنِي عَمْرِو بْنِ عَوْفٍ كَانَ بَيْنَهُمْ شَيْءٌ، فَخَرَجَ رَسُولُ اللهِ ﷺ لِيُصْلِحَ بَيْنَهُمْ فِي أُنَاسٍ مَعَهُ، فَحُبِسَ رَسُولُ اللهِ ﷺ، فَحَانَتِ الْأُولَى، فَجَاءَ بِلَالٌ إِلَى أَبِي بَكْرٍ! فَقَالَ: يَا أَبَا بَكْرٍ! إِنَّ رَسُولَ اللهِ ﷺ قَدْ حُبِسَ وَقَدْ حَانَتِ الصَّلَاةُ، فَهَلْ لَكَ أَنْ تَؤُمَّ النَّاسَ!

'Yes, if you wish.' Bilâl said the *Iqâmah* and Abû Bakr went forward and said the *Takbîr* for the people.[1] Then the Messenger of Allâh ﷺ came, passing through the rows (of praying people) and stood in the (first) row and the people started clapping. Abû Bakr would never glance sideways in his prayer but when the people clapped so much he looked back and (saw) the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ gestured to him to carry on praying. Abû Bakr raised his hands praising Allâh the Mighty and Sublime, and retreated till he reached the (first) row. Then the Messenger of Allâh ﷺ went forward and led the people in the prayer. When he completed the prayer he turned to face the people and said: 'O people, why did you start clapping when something unusual happened to you in the prayer? Clapping is only for women. So whoever among you comes across something in the prayer should say: '*Subḥân Allâh*' for there is none who will not turn round when they hear him saying *Subḥân Allâh*. O Abû Bakr! What prevented you from leading the people in the prayer when I gestured to you to do so?' Abû Bakr replied: 'It is not fitting for the son of Abû Quḥâfah to lead the prayer in the presence of the Messenger of Allâh ﷺ.'" (*Saḥîḥ*)

قَالَ: نَعَمْ إِنْ شِئْتَ، فَأَقَامَ بِلَالٌ وَتَقَدَّمَ أَبُو بَكْرٍ فَكَبَّرَ بِالنَّاسِ، وَجَاءَ رَسُولُ اللهِ ﷺ يَمْشِي فِي الصُّفُوفِ حَتَّى قَامَ فِي الصَّفِّ، وَأَخَذَ النَّاسُ فِي التَّصْفِيقِ، وَكَانَ أَبُو بَكْرٍ لَا يَلْتَفِتُ فِي صَلَاتِهِ، فَلَمَّا أَكْثَرَ النَّاسُ الْتَفَتَ، فَإِذَا رَسُولُ اللهِ ﷺ فَأَشَارَ إِلَيْهِ رَسُولُ اللهِ ﷺ يَأْمُرُهُ أَنْ يُصَلِّيَ فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ فَحَمِدَ اللهَ عَزَّ وَجَلَّ وَرَجَعَ الْقَهْقَرَى وَرَاءَهُ حَتَّى قَامَ فِي الصَّفِّ، فَتَقَدَّمَ رَسُولُ اللهِ ﷺ فَصَلَّى بِالنَّاسِ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ: «يَا أَيُّهَا النَّاسُ! مَا لَكُمْ حِينَ نَابَكُمْ شَيْءٌ فِي الصَّلَاةِ أَخَذْتُمْ فِي التَّصْفِيقِ، إِنَّمَا التَّصْفِيقُ لِلنِّسَاءِ، مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيَقُلْ سُبْحَانَ اللهِ، فَإِنَّهُ لَا يَسْمَعُهُ أَحَدٌ حِينَ يَقُولُ: سُبْحَانَ اللهِ إِلَّا الْتَفَتَ إِلَيْهِ، يَا أَبَا بَكْرٍ! مَا مَنَعَكَ أَنْ تُصَلِّيَ لِلنَّاسِ حِينَ أَشَرْتُ إِلَيْكَ؟». قَالَ أَبو بَكْرٍ: ما كَانَ يَنبغِي لِابْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ.

تخريج: أخرجه البخاري، السهو، باب الإشارة في الصلوٰة، ح:١٢٣٤، ومسلم، الصلوٰة، باب تقديم الجماعة من يصلي بهم . . . الخ، ح:٤٢١/١٠٣ عن قتيبة به، وهو في الكبرٰى، ح:٨٥٩.

[1] That is, he started the prayer for the congregation.

Comments:

1. Allâh's Messenger ﷺ beckoning Abû Bakr As-Siddiq ؓ to continue with the prayer was due to ennoblement and honor. It was not a command, because in that case, his withdrawing himself would not have been permissible. Abû Bakr As-Siddiq's ؓ raising his hands and praising and extolling Allâh and withdrawing himself corroborates this interpretation.
2. What happens when, in the absence of a prayer-leader (an established *Imâm*), another person leads the prayer, after which the reqular prayer-leader arrives? Should he withdraw himself? Some scholars have given a choice, but the Malikites consider it specific with the Prophet ﷺ, and this appears to be authentic. Without any dire necessity, advancement or postponement in the matter of prayer is not adequate. Allâh's Messenger's ﷺ action is something entirely different.

Chapter 8. The Prayer Of An *Imâm* Behind A Man Of His People

(المعجم ٨) - صَلَاةُ الإِمَامِ خَلْفَ رَجُلٍ مِنْ رَعِيَّتِهِ (التحفة ٢٠٠)

786. It was narrated that Anas said: "In the last prayer that the Messenger of Allâh ﷺ prayed with the people, he prayed wrapped up in a single garment, behind Abû Bakr." (*Sahîh*)

٧٨٦ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: آخِرُ صَلَاةٍ صَلَّاهَا رَسُولُ اللهِ ﷺ مَعَ الْقَوْمِ صَلَّى فِي ثَوْبٍ وَاحِدٍ مُتَوَشِّحًا خَلْفَ أَبِي بَكْرٍ.

تخريج: [صحيح] أخرجه أحمد: ٣/ ١٥٩ من حديث إسماعيل بن جعفر به، وهو في الكبرٰى، ح: ٨٦٠، وأشار إليه الترمذي، ح: ٣٦٣، وله علة في مسند أحمد: ٣/ ٢٤٣، وللحديث شواهد كثيرة عند الترمذي وغيره، وقال الترمذي: "حسن صحيح"، وانظر الحديث الآتي.

787. It was narrated from 'Âishah that Abû Bakr led the people in prayer and the Messenger of Allâh ﷺ was in the row. (*Sahîh*)

٧٨٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا بَكْرُ بْنُ عِيسَى - صَاحِبُ الْبُصْرِيِّ - قَالَ: سَمِعْتُ شُعْبَةَ يَذْكُرُ عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ: أَنَّ أَبَا بَكْرٍ صَلَّى لِلنَّاسِ وَرَسُولُ اللهِ ﷺ فِي الصَّفِّ.

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلٰوة، باب منه، ح: ٣٦٢ من حديث شعبة به، وقال الترمذي: "حسن صحيح غريب"، وهو في الكبرٰى، ح: ٨٦١.

Chapter 9. A Visitor Leading The Prayer

(المعجم ٩) - إِمَامَةُ الزَّائِرِ (التحفة ٢٠١)

788. It was narrated that Mâlik bin Al-Ḥuwairith said: "I heard the Messenger of Allâh ﷺ say: 'When any one of you visits some people, he should not lead them in prayer.'"[1] (*Ḥasan*)

٧٨٨ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ أَبَانَ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا بُدَيْلُ بْنُ مَيْسَرَةَ قَالَ: حَدَّثَنَا أَبُو عَطِيَّةَ مَوْلًى لَنَا عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا زَارَ أَحَدُكُمْ قَوْمًا، فَلَا يُصَلِّيَنَّ بِهِمْ».

تخريج: [حسن] أخرجه أبوداود، الصلٰوة، باب إمامة الزائر، ح:٥٩٦، والترمذي، الصلٰوة، باب ماجاء فيمن زار قومًا لا يصلي بهم، ح:٣٥٦ من حديث أبان بن يزيد به، وقال الترمذي: "حسن صحيح"، وهو في الكبرٰى، ح:٨٦٢، وله شواهد ذكرت بعضها في نيل المقصود، ق:١/ ٢١١ .

Chapter 10. A Blind Man Leading The Prayer

(المعجم ١٠) - إِمَامَةُ الْأَعْمَى (التحفة ٢٠٢)

789. It was narrated from Maḥmûd bin Ar-Rabî' that 'Itbân bin Mâlik used to lead his people in prayer, and he was blind. He said to the Messenger of Allâh ﷺ: "Sometimes it is dark or rainy or there is a flood, and I am a blind man; O Messenger of Allâh, (come and) pray in a place in my house that I may take as a prayer-place." He said: "Where would you like me to pray for you?" He showed him a place in his house, and the Messenger of Allâh ﷺ prayed there. (*Ṣaḥîḥ*)

٧٨٩ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ ح قَالَ: وَحَدَّثَنَا الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ مَحْمُودِ ابْنِ الرَّبِيعِ: أَنَّ عِتْبَانَ بْنَ مَالِكٍ: كَانَ يَؤُمُّ قَوْمَهُ وَهُوَ أَعْمَى، وَأَنَّهُ قَالَ لِرَسُولِ اللهِ ﷺ: إِنَّهَا تَكُونُ الظُّلْمَةُ وَالْمَطَرُ والسَّيْلُ وَأَنَا رَجُلٌ ضَرِيرُ الْبَصَرِ، فَصَلِّ يَا رَسُولَ اللهِ! فِي بَيْتِي مَكَانًا أَتَّخِذُهُ مُصَلًّى فَجَاءَ رَسُولُ اللهِ ﷺ فَقَالَ: «أَيْنَ تُحِبُّ أَنْ

[1] See No. 356 of At-Tirmidhî

أُصَلِّيَ لَكَ؟» فَأَشَارَ إِلَى مَكَانٍ مِنَ الْبَيْتِ، فَصَلَّى فِيهِ رَسُولُ اللهِ ﷺ.

تخريج: أخرجه البخاري، الأذان، باب الرخصة في المطر والعلة أن يصلي في رحله، ح:٦٦٧، ومسلم، الإيمان، باب الدليل على أن من مات على التوحيد دخل الجنة قطعًا، ح:٣٣ من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ١٧٢، والكبرىٰ، ح:٨٦٣.

Comments:

There is a difference of opinion in the prayer-leadership of a blind person. Some scholars say it is undesirable because he cannot protect himself from impurities. Some have stated contrary to this; the blind man's prayer-leadership is superior because, due to his being unsighted, his attentiveness and humility would be greater. But both these statements are based entirely on opinion. The right thing is that a blind man's prayer-leadership is permissible. It is neither superior nor forbidden. Ibn Umm Maktum was a blind man and Allâh's Messenger ﷺ made him in charge of Madinah in his absence a total of thirteen times. There is no doubt that, as leader, he led the people in prayer.

Chapter 11. A Boy Leading The Prayer Before Reaching Puberty

(المعجم ١١) - إِمَامَةُ الْغُلَامِ قَبْلَ أَنْ يَحْتَلِمَ (التحفة ٢٠٣)

790. 'Amr bin Salamah Al-Jarmî said: "Riders used to pass by us and we would learn the Qur'ân from them. My father came to the Prophet ﷺ and he said: 'Let the one of you who knows most Qur'ân lead you in prayer.' My father came and said that the Messenger of Allâh ﷺ had said: 'Let the one of you who knows most Qur'ân lead you in prayer.' They looked and found that I was the one who knew most Qur'ân, so I used to lead them in prayer when I was eight years old." (*Ṣaḥîḥ*)

٧٩٠ - أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ الْمَسْرُوقِيُّ قال: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سُفْيَانَ، عَنْ أَيُّوبَ قَالَ: حَدَّثَنِي عَمْرُو بْنُ سَلِمَةَ الْجَرْمِيُّ قَالَ: كَانَ يَمُرُّ عَلَيْنَا الرُّكْبَانُ فَنَتَعَلَّمُ مِنْهُمُ الْقُرْآنَ فَأَتَى أَبِي النَّبِيَّ ﷺ فَقَالَ: «لِيَؤُمَّكُمْ أَكْثَرُكُمْ قُرْآنًا». فَجَاءَ أَبِي فَقَالَ إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «لِيَؤُمَّكُمْ أَكْثَرُكُمْ قُرْآنًا». فَنَظَرُوا فَكُنْتُ أَكْثَرَهُمْ قُرْآنًا فَكُنْتُ أَؤُمُّهُمْ وَأَنَا ابْنُ ثَمَانِ سِنِينَ.

تخريج: [صحيح] تقدم، ح:٦٣٧، وهو في الكبرىٰ، ح:٨٦٤ .

Comments:

We learn here that, if a young boy is well-mannered and is well-versed in the recitation of the Qur'ân, he can lead people in prayer.

Chapter 12. The People Standing When They See The *Imâm*

(المعجم ١٢) - قِيَامُ النَّاسِ إِذَا رَأَوا الإِمَامَ (التحفة ٢٠٤)

791. It was narrated from 'Abdullâh bin Abî Qatâdah that his father said: "The Messenger of Allâh ﷺ said: 'When the call to prayer is given, do not stand up until you see me.'" (*Ṣaḥîḥ*)

٧٩١ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللهِ وَحَجَّاجِ بْنِ أَبِي عُثْمَانَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا نُودِيَ لِلصَّلَاةِ فَلَا تَقُومُوا حَتَّى تَرَوْنِي».

تخريج: [صحيح] تقدم، ح:٦٨٨، وهو في الكبرٰى، ح:٨٦٥.

Comments:

See No. 688.

Chapter 13. If Something Comes Upon The *Imâm* After The *Iqâmah* Has Been Said

(المعجم ١٣) - الإِمَامُ تَعْرِضُ لَهُ الحَاجَةُ بَعْدَ الإِقَامَةِ (التحفة ٢٠٥)

792. It was narrated that Anas said: "The *Iqâmah* for prayer was said, and the Messenger of Allâh ﷺ was conversing privately with a man, and did not commence the prayer until the people slept." (*Ṣaḥîḥ*)

٧٩٢ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: أُقِيمَتِ الصَّلَاةُ وَرَسُولُ اللهِ ﷺ نَجِيٌّ لِرَجُلٍ، فَمَا قَامَ إِلَى الصَّلَاةِ حَتَّى نَامَ الْقَوْمُ.

تخريج: أخرجه مسلم، الحيض، باب الدليل علٰى أن نوم الجالس لا ينقض الوضوء، ح:٣٧٦ من حديث إسماعيل ابن علية، والبخاري، الاستئذان، باب طول النجوى، ح:٦٢٩٢ من حديث عبدالعزيز بن صهيب به، وهو في الكبرٰى، ح:٨٦٦ .

Comments:

Conversation with this man was about some significant matter. Hence, if a need arises an interval could occur between the call of the commencement of the prayer and *Takbiratul Ihrâm* - the *Takbir* which begins the prayer (proclaiming the Supreme Greatness of Allâh by saying "*Allâhu Akbar*!").

Chapter 14. After Standing In The Place Where He Prays, The *Imâm* Remembers That He Is Not In A State Of Purity

(المعجم ١٤) - الإِمَامُ يَذْكُرُ بَعْدَ قِيَامِهِ فِي مُصَلَّاهُ أَنَّهُ عَلَى غَيْرِ طَهَارَةٍ (التحفة ٢٠٦)

793. It was narrated that Abû Hurairah said: "The *Iqâmah* for prayer was said and the people stood in rows, and the Messenger of Allâh ﷺ came out. Then when he stood in the place where he prayed, he remembered that he had not performed *Ghusl*. He said to the people: 'Stay where you are.' Then he went back to his house, then he came out with his head dripping with water. He performed *Ghusl* while we were standing in our rows." (*Sahîh*)

٧٩٣ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، وَالْوَلِيدُ، عَنِ الأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُقِيمَتِ الصَّلَاةُ فَصَفَّ النَّاسُ صُفُوفَهُمْ وَخَرَجَ رَسُولُ اللهِ ﷺ حَتَّى إِذَا قَامَ فِي مُصَلَّاهُ ذَكَرَ أَنَّهُ لَمْ يَغْتَسِلْ، فَقَالَ لِلنَّاسِ: «مَكَانَكُمْ». ثُمَّ رَجَعَ إِلَى بَيْتِهِ فَخَرَجَ عَلَيْنَا يَنْطِفُ رَأْسُهُ، فَاغْتَسَلَ وَنَحْنُ صُفُوفٌ.

تخريج: أخرجه مسلم، المساجد، باب متى يقوم الناس للصلوة؟، ح:٦٠٥/١٥٨ من حديث الوليد بن مسلم، والبخاري، الأذان، باب: إذا قال الإمام: مكانكم، حتى نرجع، انتظروه، ح:٦٤٠ من حديث الأوزاعي به، وهو في الكبرى، ح:٨٦٧ .

Comments:

This sort of an incident might occur once in a while. It is not necessary that the prayer-leaders in the present day proceed to take a bath, keeping people standing and waiting in rows. But suppose a prayer-leader's followers are willing to wait for him or if they find no one else worthy to lead them in prayer, one may adopt the above-mentioned option.

Chapter 15. The *Imâm* Appointing Someone Else To Lead The Prayers In His Absence

(المعجم ١٥) - اسْتِخْلَافُ الإِمَامِ إِذَا غَابَ (التحفة ٢٠٧)

794. Sahl bin Sa'd said: "There was some fighting among Banu 'Amr bin 'Awf, and news of that reached the Prophet ﷺ. He prayed *Zuhr*, then he went to them to

٧٩٤ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدَةَ عَنْ حَمَّادِ ابْنِ زَيْدٍ ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا قَالَ: حَدَّثَنَا أَبُو حَازِمٍ: قَالَ سَهْلُ بْنُ سَعْدٍ: كَانَ قِتَالٌ بَيْنَ بَنِي عَمْرِو بْنِ عَوْفٍ، فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ

reconcile between them. Then he said to Bilâl: 'O Bilâl, if the time for *'Asr* comes and I have not come back, then tell Abû Bakr to lead the people in prayer.' When the time (for *'Asr*) came, Bilâl called the *Adhân*, then the *Iqâmah*, then he said to Abû Bakr: 'Go forward. So Abû Bakr went forward and started to pray. Then the Messenger of Allâh ﷺ came and started passing through the rows of people until he stood behind Abû Bakr, and the people clapped. Abû Bakr was such that whenever he started praying, he would never glance sideways, but when he noticed that the clapping persisted he turned around. The Messenger of Allâh ﷺ gestured to him to carry on praying. Abû Bakr praised Allâh the Mighty and Sublime for the Messenger of Allâh ﷺ having told him to continue. Then Abû Bakr moved backward on his heels, and when the Messenger of Allâh ﷺ saw that, he came forward and led the people in prayer. When he completed the prayer he said: 'O Abû Bakr, when I gestured to you, what kept you from continuing (to lead the people)?' He said: 'It does not befit the son of Abû Quḥâfah to lead the Messenger of Allâh ﷺ in prayer.' And he (the Prophet ﷺ) said to the people: 'If you notice something (during the prayer), men should say *Subḥân Allâh* and women should clap.'" (*Ṣaḥîḥ*)

فَصَلَّى الظُّهْرَ ثُمَّ أَتَاهُمْ لِيُصْلِحَ بَيْنَهُمْ، ثُمَّ قَالَ لِبِلَالٍ: «يَا بِلَالُ! إِذَا حَضَرَ الْعَصْرُ وَلَمْ آتِ فَمُرْ أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». فَلَمَّا حَضَرَتْ أَذَّنَ بِلَالٌ ثُمَّ أَقَامَ، فَقَالَ لِأَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُ: تَقَدَّمْ، فَتَقَدَّمَ أَبُو بَكْرٍ فَدَخَلَ فِي الصَّلَاةِ، ثُمَّ جَاءَ رَسُولُ اللهِ ﷺ فَجَعَلَ يَشُقُّ النَّاسَ حَتَّى قَامَ خَلْفَ أَبِي بَكْرٍ، وَصَفَّحَ الْقَوْمُ، وَكَانَ أَبُو بَكْرٍ إِذَا دخَلَ فِي الصَّلَاةِ لَمْ يَلْتَفِتْ، فَلَمَّا رَأَى أَبُو بَكْرٍ التَّصْفِيحَ لَا يُمْسَكُ عَنْهُ الْتَفَتَ، فَأَوْمَأَ إِلَيْهِ رَسُولُ اللهِ ﷺ بِيَدِهِ فَحَمِدَ اللهَ عَزَّ وَجَلَّ عَلَى قَوْلِ رَسُولِ اللهِ ﷺ لَهُ: «امْضِهْ» ثُمَّ مَشَى أَبُو بَكْرٍ الْقَهْقَرَى عَلَى عَقِبَيْهِ فَتَأَخَّرَ، فَلَمَّا رَأَى ذَلِكَ رَسُولُ اللهِ ﷺ تَقَدَّمَ فَصَلَّى بِالنَّاسِ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ: «يَا أَبَا بَكْرٍ! مَا مَنَعَكَ إِذَا أَوْمَأْتُ إِلَيْكَ أَنْ لَا تَكُونَ مَضَيْتَ؟» فَقَالَ: لَمْ يَكُنْ لِابْنِ أَبِي قُحَافَةَ أَنْ يَؤُمَّ رَسُولَ اللهِ ﷺ، وَقَالَ لِلنَّاسِ: «إِذَا نَابَكُمْ شَيْءٌ فَلْيُسَبِّحِ الرِّجَالُ وَلْيُصَفِّحِ النِّسَاءُ».

تخريج: أخرجه البخاري، الأحكام، باب الإمام يأتي قومًا فيصلح بينهم، ح:٧١٩٠ من حديث حماد بن زيد به نحو المعنٰى، وهو في الكبرٰى، ح:٨٦٨.

Comments:

A solitary person should not glance around during the prayer. But the prayer-leader should also remain attentive toward his followers. Likewise, the followers should also remain attentive toward the prayer-leader, so that the congregational prayer might be performed in its true sense. For further details, see Hadîth 785.

Chapter 16. Following The *Imâm* In Prayer

(المعجم ١٦) - الِائْتِمَامُ بِالْإِمَامِ
(التحفة ٢٠٨)

795. It was narrated from Anas that the Messenger of Allâh ﷺ fell from a horse onto his right side. They came to visit him and the time for prayer came. When the prayer was over he said: "The *Imâm* is appointed to be followed. When he bows, then bow, when he stands up, then stand up, when he prostrates, then prostrate, and when he says *Sami' Allâhu liman hamidah* (Allâh hears the one who praises Him), then say, *Rabbanâ lakal-hamd* (Our Lord, to You be the praise)." (*Sahîh*)

٧٩٥ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ سَقَطَ مِنْ فَرَسٍ عَلَى شِقِّهِ الْأَيْمَنِ فَدَخَلُوا عَلَيْهِ يَعُودُونَهُ، فَحَضَرَتِ الصَّلَاةُ، فَلَمَّا قَضَى الصَّلَاةَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ فَقُولُوا: رَبَّنَا لَكَ الْحَمْدُ».

تخريج: أخرجه البخاري، الأذان، باب يهوي بالتكبير حين يسجد، ح:٨٠٥، ومسلم، الصلوٰة، باب ائتمام المأموم بالإمام، ح:٤١١ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٨٦٩.

Chapter 17. Following Those Who Are Following The *Imâm*

(المعجم ١٧) - الِائْتِمَامُ بِمَنْ يَأْتَمُّ بِالْإِمَامِ
(التحفة ٢٠٩)

796. It was narrated from Abû Sa'eed that the Messenger of Allâh ﷺ saw that his Companions tended to stand in the rear, so he said: "Come forward and follow me, and let those who are behind you

٧٩٦ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ جَعْفَرِ بْنِ حَيَّانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ:

follow your lead. If people continue to lag behind, Allâh, the Mighty and Sublime, will put them back." (*Ṣaḥîḥ*)

أَنَّ النَّبِيَّ ﷺ رَأَى فِي أَصْحَابِهِ تَأَخُّرًا فَقَالَ: «تَقَدَّمُوا فَأْتَمُّوا بِي وَلْيَأْتَمَّ بِكُمْ مَنْ بَعْدَكُمْ، وَلَا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخِّرَهُمُ اللهُ عَزَّ وَجَلَّ».

تخريج: أخرجه مسلم، الصلوٰة، باب تسوية الصفوف وإقامتها وفضل الأول فالأول منها . . . الخ، ح:٤٣٨ من حديث جعفر بن حبان به، وهو في الكبرٰى، ح:٨٧٠.

Comments:

The front-most group of worshippers should follow the prayer-leader by observing and listening to him; and the second group should follow him by observing the first group; in this way, till the last row or group of worshippers, the *Imâm* should be followed. If the prayer-leader is followed by listening to his voice only, it often leads to premature movements ahead of the prayer-leader, which is certainly not acceptable, never mind disorderly.

797. (Another chain) from Abû Naḍrah (from Abû Sa'eed) with similar narration. (*Ṣaḥîḥ*)

٧٩٧ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، نَحْوَهُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٨٧١، وأخرجه مسلم، ح:٤٣٨ من حديث الجريري به.

798. It was narrated from 'Âishah, may Allâh be pleased with her, that the Messenger of Allâh ﷺ told Abû Bakr to lead the people in prayer. She said: "The Prophet ﷺ was in front of Abû Bakr and he prayed sitting down, and Abû Bakr was leading the people in prayer, and the people were behind Abû Bakr." (*Ṣaḥîḥ*)

٧٩٨ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنِي أَبُو دَاوُدَ: أَخْبَرَنَا شُعْبَةُ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ قَالَ: سَمِعْتُ عُبَيْدَ اللهِ بْنَ عَبْدِ اللهِ يُحَدِّثُ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ، قَالَتْ: وَكَانَ النَّبِيُّ ﷺ بَيْنَ يَدَيْ أَبِي بَكْرٍ، فَصَلَّى قَاعِدًا وَأَبُو بَكْرٍ يُصَلِّي بِالنَّاسِ، وَالنَّاسُ خَلْفَ أَبِي بَكْرٍ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٨٧٢، والحديث متفق عليه، البخاري، ح:٦٨٧، ومسلم، ح:٤١٨ من حديث موسى به، انظر الحديث الآتي:(٨٣٥).

799. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ led us in *Zuhr* prayer and Abû Bakr was behind him. When the Messenger of Allâh ﷺ said the *Takbîr*, Abû Bakr said the *Takbîr* so that the people could hear." (*Sahîh*)

٧٩٩ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى - يَعْنِي ابْنَ يَحْيَى - قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ حُمَيْدٍ الرُّوَاسِيُّ عَنْ أَبِيهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ الظُّهْرَ وَأَبُو بَكْرٍ خَلْفَهُ، فَإِذَا كَبَّرَ رَسُولُ اللهِ ﷺ كَبَّرَ أَبُو بَكْرٍ يُسْمِعُنَا.

تخريج: أخرجه مسلم، الصلوٰة، باب ائتمام المأموم بالإمام، ح:٤١٣/ ٨٥ عن يحيىٰ بن يحيىٰ التميمي الحنظلي النيسابوري به، وهو في الكبرىٰ، ح:٨٧٣.

Chapter 18. Where The *Imâm* Should Stand When There Are Three, And The Discrepancy Regarding That

(المعجم ١٨) - مَوْقِفُ الْإِمَامِ إِذَا كَانُوا ثَلَاثَةً وَالِاخْتِلَافُ فِي ذَٰلِكَ (التحفة ٢١٠)

800. It was narrated that Al-Aswad and 'Alqamah said: "We entered upon 'Abdullâh at midday and he said: 'There will be rulers who would be distracted from praying on time, so pray on time.' Then he stood up and prayed between him and I, and said: 'This is what I saw the Messenger of Allâh ﷺ do.'" (*Hasan*)

٨٠٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْكُوفِيُّ عَنْ مُحَمَّدِ بْنِ فُضَيْلٍ، عَنْ هَارُونَ بْنِ عَنْتَرَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْأَسْوَدِ، عَنِ الْأَسْوَدِ وَ عَلْقَمَةَ قَالَا: دَخَلْنَا عَلَى عَبْدِ اللهِ نِصْفَ النَّهَارِ فَقَالَ: [إِنَّهُ] سَيَكُونُ أُمَرَاءُ يَشْتَغِلُونَ عَنْ وَقْتِ الصَّلَاةِ فَصَلُّوا لِوَقْتِهَا، ثُمَّ قَامَ فَصَلَّى بَيْنِي وَبَيْنَهُ فَقَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللهِ ﷺ فَعَلَ.

تخريج: [إسناده حسن] أخرجه أبوداود، الصلوٰة، باب إذا كانوا ثلاثةً كيف يقومون، ح:٦١٣ من حديث محمد بن فضيل به، وهو في الكبرىٰ، ح:٨٧٤.

Comments:

This narration is contrary to a large number of authentic narrations in which there is mention of two prayer-followers standing behind the prayer-leader. Some scholars hold that this narration indicates permissibility; others say it is abrogated. Some others say it is authentic as an action of Ibn Mas'ûd, but should not be attributed to the Prophet ﷺ. The first opinion appears to be more plausible than the others. And Allâh knows best.

801. Buraidah bin Sufyân bin Farwah Al-Aslamî narrated that a slave of his grandfather who was called Mas'ûd said: "The Messenger of Allâh ﷺ and Abû Bakr passed by me and Abû Bakr said to me: 'O Mas'ûd, go to Abû Tamîm' – meaning the man from whom he had been freed – 'and tell him to give us a camel so that we could ride, and let him send us some food and a guide to show us the way.' So I went to my former master and told him the same, and he sent with me a camel and vessels of milk, and I brought them via a secret route. Then the time for prayer came and the Messenger of Allâh ﷺ stood up and prayed, and Abû Bakr stood to his right. I had come to know about Islam and I was with them, so I came and stood behind them. So the Messenger of Allâh ﷺ pushed Abû Bakr on the chest (to make him move backward) and we stood behind him."

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: (This) Buraidah is not a reliable narrator of *Ḥadîth*. (*Ḍa'îf*)

٨٠١ - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنَا أَفْلَحُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا بُرَيْدَةُ بْنُ سُفْيَانَ بْنِ فَرْوَةَ الْأَسْلَمِيُّ عَنْ غُلَامٍ لِجَدِّهِ يُقَالُ لَهُ مَسْعُودٌ فَقَالَ: مَرَّ بِي رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ فَقَالَ لِي أَبُو بَكْرٍ: يَا مَسْعُودُ! ائْتِ أَبَا تَمِيمٍ - يَعْنِي مَوْلَاهُ - فَقُلْ لَهُ: يَحْمِلُنَا عَلَى بَعِيرٍ وَيَبْعَثْ إِلَيْنَا بِزَادٍ وَدَلِيلٍ يَدُلُّنَا، فَجِئْتُ إِلَى مَوْلَايَ فَأَخْبَرْتُهُ، فَبَعَثَ مَعِي بِبَعِيرٍ وَوَطْبٍ مِنْ لَبَنٍ، فَجَعَلْتُ آخُذُ بِهِمْ فِي إِخْفَاءِ الطَّرِيقِ، وَحَضَرَتِ الصَّلَاةُ فَقَامَ رَسُولُ اللهِ ﷺ يُصَلِّي وَقَامَ أَبُو بَكْرٍ عَنْ يَمِينِهِ وَقَدْ عَرَفْتُ الْإِسْلَامَ وَأَنَا مَعَهُمَا، فَجِئْتُ فَقُمْتُ خَلْفَهُمَا فَدَفَعَ رَسُولُ اللهِ ﷺ فِي صَدْرِ أَبِي بَكْرٍ فَقُمْنَا خَلْفَهُ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: بُرَيْدَةُ هٰذَا لَيْسَ بِالْقَوِيِّ فِي الْحَدِيثِ.

تخريج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ٢٠/ ٣٣٠، ٣٣١، ح: ٧٨٤ من حديث زيد بن الحباب به، وهو في الكبرٰى، ح: ٨٧٥ * بريدة ضعفه الجمهور، وأما صلٰوة الرجلين خلف الإمام، دون أن يكونا حذاءه فصحيح كما في صحيح مسلم، الزهد، باب حديث جابر الطويل قصة أبي اليسر، ح: ٣٠١٠/ ٧٤.

Comments:

We learn here that if there are two followers, they should stand behind the prayer-leader and not on his right and left.

Chapter 19. When Three Men And One Woman Pray Together

(المعجم ١٩) - إِذَا كَانُوا ثَلَاثَةً وَامْرَأَةً (التحفة ٢١١)

802. It was narrated from Anas bin Mâlik, that his grandmother Mulaikah invited the Messenger of Allâh ﷺ to come and eat some food that she had prepared for him. Then he said: "Get up and I will lead you in prayer." Anas said: "So I got up and brought a reed mat of ours that had turned black from long use, and sprinkled some water on it. The Messenger of Allâh ﷺ stood and the orphan and I stood in a row behind him, and the old woman stood behind us, and he led us in praying two *Rak'ahs*, then he left." (*Ṣaḥîḥ*)

٨٠٢ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللهِ ﷺ لِطَعَامٍ قَدْ صَنَعَتْهُ لَهُ فَأَكَلَ مِنْهُ، ثُمَّ قَالَ: «قُومُوا فَأُصَلِّي لَكُمْ». قَالَ أَنَسٌ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدِ اسْوَدَّ مِنْ طُولِ مَا لُبِسَ فَنَضَحْتُهُ بِمَاءٍ، فَقَامَ رَسُولُ اللهِ ﷺ وَصَفَفْتُ أَنَا وَالْيَتِيمُ خَلْفَهُ وَالْعَجُوزُ مِنْ وَرَائِنَا، فَصَلَّى لَنَا رَكْعَتَيْنِ ثُمَّ انْصَرَفَ.

تخريج: أخرجه البخاري، الصلوة، باب الصلوة على الحصير، ح: ٣٨٠، ومسلم، المساجد، باب جواز الجماعة في النافلة ... الخ، ح: ٦٥٨ من حديث مالك به، وهو في الموطأ (يحيى): ١/١٥٣، والكبرى، ح: ٨٧٦.

Comments:

This is because a woman may not pray in congregation standing beside men, even if they are her unmarriageable kin (close male relatives, such as her brother or father). This is why the honorable grandmother Mulaikah stood apart.

Chapter 20. When There Are Two Men And Two Women

(المعجم ٢٠) - إِذَا كَانُوا رَجُلَيْنِ وَامْرَأَتَيْنِ (التحفة ٢١٢)

803. It was narrated that Anas said: "The Messenger of Allâh ﷺ entered upon us and the only people present were myself, my mother, the orphan and Umm Ḥarâm, my maternal aunt. He said: 'Stand up and I will lead you in prayer.' It was not the time for a

٨٠٣ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: دَخَلَ عَلَيْنَا رَسُولُ اللهِ ﷺ وَمَا هُوَ إِلَّا أَنَا وَأُمِّي وَالْيَتِيمُ وَأُمُّ حَرَامٍ خَالَتِي، فَقَالَ: «قُومُوا

(prescribed) prayer. And he led us in prayer." (*Saḥîḥ*)

فَلِأُصَلِّيَ بِكُمْ»، قَالَ: فِي غَيْرِ وَقْتِ صَلَاةٍ، قَالَ: فَصَلَّى بِنَا.

تخريج: أخرجه مسلم، ح: ٦٦٠، وانظر الحديث السابق من حديث سليمان بن المغيرة به، وهو في الكبرٰى، ح: ٨٧٧.

804. It was narrated from Anas that he and the Messenger of Allâh ﷺ and his mother, and his maternal aunt (were together). The Messenger of Allâh ﷺ prayed, and he told Anas to stand on his right and his mother and maternal aunt behind them. (*Saḥîḥ*)

٨٠٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَبْدَ اللهِ ابْنَ مُخْتَارٍ يُحَدِّثُ عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسٍ: أَنَّهُ كَانَ هُوَ وَرَسُولُ اللهِ ﷺ وَأُمُّهُ وَخَالَتُهُ، فَصَلَّى رَسُولُ اللهِ ﷺ، فَجَعَلَ أَنَسًا عَنْ يَمِينِهِ وَأُمَّهُ وَخَالَتَهُ خَلْفَهُمَا.

تخريج: أخرجه مسلم، ح: ٦٦٠، وانظر الحديث السابق من حديث محمد بن جعفر به، وهو في الكبرٰى، ح: ٨٧٨.

Comments:

Since besides the prayer-leader there was only one male follower, he was made to stand alongside him, while the two women were made to stand behind in a row. That is because, under any circumstances, women may not stand alongside men in congregational prayer.

Chapter 21. Where The *Imâm* Should Stand When There Is A Boy And A Woman With Him

(المعجم ٢١) - مَوْقِفُ الإِمَامِ إِذَا كَانَ مَعَهُ صَبِيٌّ وَامْرَأَةٌ (التحفة ٢١٣)

805. It was narrated that Ibn 'Abbâs said: "I prayed beside the Prophet ﷺ and 'Âishah was behind us praying with us, and I was beside the Prophet ﷺ praying with him." (*Saḥîḥ*)

٨٠٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنَا زِيَادٌ أَنَّ قَزَعَةَ مَوْلًى لِعَبْدِ قَيْسٍ أَخْبَرَهُ أَنَّهُ سَمِعَ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: صَلَّيْتُ إِلَى جَنْبِ النَّبِيِّ ﷺ وَعَائِشَةُ خَلْفَنَا تُصَلِّي مَعَنَا، وَأَنَا إِلَى جَنْبِ النَّبِيِّ ﷺ أُصَلِّي مَعَهُ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١/ ٣٠٢ عن حجاج بن محمد به، وهو في الكبرٰى، ح: ٩١٥، وصححه ابن خزيمة: ٣/ ١٨، ١٩، ح: ١٥٣٧، وابن حبان (موارد)، ح: ٤٠٦، وله شواهد من حديث أنس رضي الله عنه * زياد هو ابن سعد، وشيخه ثقة.

Comments:

'Âishah ﷺ, despite her being the Prophet's ﷺ wife, did not stand alongside him because women and men cannot stand together side by side in congregational prayer, regardless of what their relationship is to one another.

806. It was narrated that Anas said: "The Messenger of Allâh ﷺ led me and a woman from my family in prayer. He made me to stand on his right and the woman to stand behind us." (*Sahîh*)

٨٠٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللهِ بْنِ الْمُخْتَارِ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسٍ قَالَ: صَلَّى بِي رَسُولُ اللهِ ﷺ وَبِامْرَأَةٍ مِنْ أَهْلِي، فَأَقَامَنِي عَنْ يَمِينِهِ وَالْمَرْأَةَ خَلْفَنَا.

تخريج: [صحيح] تقدم، ح: ٨٠٤، وهو في الكبرٰى، ح: ٨٧٩.

Chapter 22. Where The *Imâm* Should Stand When The Person Praying With Him Is A Boy

(المعجم ٢٢) - مَوْقِفُ الإِمَامِ وَالْمَأْمُومُ صَبِيٌّ (التحفة ٢١٤)

807. It was narrated that Ibn 'Abbâs said: "I stayed overnight with my maternal aunt Maimûnah, and the Messenger of Allâh got up to pray at night. I stood on his left, so he did this to me: He took me by the head and made me stand on his right." (*Sahîh*)

٨٠٧ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ عَنْ أَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ فَقَامَ رَسُولُ اللهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ، فَقُمْتُ عَنْ شِمَالِهِ، فَقَالَ بِي هٰكَذَا، فَأَخَذَ بِرَأْسِي فَأَقَامَنِي عَنْ يَمِينِهِ.

تخريج: أخرجه البخاري، الأذان، باب إذا لم ينو الإمام أن يؤم ثم جاء قوم فأمّهم، ح: ٦٩٩ من حديث إسماعيل ابن علية به، وهو في الكبرٰى، ح: ٨٨٠ .

Comments:

In the case of congregational prayer, a sane youth equals an adult. Therefore

(if he is solitary), he would station himself alongside the prayer-leader. We also learn that if the follower is one only, he should station himself to the right, because the right side is meritorious.

Chapter 23. Who Should Stand Immediately Behind The *Imâm*, And Who Should Stand Behind Them

(المعجم ٢٣) - مَنْ يَلِي الإِمَامَ ثُمَّ الَّذِي يَلِيهِ (التحفة ٢١٥)

808. It was narrated that Abû Mas'ûd Al-Anṣârî said: "The Messenger of Allâh ﷺ used to gently pat our shoulders (to make sure the row was straight) at the time of prayer, and he would say: 'Keep (the rows) straight; do not differ from one another lest your hearts would be afflicted with discord. Let those who are mature and wise stand closest to me, then those who are next to them, then those who are next to them.'" Abû Mas'ûd said: Today, there is much disharmony among you.

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: (One of the narrators) Abû Ma'mar's name is 'Abdullâh bin Sakhbarah. (*Ṣaḥîḥ*)

٨٠٨ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَمْسَحُ مَنَاكِبَنَا فِي الصَّلَاةِ وَيَقُولُ: «لَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ، لِيَلِنِّي مِنْكُمْ أُولُو الْأَحْلَامِ وَالنُّهَى، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ» قَالَ أَبُو مَسْعُودٍ: فَأَنْتُمُ الْيَوْمَ أَشَدُّ اخْتِلَافًا.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَبُو مَعْمَرٍ اسْمُهُ عَبْدُ اللهِ بْنُ سَخْبَرَةَ.

تخريج: أخرجه مسلم، الصلوة، باب تسوية الصفوف وإقامتها . . . الخ، ح:٤٣٢ من حديث أبي معاوية محمد بن خازم به، وهو في الكبرٰى، ح:٨٨١ .

Comments:

1. It is the duty of the prayer-leader to straighten out the ranks of the worshippers. He may either do it himself or he may deputize someone to do it for him. Either way, there is no harm even if an interval occurs between the call to commence the prayer (*Iqâmah*) and the pronouncement of Allâh's Supreme Greatness (*Takbiratul Ihrâm*).
2. Nowadays there is a lot of disharmony among Muslims, a phenomenon that manifests itself during congregational prayer. During prayer, many worshippers stand very unevenly in the row, and they break up rows; such negligence during prayer leads to disharmony among Muslims outside of prayer as well. And we seek help and guidance from Allâh.

809. It was narrated that Qais bin 'Ubâd said: "While I was in the *Masjid* in the first row, a man pulled me from behind and moved me aside, and took my place. By Allâh, I could not focus on my prayer, then when he left I saw that it was Ubayy bin Ka'b. He said: 'O boy, may Allâh protect you from harm. This is what the Prophet instructed us to do, to stand directly behind him.' Then he (Ubayy) turned to face the *Qiblah* and said: 'Doomed are *Ahl Al-'Uqd*, by the Lord of the Ka'bah! – three times.' Then he said: 'By Allâh, I am not sad for them, but I am sad for the people whom they have misled.' I said: 'O Abû Ya'qûb, what do you mean by *Ahl Al-'Uqd*?' He said: 'The rulers.'" (*Ṣaḥîḥ*)

٨٠٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيِّ ابْنِ مُقَدَّمٍ [قَالَ]: حَدَّثَنَا يُوسُفُ بْنُ يَعْقُوبَ قَالَ: أَخْبَرَنِي التَّيْمِيُّ عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: بَيْنَا أَنَا فِي الْمَسْجِدِ فِي الصَّفِّ الْمُقَدَّمِ فَجَبَذَنِي رَجُلٌ مِنْ خَلْفِي جَبْذَةً فَنَحَّانِي وَقَامَ مَقَامِي فَوَاللَّهِ! مَا عَقَلْتُ صَلَاتِي، فَلَمَّا انْصَرَفَ فَإِذَا هُوَ أُبَيُّ بْنُ كَعْبٍ فَقَالَ: يَا فَتَى! لَا يَسُؤْكَ اللَّهُ، إِنَّ هَذَا عَهْدٌ مِنَ النَّبِيِّ ﷺ إِلَيْنَا أَنْ نَلِيَهُ ثُمَّ اسْتَقْبَلَ الْقِبْلَةَ فَقَالَ: هَلَكَ أَهْلُ الْعُقَدِ وَرَبِّ الْكَعْبَةِ! ثَلَاثًا. ثُمَّ قَالَ: وَاللَّهِ! مَا عَلَيْهِمْ آسَى، وَلٰكِنْ آسَى عَلَى مَنْ أَضَلُّوا، قُلْتُ: يَا أَبَا يَعْقُوبَ! مَا يَعْنِي بِأَهْلِ الْعُقَدِ؟ قَالَ: الْأُمَرَاءُ.

تخريج: [إسناده صحيح] أخرجه ابن خزيمة في صحيحه: ٣/ ٣٣، ح: ١٥٧٣ عن محمد بن عمر به، وهو في الكبرى، ح: ٨٨٢، ورواه ابن حبان (موارد)، ح: ٣٩٨ عن ابن خزيمة به، وللحديث طرق عند عبدالرزاق: ٢/ ٥٣، ٥٤، ح: ٢٤٦٠، وأحمد: ٥/ ١٤٠، والطيالسي، ح: ٦٤٤ وغيرهم * يوسف هو السدوسي، وشيخه سليمان بن طرخان أبوالمعتمر، وشيخه أبومجلز هو لاحق بن حميد.

Comments:

This demonstrates that if a young or an immature person stations himself in the first row, he should be moved to the back rows, in a proper affectionate manner, so that his place could be occupied by an older and a more mature person.

Chapter 24. Setting Up Rows Before The *Imâm* Comes Out

(المعجم ٢٤) - إِقَامَةُ الصُّفُوفِ قَبْلَ خُرُوجِ الْإِمَامِ (التحفة ٢١٦)

810. Abû Salamah bin 'Abdur-Raḥmân narrated that he heard Abû Hurairah say: "The *Iqâmah* for prayer was said, and we stood up and the rows were straightened,

٨١٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّهُ سَمِعَ

before the Messenger of Allâh ﷺ came out to us. Then the Messenger of Allâh ﷺ came to us and stood in the place where he prayed, before he said the *Takbîr* he paused and said to us: 'Stay where you are.' So we stayed there, waiting for him, until he came out to us; he had performed *Ghusl* and his head was dripping with water. Then he said the *Takbîr* and prayed." (***Ṣaḥîḥ***)

أَبَا هُرَيْرَةَ يَقُولُ: أُقِيمَتِ الصَّلَاةُ، فَقُمْنَا فَعُدِّلَتِ الصُّفُوفُ قَبْلَ أَنْ يَخْرُجَ إِلَيْنَا رَسُولُ اللهِ ﷺ، فَأَتَانَا رَسُولُ اللهِ ﷺ حَتَّى إِذَا قَامَ فِي مُصَلَّاهُ قَبْلَ أَنْ يُكَبِّرَ فَانْصَرَفَ فَقَالَ لَنَا: «مَكَانَكُمْ». فَلَمْ نَزَلْ قِيَامًا نَنْتَظِرُهُ حَتَّى خَرَجَ إِلَيْنَا قَدِ اغْتَسَلَ يَنْطُفُ رَأْسُهُ مَاءً، فَكَبَّرَ وَصَلَّى.

تخريج: أخرجه مسلم، المساجد، باب متى يقوم الناس للصلوة؟، ح: ٦٠٥ من حديث عبدالله ابن وهب، والبخاري، الغسل، باب: إذا ذكر في المسجد أنه جنب ... الخ، ح: ٢٧٥ من حديث يونس بن يزيد الأيلي به، وهو في الكبرٰى، ح: ٨٨٣.

Comments:

See No. 793.

Chapter 25. How The *Imâm* Should Straighten The Rows

(المعجم ٢٥) - كَيْفَ يُقَوِّمُ الإِمَامُ الصُّفُوفَ (التحفة ٢١٧)

811. It was narrated that An-Nu'mân bin Bashîr said: "The Messenger of Allâh ﷺ used to straighten the rows like the shaft of an arrow is straightened before the head is attached to it. He saw a man whose chest was sticking out from the row. I saw the Messenger of Allâh ﷺ say: 'Make your rows straight or Allâh will cause your faces to be deformed."[1] (***Ṣaḥîḥ***)

٨١١ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: أَخْبَرَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُقَوِّمُ الصُّفُوفَ كَمَا تُقَوَّمُ الْقِدَاحُ، فَأَبْصَرَ رَجُلًا خَارِجًا صَدْرُهُ مِنَ الصَّفِّ، فَلَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يَقُولُ: «لَتُقِيمُنَّ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ».

تخريج: أخرجه مسلم، الصلوة، باب تسوية الصفوف وإقامتها وفضل الأول فالأول منها ... الخ، ح: ٤٣٦/١٢٨ عن قتيبة به، وهو في الكبرٰى، ح: ٨٨٤ .

Comments:

If the arrow is not aligned, it will not hit the target. That is why arrows are

[1] Meaning: "Or He will create hatred and enmity in your hearts which will show on your faces." See *Sharḥ Muslim* by An-Nawawi.

specifically straightened out. Likewise, the Prophet ﷺ used to straighten out the rows, because the straightness of rows is, in actuality, the straightness, and uprightness, of the entire nation.

812. It was narrated that Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ used to go between the rows from one side to another, patting our shoulders and chests and saying: 'Do not make your rows ragged or your hearts will be filled with enmity toward one another.' And he used to say: 'Allâh and His angels send *Salâh* upon the front rows.'" (*Sahîh*)

٨١٢ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْسَجَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَتَخَلَّلُ الصُّفُوفَ مِنْ نَاحِيَةٍ إِلَى نَاحِيَةٍ يَمْسَحُ مَنَاكِبَنَا وَصُدُورَنَا [وَ]يَقُولُ: «لَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ» وَكَانَ يَقُولُ: «إِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الصُّفُوفِ الْمُتَقَدِّمَةِ».

تخريج: [**إسناده صحيح**] أخرجه أبوداود، الصلوة، باب تسوية الصفوف، ح:٦٦٤ من حديث أبي الأحوص به، وهو في الكبرى، ح:٨٨٥، وصححه ابن خزيمة، ح:١٥٥١، ١٥٥٦، وابن حبان، ح:٣٨٦ وغيرها.

Comments:

It is the prayer-leader's duty to straighten out the ranks.

Chapter 26. What The *Imâm* Should Say Regarding Straightening The Rows When He Comes Forward

(المعجم ٢٦) - مَا يَقُولُ الْإِمَامُ إِذَا تَقَدَّمَ فِي تَسْوِيَةِ الصُّفُوفِ (التحفة ٢١٨)

813. It was narrated that Abû Mas'ûd Al-Ansârî said: "The Messenger of Allâh ﷺ used to gently pat our shoulders (to make sure the row was straight) at the time of prayer, and he would say: 'Keep (the rows) straight; do not differ from one another lest your hearts should suffer from discord. Let those who are mature and wise stand closest to me, then those who are next to them, then those who are next to them.'" (*Sahîh*)

٨١٣ - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ الْعَسْكَرِيُّ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَمْسَحُ عَوَاتِقَنَا وَيَقُولُ: «اسْتَوُوا وَلَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ، وَلْيَلِيَنِّي مِنْكُمْ أُولُو الْأَحْلَامِ وَالنُّهَى ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ».

تخريج: [صحيح] تقدم، ح:٨٠٨، وهو في الكبرى، ح:٨٨٦.

Comments:

See *Ḥadîth* 808: 3.

Chapter 27. How Many Times Should He Say: "Make Your Rows Straight"?

(المعجم ٢٧) - كَمْ مَرَّةً يَقُولُ: اسْتَوُوا؟ (التحفة ٢١٩)

814. It was narrated from Anas that the Prophet ﷺ used to say: "Make your rows straight, make your rows straight, make your rows straight. By the One in Whose Hand is my soul! I can see you behind me as I can see you in front of me." (*Ṣaḥîḥ*)

٨١٤ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اسْتَوُوا، اسْتَوُوا، اسْتَوُوا، فَوَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لَأَرَاكُمْ مِنْ خَلْفِي كَمَا أَرَاكُمْ مِنْ بَيْنِ يَدَيَّ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/ ٢٦٨، ٢٨٦ من حديث حماد بن سلمة به، وهو في الكبرى، ح:٨٨٧.

Comments:

It is desirable to pronounce it thrice. Otherwise, one may recite it according to necessity. If the worshippers are lined up in perfectly straight rows, there is no need to announce it even once. On the other hand, if unevenness remains in ranks even after three pronouncements, it is obvious that further pronouncements ought to be made.

Chapter 28. The *Imâm* Encouraging (Worshippers) To Make The Rows Solid And Stand Close To One Another

(المعجم ٢٨) - حَثُّ الإِمَامِ عَلَى رَصِّ الصُّفُوفِ وَالْمُقَارَبَةِ بَيْنَهَا (التحفة ٢٢٠)

815. It was narrated that Anas said: "The Messenger of Allâh ﷺ turned to face us when he stood up to pray, before he said the *Takbîr*, and said: 'Make your rows straight and come close to one another, for I can see you behind my back.'" (*Ṣaḥîḥ*)

٨١٥ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: أَقْبَلَ عَلَيْنَا رَسُولُ اللهِ ﷺ بِوَجْهِهِ حِينَ قَامَ إِلَى الصَّلَاةِ قَبْلَ أَنْ يُكَبِّرَ فَقَالَ: «أَقِيمُوا صُفُوفَكُمْ وَتَرَاصُّوا، فَإِنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي».

تخريج: أخرجه البخاري، الأذان، باب إقبال الإمام على الناس عند تسوية الصفوف، ح: ٧١٩ من حديث حميد الطويل به، وصرح بالسماع، والحديث في الكبرٰى، ح: ٨٨٨.

816. Anas narrated that the Prophet ﷺ said: "Make your rows solid and close together, and keep your necks in line. By the One in Whose Hand is the soul of Muhammad! I can see the *Shaitân* entering through the gaps in the rows as if they are small sheep." (*Sahîh*)

٨١٦ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ الْمُخَرِّمِيُّ: حَدَّثَنَا أَبُو هِشَامٍ قَالَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا قَتَادَةُ حَدَّثَنَا أَنَسٌ: أَنَّ النَّبِيَّ ﷺ قَالَ: «رَاصُّوا صُفُوفَكُمْ وَقَارِبُوا بَيْنَهَا وَحَاذُوا بِالْأَعْنَاقِ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! إِنِّي لَأَرَى الشَّيَاطِينَ تَدْخُلُ مِنْ خَلَلِ الصَّفِّ كَأَنَّهَا الْحَذَفُ».

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلٰوة، باب تسوية الصفوف، ح: ٦٦٧ من حديث أبان بن يزيد العطار به، وهو في الكبرٰى، ح: ٨٨٩، وصححه ابن خزيمة، ح: ١٥٤٥، وابن حبان، ح: ٣٨٧، ٣٩١.

Comments:

1. Worshippers should move close to one another to the extent possible.
2. No gap should be allowed to remain between the worshippers, otherwise it will provide an opportunity for the Satan (*Shaitân*) to come and stand alongside the people in the rows. This means that he will create disharmony and distance among them. The manifest affects the hidden too. And Allâh knows best!

817. It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ came out to us and said: 'Will you not form rows as the angels form rows before their Lord? They said: 'How do the angels form rows before their Lord?' He said: 'They complete the first row and fill the gaps in the rows.'" (*Sahîh*)

٨١٧ - **أَخْبَرَنَا** قُتَيْبَةُ: حَدَّثَنَا الْفُضَيْلُ بْنُ عِيَاضٍ عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: خَرَجَ إِلَيْنَا رَسُولُ اللهِ ﷺ فَقَالَ: «أَلَا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهِمْ؟» قَالُوا: وَكَيْفَ تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهِمْ؟ قَالَ: «يُتِمُّونَ الصَّفَّ الْأَوَّلَ ثُمَّ يَتَرَاصُّونَ فِي الصَّفِّ».

تخريج: أخرجه مسلم، الصلٰوة، باب الأمر بالسكون في الصلٰوة والنهي عن الإشارة باليد ... الخ، ح: ٤٣٠ من حديث الأعمش به، وهو في الكبرٰى، ح: ٨٩٠.

Chapter 29. The Superiority Of The First Row Over The Second

(المعجم ٢٩) - فَضْلُ الصَّفِّ الأَوَّلِ عَلَى الثَّانِي (التحفة ٢٢١)

818. It was narrated from Al-'Irbâḍ bin Sâriyah that the Messenger of Allâh ﷺ used to send *Ṣalâh* on the first row three times and on the second row once. (***Ṣaḥîḥ***)

٨١٨ - أَخْبَرَنِي يَحْيَى بْنُ عُثْمَانَ الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ عَنْ رَسُولِ اللهِ ﷺ: كَانَ يُصَلِّي عَلَى الصَّفِّ الْأَوَّلِ ثَلَاثًا وَعَلَى الثَّانِي وَاحِدَةً.

تخريج: [صحيح] أخرجه أحمد: ٤/١٢٨ من حديث بقية به، وصرح بالسماع عنده، وهو في الكبرى، ح: ٨٩١، وصححه الحاكم: ١/٢١٤، ووافقه الذهبي، وأخرجه ابن ماجه، ح: ٩٩٦ من حديث خالد بن معدان عن عرباض به.

Chapter 30. The Last Row

(المعجم ٣٠) - الصَّفُّ الْمُؤَخَّرُ (التحفة ٢٢٢)

819. It was narrated from Anas that the Messenger of Allâh ﷺ said: "Complete the first row, then the one behind it, and if any row is to be left incomplete let it be the last row." (***Ṣaḥîḥ***)

٨١٩ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ خَالِدٍ: حَدَّثَنَا [سَعِيدٌ] عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَتِمُّوا الصَّفَّ الْأَوَّلَ ثُمَّ الَّذِي يَلِيهِ، فَإِنْ كَانَ نَقْصٌ فَلْيَكُنْ فِي الصَّفِّ الْمُؤَخَّرِ».

تخريج: [صحيح] أخرجه أبوداود، الصلوة، باب تسوية الصفوف، ح: ٦٧١ من حديث سعيد بن أبي عروبة به، وتابعه شعبة عند ابن خزيمة، ح: ١٥٤٧، وأبان بن يزيد عند ابن حبان، ح: ٣٩١، وهو في الكبرى، ح: ٨٩٢.

Chapter 31. One Who Completes A Row

(المعجم ٣١) - مَنْ وَصَلَ صَفًّا (التحفة ٢٢٣)

820. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "Whoever completes a row, may Allâh be generous to him, and whoever cuts a row, may Allâh cut him off." (***Ḥasan***)

٨٢٠ - أَخْبَرَنَا عِيسَى بْنُ إِبْرَاهِيمَ بْنِ مَثْرُودٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ كَثِيرِ بْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ: أَنَّ

رَسُولَ اللهِ ﷺ قَالَ: «مَنْ وَصَلَ صَفًّا وَصَلَهُ اللهُ، وَمَنْ قَطَعَ صَفًّا قَطَعَهُ اللهُ عَزَّ وَجَلَّ».

تخريج: [إسناده حسن] أخرجه أبوداود، ح:٦٦٦، وانظر الحديث السابق عن عيسى بن إبراهيم به، وهو في الكبرى، ح:٨٩٣، وصححه ابن خزيمة، ح:١٥٤٩، والحاكم على شرط مسلم: ١/٢١٣، ووافقه الذهبي.

Comments:

"Joining and cutting": denotes joining with and cutting from His (Allâh's) Mercy. Joining the row signifies filling the gaps in it. It sometimes occurs that a worshipper needs to withdraw himself during the prayer (e.g., he discharges wind); in that circumstance, the gap should be filled after his departure.

Chapter 32. The Best Row For Women And The Worst Row For Men

(المعجم ٣٢) - ذِكْرُ خَيْرِ صُفُوفِ النِّسَاءِ وَشَرِّ صُفُوفِ الرِّجَالِ (التحفة ٢٢٤)

821. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The best rows for men are the front rows and the worst are the last, and the best rows for women are the back rows and the worst are those in the front.'" (*Ṣaḥîḥ*)

٨٢١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا وَشَرُّهَا أَوَّلُهَا».

تخريج: أخرجه مسلم، الصلوة، باب تسوية الصفوف وإقامتها وفضل الأول فالأول منها ... الخ، ح:٤٤٠ من حديث جرير بن عبدالحميد به، وهو في الكبرى، ح:٨٩٤.

Comments:

For men, the first row is superior in every respect, because the first row is excellent as well as it happens to be distant from (the rows of) women.

Chapter 33. A Row Between Two Pillars

(المعجم ٣٣) - الصَّفُّ بَيْنَ السَّوَارِي (التحفة ٢٢٥)

822. It was narrated that 'Abdul-Ḥamîd bin Maḥmûd said: "We were with Anas and we prayed with

٨٢٢ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ سُفْيَانَ، عَنْ يَحْيَى بْنِ هَانِيءٍ،

one of the *Amîrs*. They pushed us until we stood and prayed between two rows, and Anas started moving backward and said: 'We used to avoid this at the time of the Messenger of Allâh ﷺ.'" (*Sahîh*)

عَنْ عَبْدِ الْحَمِيدِ بْنِ مَحْمُودٍ قَالَ: كُنَّا مَعَ أَنَسٍ فَصَلَّيْنَا مَعَ أَمِيرٍ مِنَ الْأُمَرَاءِ، فَدَفَعُونَا حَتَّى قُمْنَا وَصَلَّيْنَا بَيْنَ السَّارِيَتَيْنِ، فَجَعَلَ أَنَسٌ يَتَأَخَّرُ وَقَالَ: قَدْ كُنَّا نَتَّقِي هٰذَا عَلَى عَهْدِ رَسُولِ اللهِ ﷺ.

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوة، باب الصفوف بين السواري، ح:٦٧٣ من حديث سفيان الثوري به، وصرح بالسماع عند البيهقي:٣/ ١٠٤ وغيره، وقال الترمذي، ح:٢٢٩: "حسن صحيح"، وصححه الحاكم:١/ ٢١٠، ٢١٨، ووافقه الذهبي، والحديث في الكبرٰى، ح:٨٩٥.

Comments:

A pillared row would apparently be cut off at various places, and to cut off the rows is a sin. Hence, instead of stationing oneself in a pillared row, one should station oneself in the former or the latter row (former and latter row in relation to the pillared one). In one narration it is explicitly forbidden to form rows between pillars. (*Sunan Ibn Mâjah* 1002).

Chapter 34. The Place In The Row That Is Recommended

(المعجم ٣٤) - الْمَكَانُ الَّذِي يُسْتَحَبُّ مِنَ الصَّفِّ (التحفة ٢٢٦)

823. It was narrated that Al-Barâ' said: "When we prayed behind the Messenger of Allâh ﷺ, I liked to be to his right." (*Sahîh*)

٨٢٣ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ مِسْعَرٍ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ ابْنِ الْبَرَاءِ، عَنِ الْبَرَاءِ قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللهِ ﷺ، أَحْبَبْتُ أَنْ أَكُونَ عَنْ يَمِينِهِ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب استحباب يمين الإمام، ح:٧٠٩ من حديث مسعر به، وهو في الكبرٰى، ح:٨٩٦.

Chapter 35. The *Imâm* Should Make The Prayer Short

(المعجم ٣٥) - مَا عَلَى الْإِمَامِ مِنَ التَّخْفِيفِ (التحفة ٢٢٧)

824. It was narrated from Abû Hurairah that the Prophet ﷺ said: "When any one of you leads the people in prayer, let him make it short, for among them are the sick,

٨٢٤ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ بِالنَّاسِ

the weak and the elderly. And when any one of you prays by himself, let him make it as long as he wishes." (*Ṣaḥîḥ*)

فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ السَّقِيمَ وَالضَّعِيفَ وَالْكَبِيرَ، [فَإِذَا] صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ».

تخريج: أخرجه البخاري، الأذان، باب: إذا صلى لنفسه فليطول ما شاء، ح:٧٠٣ من حديث مالك به، وهو في الموطأ (يحيٰى): ١/ ١٣٤، والكبرٰى، ح:٨٩٧، وأخرجه مسلم، ح:٤٦٧ من طريق آخر عن أبي الزناد به.

825. It was narrated from Anas that the Prophet ﷺ used to make his prayer very brief but still complete when leading people. (*Ṣaḥîḥ*)

٨٢٥ - **أَخْبَرَنَا** قُتَيْبَةُ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ أَخَفَّ النَّاسِ صَلَاةً فِي تَمَامٍ.

تخريج: أخرجه مسلم، الصلٰوة، باب أمر الأئمة بتخفيف الصلٰوة في تمام، ح:٤٦٩/ ١٨٩ عن قتيبة به، وهو في الكبرٰى، ح:٨٩٨.

Comments:

It becomes evidently clear from this *Ḥadîth* that the prayer of the Messenger of Allâh ﷺ used to be light from the point of view of the recitation of the Qur'ân, while during the positions of bowing and prostrating, as well as during the rest of the prayer, his prayer used to be extremely tranquil, perfect, deliberate, and superior.

826. It was narrated from 'Abdullâh bin Abî Qatâdah, from his father, that the Prophet ﷺ said: "I stand in prayer, then I hear a child crying, so I make my prayer brief, because I do not want to cause hardship for his mother." (*Ṣaḥîḥ*)

٨٢٦ - **أَخْبَرَنَا** سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنِّي لَأَقُومُ فِي الصَّلَاةِ فَأَسْمَعُ بُكَاءَ الصَّبِيِّ، فَأُوجِزُ فِي صَلَاتِي كَرَاهِيَةَ أَنْ أَشُقَّ عَلَى أُمِّهِ».

تخريج: أخرجه البخاري، الأذان، باب من أخف الصلٰوة عند بكاء الصبي، ح:٧٠٧ من حديث الأوزاعي به، وهو في الكبرٰى، ح:٨٩٩.

Comments:

1. People in the congregation are of different sorts. Among them, there might be the excused, temperamentally weak, diseased, old, young, women having children, working people, busy people, etc. Hence, the prayer-leader ought to lead a light prayer.

2. A solitary worshipper may prolong his prayer according to his vitality and stamins.

Chapter 36. The Concession Allowing The *Imâm* To Offer A Lengthy Prayer

(المعجم ٣٦) - الرُّخْصَةُ لِلإِمَامِ فِي التَّطْوِيلِ (التحفة ٢٢٨)

827. It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ used to enjoin upon us to make the prayer short, but he would lead us in prayer and recite *Aṣ-Ṣâffât*." (*Ṣaḥîḥ*)

٨٢٧ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنِ ابْنِ أَبِي ذِئْبٍ قَالَ: أَخْبَرَنَا الْحَارِثُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَأْمُرُ بِالتَّخْفِيفِ وَيَؤُمُّنَا بِالصَّافَّاتِ.

تخريج: [إسناده حسن] أخرجه أحمد: ٢/٢٦، ٤٠، ١٥٧ من حديث ابن أبي ذئب به، وهو في الكبرٰى، ح: ٩٠٠، وصححه ابن خزيمة، ح: ١٦٠٦ * حارث بن عبدالرحمٰن هو العامري المدني القرشي

Comments:

The prayer-leader ought to conduct the ritual prayer in a way that accommodates every member of the congregation. He should, however, see to it that all the components of the prayer are performed in their completeness. There should be tranquillity and restfulness in the prayer. There could be *short recitation* (of the Qur'ân), glorification (of Allâh), and supplication.

Chapter 37. What Is Permissible For The *Imâm* To Do During The Prayer

(المعجم ٣٧) - مَا يَجُوزُ لِلإِمَامِ مِنَ الْعَمَلِ فِي الصَّلَاةِ (التحفة ٢٢٩)

828. It was narrated that Abû Qatâdah said: "I saw the Messenger of Allâh ﷺ leading the people in prayer, carrying Umâmah bint Abî Al-'Âṣ on his shoulder. When he bowed he put her down and when he stood up from prostration he picked her up again." (*Ṣaḥîḥ*)

٨٢٨ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ عَنْ عَامِرِ بْنِ عَبْدِ اللهِ ابْنِ الزُّبَيْرِ عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ عَنْ أَبِي قَتَادَةَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَؤُمُّ النَّاسَ وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ أَبِي الْعَاصِ عَلَى عَاتِقِهِ، فَإِذَا رَكَعَ وَضَعَهَا وَإِذَا رَفَعَ مِنْ سُجُودِهِ أَعَادَهَا.

تخريج: [صحيح] تقدم، ح:٧١٢، وهو في الكبرٰى، ح:٩٠١.

Comments:

See *Hadîth* 712.

Chapter 38. Preceding The *Imâm*

(المعجم ٣٨) - مُبَادَرَةُ الإِمَامِ

(التحفة ٢٣٠)

829. It was narrated that Abû Hurairah said: "Muhammad ﷺ said: 'Does the one who raises his head before the *Imâm* not fear that Allâh may turn his head into the head of a donkey?'" (*Sahîh*)

٨٢٩ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادٌ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ مُحَمَّدٌ ﷺ: «أَلَا يَخْشَى الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ يُحَوِّلَ اللهُ رَأْسَهُ رَأْسَ حِمَارٍ».

تخريج: أخرجه مسلم، الصلوة، باب تحريم سبق الإمام بركوع أو سجود ونحوهما، ح:٤٢٧ عن قتيبة به، وهو في الكبرٰى، ح:٩٠٢، وأخرجه البخاري، ح:٦٩١ من حديث محمد بن زياد به.

Comments:

This means by way of punishment, because his action is like that of a donkey in absurdity. Since no one can finish one's prayer ahead of the prayer-leader, if raising the head in advance is not stupidity, then what else is it?

830. It was narrated that Abû Ishâq said: "I heard 'Abdullâh bin Yazîd delivering a *Khutbah*. He said: 'Al-Barâ', who was no liar, told us that when they prayed with the Messenger of Allâh ﷺ, he would raise his head from bowing and they would remain standing until they saw him prostrate, then they would prostrate.'" (*Sahîh*)

٨٣٠ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ يَزِيدَ يَخْطُبُ قَالَ: حَدَّثَنَا الْبَرَاءُ وَكَانَ غَيْرَ كَذُوبٍ، أَنَّهُمْ كَانُوا إِذَا صَلَّوْا مَعَ رَسُولِ اللهِ ﷺ فَرَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَامُوا قِيَامًا حَتَّى يَرَوْهُ سَاجِدًا، ثُمَّ سَجَدُوا.

تخريج: أخرجه البخاري، الأذان، باب رفع البصر إلى الإمام في الصلوة، ح:٧٤٧ من حديث شعبة، ومسلم، الصلوة، باب متابعة الإمام والعمل بعده، ح:٤٧٤ من حديث أبي إسحاق السبيعي به، وهو في الكبرٰى، ح:٩٠٣.

Comments:

It is essential that the worshippers bend their backs to sink down to perform the act of prostration when the prayer-leader places his forehead on the ground. Likewise, while rising to perform the upcoming unit of prayer

(*Rak'ah*), one should wait until the prayer-leader stands upright. Thereupon, the followers should begin rising so that no possibility of going ahead of the *Imâm* remains.

831. It was narrated that Ḥiṭṭân bin 'Abdullâh said: "Abû Mûsâ led us in prayer and when he was sitting, a man from among the people entered and said: 'Prayer is based on righteousness and is always mentioned alongside *Zakâh* (in the Qur'ân).' When Abû Mûsâ had said the *Salâm*, he turned to the people and said: 'Which of you spoke these words?' The people kept quiet. Then he said: 'O Ḥiṭṭân, perhaps you said it?' He said: 'No, but I was afraid that you would rebuke me for it.' He said: 'The Messenger of Allâh ﷺ taught us our prayer and *Sunnah* prayers, and he said: The *Imâm* is appointed to be followed, so when he says the *Takbîr*, say the *Takbîr*; when he says "Not (the way) of those who earned Your Anger, nor of those who went astray,"[1] say *Âmîn*, and Allâh will respond to you; when he from bowing and rises up says, '*Sami' Allâhu liman ḥamidah* (Allâh hears those who praise Him), say '*Rabbanâ lakal-ḥamd* (Our Lord, to You be praise),' and Allâh will hear you; when he prostrates, prostrate, and when he sits up, sit up. The *Imâm* should prostrate before you do and sit up before you do.' The Messenger of Allâh ﷺ said: 'This makes up for that.'"[2] (*Ṣaḥîḥ*)

٨٣١ - أَخْبَرَنَا مُؤَمَّلُ بْنُ هِشَامٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللهِ قَالَ: صَلَّى بِنَا أَبُو مُوسَى فَلَمَّا كَانَ فِي الْقَعْدَةِ دَخَلَ رَجُلٌ مِنَ الْقَوْمِ فَقَالَ: أُقِرَّتِ الصَّلَاةُ بِالْبِرِّ وَالزَّكَاةِ، فَلَمَّا سَلَّمَ أَبُو مُوسَى أَقْبَلَ عَلَى الْقَوْمِ فَقَالَ: أَيُّكُمُ الْقَائِلُ هٰذِهِ الْكَلِمَةَ؟ فَأَرَمَّ الْقَوْمُ، قَالَ: يَا حِطَّانُ! لَعَلَّكَ قُلْتَهَا؟ قَالَ: لَا، وَقَدْ خَشِيتُ أَنْ تَبْكَعَنِي بِهَا فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ يُعَلِّمُنَا صَلَاتَنَا وَسُنَّتَنَا فَقَالَ: «إِنَّمَا الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَالَ: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ فَقُولُوا آمِينَ يُجِبْكُمُ اللهُ، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَقَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا لَكَ الْحَمْدُ يَسْمَعِ اللهُ لَكُمْ، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا رَفَعَ فَارْفَعُوا، فَإِنَّ الْإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ». قَالَ رَسُولُ اللهِ ﷺ: «فَتِلْكَ بِتِلْكَ».

[1] *Al-Fâtiḥah* 1:7.

[2] Because the *Imâm* bowed or prostrated before you, so you missed a moment of bowing or prostrating, but if you rise after him, it will make up for that.

تخريج: أخرجه مسلم، الصلوة، باب التشهد في الصلوة، ح:٤٠٤ من حديث سعيد بن أبي عروبة به، وهو في الكبرى، ح:٩٠٤.

Chapter 39. A Man Exiting The Prayer Behind The *Imâm* And Going To Pray By Himself In A Corner Of The *Masjid*

832. It was narrated that Jâbir said: "A man from the *Anṣâr* came when the *Iqâmah* for prayer had been said. He entered the *Masjid* and prayed behind Mu'âdh, and he (Mu'âdh) made the prayer lengthy. The man went away and prayed in a corner of the *Masjid*, then he left. When Mu'âdh finished praying, it was said to him that so-and-so had done such and such. Mu'âdh said: 'Tomorrow I will mention that to the Messenger of Allâh ﷺ.' So Mu'âdh came to the Messenger of Allâh ﷺ and told him about that. The Messenger of Allâh ﷺ sent for him and asked him: 'What made you do what you did?' He said: 'O Messenger of Allâh, I had been working with my camel to bring water all day, and when I came the *Iqâmah* for prayer had already been said, so I entered the *Masjid* and joined him in the prayer, then he recited such and such a *Sûrah* and made it lengthy, so I went away and prayed in a corner of the *Masjid*.' The Messenger of Allâh ﷺ said: 'Do you want to cause hardship to the people, O Mu'âdh; do you want to cause hardship to the people, O Mu'âdh; do you want to cause hardship to the people, O Mu'âdh?'" (*Ṣaḥîḥ*)

(المعجم ٣٩) - خُرُوجُ الرَّجُلِ مِنْ صَلَاةِ الإِمَامِ وَفَرَاغِهِ مِنْ صَلَاتِهِ فِي نَاحِيَةِ الْمَسْجِدِ (التحفة ٢٣١)

٨٣٢ - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنِ الْأَعْمَشِ، عَنْ مُحَارِبِ ابْنِ دِثَارٍ وَأَبِي صَالِحٍ، عَنْ جَابِرٍ قَالَ: جَاءَ رَجُلٌ مِنَ الْأَنْصَارِ وَقَدْ أُقِيمَتِ الصَّلَاةُ فَدَخَلَ الْمَسْجِدَ فَصَلَّى خَلْفَ مُعَاذٍ فَطَوَّلَ بِهِمْ، فَانْصَرَفَ الرَّجُلُ فَصَلَّى فِي نَاحِيَةِ الْمَسْجِدِ ثُمَّ انْطَلَقَ، فَلَمَّا قَضَى مُعَاذٌ الصَّلَاةَ قِيلَ لَهُ: إِنَّ فُلَانًا فَعَلَ كَذَا وَكَذَا، فَقَالَ مُعَاذٌ: لَئِنْ أَصْبَحْتُ لَأَذْكُرَنَّ ذٰلِكَ لِرَسُولِ اللهِ ﷺ، فَأَتَى مُعَاذٌ النَّبِيَّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ، فَأَرْسَلَ رَسُولُ اللهِ ﷺ إِلَيْهِ فَقَالَ: «مَا حَمَلَكَ عَلَى الَّذِي صَنَعْتَ؟» فَقَالَ: يَا رَسُولَ اللهِ! عَمِلْتُ عَلَى نَاضِحِي مِنَ النَّهَارِ فَجِئْتُ وَقَدْ أُقِيمَتِ الصَّلَاةُ، فَدَخَلْتُ الْمَسْجِدَ فَدَخَلْتُ مَعَهُ فِي الصَّلَاةِ فَقَرَأَ سُورَةَ كَذَا وَكَذا فَطَوَّلَ، فَانْصَرَفْتُ فَصَلَّيْتُ فِي نَاحِيَةِ الْمَسْجِدِ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَفَتَّانٌ يَا مُعَاذُ! أَفَتَّانٌ يَا مُعَاذُ! أَفَتَّانٌ يَا مُعَاذُ!؟».

تخريج: أخرجه البخاري، الأذان، باب من شكا إمامه إذا طوّل، ح:٧٠٥ من حديث محارب ابن دثار وحده به، وهو في الكبرٰى، ح:٩٠٥.

Comments:

1. Imâm An-Nasâî's viewpoint is that if one has a valid excuse, one may withdraw himself from the congregation and perform his prayer solitarily. For instance, the congregational prayer is being conducted and one has to catch the train and it has arrived, and the prayer-leader lengthens his recitation; in such a situation, the one who is travelling by train then should offer his prayer solitarily. Imâm Al-Bukhârî also holds this view. And Allâh knows best!
2. It was the occasion of the *'Ishâ'* prayer. Let us recognize the uprightness and commitment of this Helper (Ansâri) Companion of the Prophet ﷺ: Despite having toiled the whole day, and despite the fact that a portion of the night had elapsed, he, instead of dining and resting, gave priority to prayer.

Chapter 40. Following An *Imâm* Who Prays Sitting Down

(المعجم ٤٠) - الائْتِمَامُ بِالإِمَامِ يُصَلِّي قَاعِدًا (التحفة ٢٣٢)

833. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ rode a horse and fell from it, and sustained an injury on his right side. He led one of the prayers sitting, and we prayed behind him sitting. When he had finished he said: "The *Imâm* is appointed to be followed. If he prays standing then pray standing; when he bows, bow; when he says, *Sami' Allâhu liman ḥamidah* (Allâh hears those who praise Him), say *'Rabbanâ lakal-ḥamd* (Our Lord, to You be praise); and if he prays sitting then pray sitting, all of you." (*Ṣaḥîḥ*)

٨٣٣ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ رَكِبَ فَرَسًا فَصُرِعَ عَنْهُ فَجُحِشَ شِقُّهُ الْأَيْمَنُ، فَصَلَّى صَلَاةً مِنَ الصَّلَوَاتِ وَهُوَ قَاعِدٌ، فَصَلَّيْنَا وَرَاءَهُ قُعُودًا، فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا لَكَ الْحَمْدُ، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ».

تخريج: أخرجه مسلم، الصلوٰة، باب ائتمام المأموم بالإمام، ح:٤١١ عن قتيبة، والبخاري، الأذان، باب إنما جعل الإمام ليؤتم به، ح:٦٨٩ من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ١٣٥، والكبرٰى، ح:٩٠٦.

Comments:

1. The Prophet ﷺ commenced the prayer in a sitting posture; the Companions

had stood up behind him. The Prophet ﷺ directed them by his gesture, while in prayer, to sit down, and they sat down (in prayer). (*Ṣaḥîḥ Muslim*: The Prayer, *Ḥadîth* 412).

2. "You too perform the prayer sitting": Drawing an inference from this wording, some scholars hold offering prayer in a sitting posture behind a sitting prayer-leader compulsory, whereas the vast majority of scholars have declared this narration abrogated by that narration in which the Prophet ﷺ is reported to be sitting, while Abû Bakr ﷺ stood to the Prophet's ﷺ right leading people in prayer, who followed him in prayer, and they too were standing.

٨٣٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا ثَقُلَ رَسُولُ اللهِ ﷺ جَاءَ بِلَالٌ يُؤْذِنُهُ بِالصَّلَاةِ فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» قَالَتْ: قُلْتُ يَا رَسُولَ اللهِ! إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ وَإِنَّهُ مَتَى يَقُومُ فِي مَقَامِكَ لَا يُسْمِعُ النَّاسَ فَلَوْ أَمَرْتَ عُمَرَ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». فَقُلْتُ لِحَفْصَةَ قُولِي لَهُ. فَقَالَتْ لَهُ، فَقَالَ: «إِنَّكُنَّ لَأَنْتُنَّ صَوَاحِبَاتُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». قَالَتْ: فَأَمَرُوا أَبَا بَكْرٍ، فَلَمَّا دَخَلَ فِي الصَّلَاةِ وَجَدَ رَسُولُ اللهِ ﷺ مِنْ نَفْسِهِ خِفَّةً، قَالَتْ فَقَامَ يُهَادَى بَيْنَ رَجُلَيْنِ وَرِجْلَاهُ تَخُطَّانِ فِي الْأَرْضِ، [فَلَمَّا] دَخَلَ الْمَسْجِدَ سَمِعَ أَبُو بَكْرٍ حِسَّهُ فَذَهَبَ لِيَتَأَخَّرَ، فَأَوْمَأَ إِلَيْهِ رَسُولُ اللهِ ﷺ: «أَنْ قُمْ كَمَا أَنْتَ». قَالَتْ: فَجَاءَ رَسُولُ اللهِ ﷺ حَتَّى قَامَ عَنْ يَسَارِ أَبِي بَكْرٍ جَالِسًا، فَكَانَ رَسُولُ اللهِ ﷺ يُصَلِّي بِالنَّاسِ جَالِسًا وَأَبُو بَكْرٍ قَائِمًا يَقْتَدِي أَبُو بكْرٍ بِرَسُولِ اللهِ ﷺ، وَالنَّاسُ يَقْتَدُونَ بِصَلَاةِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُ.

834. It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ became seriously ill, Bilâl came to tell him it was time to pray and he said: 'Tell Abû Bakr to lead the people in prayer.'" She said: "I said: 'O Messenger of Allâh, Abû Bakr is a tender-hearted man, and when he stands in your place he will not be able to make the people hear his voice; why don't you tell 'Umar (to do it)?' He said: 'Tell Abû Bakr to lead the people in prayer.' I said to Ḥafṣah: 'Tell him.' So she told him. He said: 'You are (like) the female companions of Yûsuf. Tell Abû Bakr to lead the people in prayer.'" She said: "So they told Abû Bakr. When he started to pray, the Messenger of Allâh ﷺ began to feel better, so he got up and came with the help of two men, with his feet dragging along the ground. (When) he entered the *Masjid*, Abû Bakr heard him coming and he wanted to step back, but the Messenger of Allâh ﷺ gestured to him: 'Stay where you are.' Then the Messenger of Allâh ﷺ came and sat on Abû Bakr's left, so the Messenger of Allâh ﷺ was leading

the people in prayer sitting, and Abû Bakr was standing and following the Messenger of Allâh ﷺ, and the people were following the prayer of Abû Bakr, may Allâh be pleased with him." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الأذان، باب الرجل يأتم بالإمام ويأتم الناس بالمأموم، ح:٧١٣، ومسلم، الصلوة، باب استخلاف الإمام إذا عرض له عذر . . . الخ، ح:٤١٨/ ٩٥ من حديث أبي معاوية الضرير، وهو في الكبرٰى، ح:٩٠٧.

Comments:

"Sawâhibâtu Yûsuf" (the females who had gathered around Yûsuf) refers to those women who had treacherously cut their hands, but apparently they were giving a sermon of piety to the wife of Al-Aziz (see *Sûrah Yûsuf*).

835. It was narrated that 'Ubaidullâh bin 'Abdullâh said: "I entered upon 'Âishah and said: 'Will you not tell me about the sickness of the Messenger of Allâh ﷺ?' She said: 'When the Messenger of Allâh ﷺ became seriously ill, he said: "Have the people prayed?" We said: "No, they are waiting for you, O Messenger of Allâh." He said: "Put some water in a tub for me." We did that and he performed *Ghusl*, then he tried to get up but he fainted. Then he came to us and said: "Have the people prayed?" We said: "No, they are waiting for you, O Messenger of Allâh." He said: "Put some water in a tub for me." We did that and he performed *Ghusl*, then he tried to get up but he fainted. Then for the third time he said the same thing. She said: The people were in the *Masjid*, waiting for the Messenger of Allâh ﷺ to lead the *'Ishâ'* prayer. The Messenger of Allâh ﷺ sent word to Abû Bakr, telling him to lead the people in prayer, so the messenger

٨٣٥ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا زَائِدَةُ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ: أَلَا تُحَدِّثِينِي عَنْ مَرَضِ رَسُولِ اللهِ ﷺ؟ قَالَتْ: لَمَّا ثَقُلَ رَسُولُ اللهِ ﷺ فَقَالَ: «أَصَلَّى النَّاسُ؟» قُلْنَا: لَا، وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللهِ! فَقَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ». فَفَعَلْنَا فَاغْتَسَلَ ثُمَّ ذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيْهِ ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ؟» قُلْنَا: لَا، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللهِ! فَقَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ» فَفَعَلْنَا فَاغْتَسَلَ، ثُمَّ ذَهَبَ لِيَنُوءَ ثُمَّ أُغْمِيَ عَلَيْهِ ثُم قَالَ فِي الثَّالِثَةِ مِثْلَ قَوْلِهِ قَالَتْ: وَالنَّاسُ عُكُوفٌ فِي الْمَسْجِدِ يَنْتَظِرونَ رَسُولَ اللهِ ﷺ لِصَلَاةِ الْعِشَاءِ، فَأَرْسَلَ رَسُولُ اللهِ ﷺ إِلَى أَبِي

came to him and said: "The Messenger of Allâh ﷺ is telling you to lead the people in prayer." Abû Bakr was a tenderhearted man, so he said: "O 'Umar, lead the people in prayer." But ('Umar) said: "You have more right to that." So Abû Bakr led them in prayer during those days. When the Messenger of Allâh ﷺ felt a little better, he came with the help of two men, one of whom was Al-'Abbâs, to pray *Ẓuhr*. When Abû Bakr saw him, he wanted to step back, but the Messenger of Allâh ﷺ gestured to him not to step back. He told them (the two men) to seat him beside him, and Abû Bakr started to pray standing, and the people were following the prayer of Abû Bakr, and the Messenger of Allâh ﷺ was praying sitting.'"

"I ('Ubaidullâh) entered upon Ibn 'Abbâs and said: 'Shall I not tell you what 'Âishah narrated to me about the sickness of the Messenger of Allâh ﷺ?' He said: 'Yes.' So I told him and he did not deny any of it, but he said: 'Did she tell you the name of the man who was with Al-'Abbâs?' I said: 'No.' He said: 'That was 'Alî, may Allâh honor his face.'" (***Ṣaḥîḥ***)

بَكْرٍ أَنْ صَلِّ بِالنَّاسِ، فَجَاءَهُ الرَّسُولُ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ يَأْمُرُكَ أَنْ تُصَلِّيَ بِالنَّاسِ وَكَانَ أَبُو بَكْرٍ رَجُلًا رَقِيقًا، فَقَالَ: يَا عُمَرُ! صَلِّ بِالنَّاسِ، فَقَالَ: أَنْتَ أَحَقُّ بِذٰلِكَ فَصَلَّى بِهِمْ أَبُو بَكْرٍ تِلْكَ الْأَيَّامَ، ثُمَّ إِنَّ رَسُولَ اللهِ ﷺ وَجَدَ مِنْ نَفْسِهِ خِفَّةً فَجَاءَ يُهَادَى بَيْنَ رَجُلَيْنِ أَحَدُهُمَا الْعَبَّاسُ لِصَلَاةِ الظُّهْرِ، فَلَمَّا رَآهُ أَبُو بَكْرٍ ذَهَبَ لِيَتَأَخَّرَ، فَأَوْمَأَ إِلَيْهِ رَسُولُ اللهِ ﷺ أَنْ لَا يَتَأَخَّرَ وَأَمَرَهُمَا فَأَجْلَسَاهُ إِلَى جَنْبِهِ، فَجَعَلَ أَبُو بَكْرٍ يُصَلِّي قَائِمًا وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ أَبِي بَكْرٍ، وَرَسُولُ اللهِ ﷺ يُصَلِّي قَاعِدًا، فَدَخَلْتُ عَلَى ابْنِ عَبَّاسٍ فَقُلْتُ: أَلَا أَعْرِضُ عَلَيْكَ مَا حَدَّثَتْنِي عَائِشَةُ عَنْ مَرَضِ رَسُولِ اللهِ ﷺ؟ قَالَ: نَعَمْ، فَحَدَّثْتُهُ فَمَا أَنْكَرَ مِنْهُ شَيْئًا غَيْرَ أَنَّهُ قَالَ: أَسَمَّتْ لَكَ الرَّجُلَ الَّذِي كَانَ مَعَ الْعَبَّاسِ؟ قُلْتُ: لَا قَالَ: هُوَ عَلِيٌّ كَرَّمَ اللهُ وَجْهَهُ.

تخريج: أخرجه البخاري، الأذان، باب إنما جعل الإمام ليؤتم به، ح:٦٨٧، ومسلم، الصلوٰة، باب استخلاف الإمام إذا عرض له عذر ... الخ، ح:٤١٨ من حديث زائدة بن قدامة به، وهو في الكبرٰى، ح:٩٠٨.

Comments:

1. The Prophet ﷺ ran a very high temperature. That is why despite having taken a bath thrice, the fever did not abate, and he could not rise up. On the contrary, he fainted again and again.
2. Abû Bakr ﷺ asked Umar ﷺ to lead the prayer because he thought that the Prophet's ﷺ aim was merely to set up the prayer in congregation and not to appoint him specifically.

Chapter 41. Difference In Intention Between The *Imâm* And The One Following Him

(المعجم ٤١) - اخْتِلَافُ نِيَّةِ الإِمَامِ وَالمَأْمُومِ (التحفة ٢٣٣)

836. It was narrated that 'Amr said: "I heard Jâbir bin 'Abdullâh say: 'Mu'âdh used to pray with the Prophet ﷺ, then he would go back to his people to lead them in prayer. He stayed late one night and prayed with the Prophet ﷺ, then he went back to his people to lead them in prayer, and he recited *Sûrat Al-Baqarah*. When a man from his people heard that, he stepped aside and prayed (on his own), then he left. They said: 'You have become a hypocrite, O so-and-so!' He said: 'By Allâh, I have not become a hypocrite, and I will go to the Prophet ﷺ and tell him (about that).' So he went to the Prophet ﷺ and said: 'O Messenger of Allâh, Mu'âdh prays with you, then he comes to lead us in prayer. You delayed the prayer, and he prayed with you then he came back to lead us in prayer, and he started to recite *Sûrat Al-Baqarah*. When I heard that, I stepped aside and prayed by myself, because we are people who bring water with the camels and we work hard.' The Prophet ﷺ said to him: 'O Mu'âdh, do you want to cause hardship to the people? Recite such and such a *Sûrah*, and such and such a *Sûrah*.'" (*Sahîh*)

٨٣٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: كَانَ مُعَاذٌ يُصَلِّي مَعَ النَّبِيِّ ﷺ ثُمَّ يَرْجِعُ إِلَى قَوْمِهِ يَؤُمُّهُمْ، فَأَخَّرَ ذَاتَ لَيْلَةٍ الصَّلَاةَ وَصَلَّى مَعَ النَّبِيِّ ﷺ، ثُمَّ رَجَعَ إِلَى قَوْمِهِ يَؤُمُّهُمْ فَقَرَأَ سُورَةَ الْبَقَرَةِ، فَلَمَّا سَمِعَ رَجُلٌ مِنَ الْقَوْمِ تَأَخَّرَ فَصَلَّى ثُمَّ خَرَجَ، فَقَالُوا: نَافَقْتَ يَا فُلَانُ! فَقَالَ: واللهِ! مَا نَافَقْتُ وَلَآتِيَنَّ النَّبِيَّ ﷺ فَأُخْبِرُهُ، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ مُعَاذًا يُصَلِّي مَعَكَ ثُمَّ يَأْتِينَا فَيَؤُمُّنَا، وَإِنَّكَ أَخَّرْتَ الصَّلَاةَ الْبَارِحَةَ فَصَلَّى مَعَكَ ثُمَّ رَجَعَ فَأَمَّنَا فَاسْتَفْتَحَ بِسُورَةِ الْبَقَرَةِ فَلَمَّا سَمِعْتُ ذٰلِكَ تَأَخَّرْتُ فَصَلَّيْتُ، وَإِنَّمَا نَحْنُ أَصْحَابُ نَوَاضِحَ نَعْمَلُ بِأَيْدِينَا، فَقَالَ لَهُ النَّبِيُّ ﷺ: «يَا مُعَاذُ! أَفَتَّانٌ أَنْتَ، اقْرَأْ بِسُورَةِ كَذَا وَسُورَةِ كَذَا».

تخريج: أخرجه مسلم، الصلٰوة، باب القراءة في العشاء، ح:٤٦٥ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٩٠٩.

837. It was narrated from Abû Bakrah that the Prophet ﷺ offered the fear prayer (*Ṣalât Al-Khawf*). He led those who were behind him in two *Rak'ahs* and those who came (after them) in two *Rak'ahs*, so the Prophet ﷺ prayed four *Rak'ahs* and each group prayed two. (*Ḍa'īf*)

٨٣٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ صَلَّى صَلَاةَ الْخَوْفِ، فَصَلَّى بِالَّذِينَ خَلْفَهُ رَكْعَتَيْنِ وَبِالَّذِينَ جَاءُوا رَكْعَتَيْنِ، فَكَانَتْ لِلنَّبِيِّ ﷺ أَرْبَعًا وَلِهٰؤُلَاءِ رَكْعَتَيْنِ رَكْعَتَيْنِ.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الصلوة، باب من قال يصلي بكل طائفة ركعتين، ح:١٢٤٨ من حديث أشعث بن عبدالملك به، وهو في الكبرى، ح:٩١٠ * الحسن البصري تقدم، ح:٣٦ لم أجد تصريح سماعه، انظر الحديث الآتي:(١٥٥٥).

Chapter 42. The Virtue Of (Prayer In) Congregation

(المعجم ٤٢) - **فَضْلُ الجَمَاعَةِ**

(التحفة ٢٣٤)

838. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Praying in congregation is twenty-seven times better than praying alone." (*Ṣaḥîḥ*)

٨٣٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «صَلَاةُ الْجَمَاعَةِ تَفْضُلُ عَلَى صَلَاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً».

تخريج: أخرجه البخاري، الأذان، باب فضل صلوة الجماعة، ح:٦٤٥، ومسلم، المساجد، باب فضل صلوة الجماعة وبيان التشديد في التخلف عنها وأنها فرض كفاية، ح:٦٥٠ من حديث مالك به، وهو في الموطأ (يحيٰى):١/١٢٩، والكبرى، ح:٩١١.

839. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Praying in congregation is twenty-five portions better than one of you praying alone." (*Ṣaḥîḥ*)

٨٣٩ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ أَحَدِكُمْ وَحْدَهُ خَمْسًا وَعِشْرِينَ جُزْءًا».

تخريج: أخرجه مسلم، ح:٦٤٩(وانظر الحديث السابق) من حديث مالك به، وهو في الموطأ (يحيٰى):١/١٢٩، والكبرى، ح:٩١٢.

840. It was narrated from 'Âishah

٨٤٠ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا

that the Prophet ﷺ said: "Prayer in congregation is twenty-five levels better than a prayer offered on one's own." (*Ṣaḥîḥ*)

يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَمَّارٍ قَالَ: حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةُ الْجَمَاعَةِ تَزِيدُ عَلَى صَلَاةِ الْفَذِّ خَمْسًا وَعِشْرِينَ دَرَجَةً».

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٩١٣.

Comments:

Some scholars are of the opinion that by the two figures enormousness is meant and not a particular figure. Some have pointed out the difference of the audibility (*Jahri* - the aloud) and the inaudibility (*Sirri* - to oneself). That means the inaudible Prayer is twenty-five degrees more meritorious, while the audible is twenty-seven degrees. This is because the worshipper has to perform two more tasks in the audible prayer: pronouncing the *Âmîn* aloud and listening to the recitation, while all prayers individually performed are inaudible. (For further elucidation, see *Ḥadîth* 487).

Chapter 43. Congregation When There Are Three People

(المعجم ٤٣) - الجَمَاعَةُ إِذَا كَانُوا ثَلَاثَةً (التحفة ٢٣٥)

841. It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said: 'If there are three people, let one of them lead the others in prayer, and the one who has the most right to lead the prayer is the one who recites (knows) the most (Qur'ân.)''' (*Ṣaḥîḥ*)

٨٤١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا كَانُوا ثَلَاثَةً، فَلْيَؤُمَّهُمْ أَحَدُهُمْ وَأَحَقُّهُمْ بِالْإِمَامَةِ أَقْرَؤُهُمْ».

تخريج: [صحيح] تقدم، ح:٧٨٣، وهو في الكبرٰى، ح:٩١٤.

Comments:

When the worshippers are three in number - a man, a young boy, and a woman - how would the congregational prayer be conducted? (See narration 871, 800).

Chapter 44. Congregation When There Are Three People: A Man, A Boy And A Woman

(المعجم ٤٤) - الجَمَاعَةُ إِذَا كَانُوا ثَلَاثَةً، رَجُلٌ وَصَبِيٌّ وَامْرَأَةٌ (التحفة ٢٣٦)

842 Ibn 'Abbâs said: "I prayed beside the Prophet ﷺ and 'Âishah

٨٤٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ

was behind us praying with us, and I was beside the Prophet ﷺ praying with him." (*Sahîh*)

إِبْرَاهِيمَ: حَدَّثَنَا حَجَّاجٌ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيادٌ أَنَّ قَزَعَةَ مولًى لِعَبْدِ الْقَيْسِ أَخْبَرَه، أنه سمِعَ عِكْرِمَةَ قَالَ: قَالَ ابنُ عَبَّاسٍ: صَلَّيْتُ إِلَى جَنْبِ النَّبِيِّ ﷺ وَعَائِشَةُ خَلْفَنَا تُصَلِّي مَعَنَا، وَأَنَا إِلَى جَنْبِ النَّبِيِّ ﷺ أُصَلِّي مَعَهُ.

تخريج: [إسناده صحيح] تقدم، ح:٨٠٥، وهو في الكبرٰى، ح:٩١٥.

Comments:

'Abdullâh bin 'Abbâs ﷺ has narrated an incident of his childhood. For further commentary, see *Hadîth* 804, 805.

Chapter 45. Congregation If There Are Two People

(المعجم ٤٥) - الجَمَاعَةُ إِذَا كَانُوا اثْنَيْنِ (التحفة ٢٣٧)

843. It was narrated that Ibn 'Abbâs said: "I prayed with the Messenger of Allâh ﷺ and I stood on his left. He took hold of me with his left hand and made me stand on his right." (*Sahîh*)

٨٤٣ - **أَخْبَرَنَا** سُوَيْدُ بنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَنِي بِيَدِهِ الْيُسْرَى فَأَقَامَنِي عَنْ يَمِينِهِ.

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب صلٰوة النبي ﷺ ودعائه بالليل، ح:٧٦٣/ ١٩٣ من حديث عبدالملك بن أبي سليمان به، وهو في الكبرٰى، ح:٩١٦.

Comments:

See *Hadîth* 807.

844. Ubayy bin Ka'b said: "One day the Messenger of Allâh ﷺ prayed *Fajr*, then he said: 'Did so-and-so attend the prayer?' They said: 'No.' He said: '(What about) so-and-so?' They said: 'No.' He said: 'These two prayers are the most burdensome for the hypocrites. If they knew what (virtue) there is in them, they would come, even if they had to crawl. And

٨٤٤ - **أَخْبَرَنَا** إِسْمَاعِيلُ بْنُ مَسْعُودٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ، أَنَّهُ أَخْبَرَهُمْ عَنْ عَبْدِ اللهِ ابْنِ أَبِي بَصِيرٍ عَنْ أَبِيهِ، قَالَ شُعْبَةُ: وَقَالَ أَبُو إِسْحَاقَ: وَقَدْ سَمِعْتُهُ مِنْهُ وَمِنْ أَبِيهِ قَالَ: سَمِعْتُ أُبَيَّ بْنَ كَعْبٍ يَقُولُ:

صَلَّى رَسُولُ اللهِ ﷺ يَوْمًا صَلَاةَ الصُّبْحِ فَقَالَ: «أَشَهِدَ فُلَانٌ الصَّلَاةَ؟» قَالُوا: لَا، قَالَ: «فُلَانٌ؟» قَالُوا: لَا، قَالَ: «إِنَّ هَاتَيْنِ الصَّلَاتَيْنِ مِنْ أَثْقَلِ الصَّلَاةِ عَلَى الْمُنَافِقِينَ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا، وَالصَّفُّ الْأَوَّلُ عَلَى مِثْلِ صَفِّ الْمَلَائِكَةِ وَلَوْ تَعْلَمُونَ فَضِيلَتَهُ لَابْتَدَرْتُمُوهُ، وَصَلَاةُ الرَّجُلِ مَعَ الرَّجُلِ أَزْكَى مِنْ صَلَاتِهِ وَحْدَهُ، وَصَلَاةُ الرَّجُلِ مَعَ الرَّجُلَيْنِ أَزْكَى مِنْ صَلَاتِهِ مَعَ الرَّجُلِ، وَمَا كَانُوا أَكْثَرَ فَهُوَ أَحَبُّ إِلَى اللهِ عَزَّ وَجَلَّ».

the virtue of the first row is like that of the row of the angels. If you knew its virtue, you would compete for it. A man's prayer with another man is greator in reward than his prayer alone. And a man's prayer with two other men is greater in reward than his prayer with one other man; the more people there are, the more beloved that is to Allâh, the Mighty and Sublime."' (*Hasan*)

تخريج: [إسناده حسن] أخرجه ابن ماجه، المساجد، باب فضل الصلٰوة في جماعة، ح:٧٩٠ من حديث أبي إسحاق السبيعي به، وهو في الكبرٰى، ح:٩١٧، وصححه ابن خزيمة، ح:١٤٧٦، وابن حبان، ح:٤٣٠، وله طريق آخر عند أبي داود، ح:٥٥٤ من حديث شعبة عن أبي إسحاق عن عبدالله بن أبي بصير عن أبي بن كعب به.

Comments:

Since the obligatory prayer is an essential and abiding component of the Islamic way of life, togetherness in it is necessary. Performance of prayer in congregation is its requisite. A solitary person easily falls prey to the snares of Satan, while the person in company remains safe.

Chapter 46. Offering A Voluntary Prayer In Congregation

(المعجم ٤٦) - الْجَمَاعَةُ لِلنَّافِلَةِ

(التحفة ٢٣٨)

٨٤٥ - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودٍ، عَنْ عِتْبَانَ بْنِ مَالِكٍ: أَنَّهُ قَالَ: يَا رَسُولَ اللهِ! إِنَّ السُّيُولَ لَتَحُولُ بَيْنِي وَبَيْنَ مَسْجِدِ قَوْمِي فَأُحِبُّ أَنْ

845. It was narrated from 'Itbân bin Mâlik that he said: "O Messenger of Allâh, the floods keep me from coming to the *Masjid* of my people. I would like you to come and pray in a place in my house so that I can take it as a *Masjid*." The Messenger of Allâh

ﷺ said: "We shall do that." "When the Messenger of Allâh ﷺ entered he said: 'Where do you want (me to pray).' I showed him a corner of the house, and the Messenger of Allâh ﷺ stood there, and we formed rows behind him, and he led us in praying two *Rak'ahs*." (*Ṣaḥîḥ*)

تَأْتِيَنِي فَتُصَلِّي فِي مَكَانٍ مِنْ بَيْتِي أَتَّخِذُهُ مَسْجِدًا، فَقَالَ رَسُولُ اللهِ ﷺ: «سَنَفْعَلُ»، فَلَمَّا دَخَلَ رَسُولُ اللهِ ﷺ قَالَ: «أَيْنَ تُرِيدُ؟» فَأَشَرْتُ إِلَى نَاحِيَةٍ مِنَ الْبَيْتِ، فَقَامَ رَسُولُ اللهِ ﷺ فَصَفَفْنَا خَلْفَهُ فَصَلَّى بِنَا رَكْعَتَيْنِ.

تخريج: أخرجه مسلم، المساجد، باب الرخصة في التخلف عن الجماعة لعذر، ح: ٣٣ بعد، ح: ٦٥٧ من حديث معمر، والبخاري، الصلوٰة، باب: إذا دخل بيتًا يصلي حيث شاء ... الخ، ح: ٤٢٤ من حديث الزهري به، وهو في الكبرٰى، ح: ٩١٨.

Comments:

If an optional prayer is incidentally held in congregation, there is no harm in it. People should not be invited for it. Although, for certain prayers that is not the case - for example, the Eclipse Prayer, the Drought Prayer, the two *Eid* Prayers, and the *Tarawih* Prayer, etc., people may be invited for them.

Chapter 47. Making Up A Missed Prayer In Congregation

(المعجم ٤٧) - الْجَمَاعَةُ لِلْفَائِتِ مِنَ الصَّلَاةِ (التحفة ٢٣٩)

846. It was narrated that Anas said: "The Messenger of Allâh ﷺ turned to face us when he stood up to pray, before he said *Takbîr*, and said: 'Make your rows straight and fill the gaps, for I can see you from behind my back.'" (*Ṣaḥîḥ*)

٨٤٦ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: أَقْبَلَ عَلَيْنَا رَسُولُ اللهِ ﷺ بِوَجْهِهِ حِينَ قَامَ إِلَى الصَّلَاةِ قَبْلَ أَنْ يُكَبِّرَ فَقَالَ: «أَقِيمُوا صُفُوفَكُمْ وَتَرَاصُّوا، فَإِنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي».

تخريج: [صحيح] تقدم، ح: ٨١٥.

Comments:

The relevance of this narration to the chapter is not clear. It should be pondered over. This narration has preceded earlier. (For commentary see *Ḥadîth* 815, 816)

847. It was narrated from 'Abdullâh bin Abî Qatâdah that his father said: "We were with the Messenger of Allâh ﷺ when some of the people

٨٤٧ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو زُبَيْدٍ - وَاسْمُهُ عَبْثَرُ بْنُ الْقَاسِمِ - عَنْ حُصَيْنٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ

said: 'Why do you not stop with us to rest awhile, O Messenger of Allâh?' He said: 'I am afraid that you will sleep and miss the prayer.' Bilâl said: 'I will wake you up.' So they lay down and slept, and Bilâl leaned back on his mount. Then the Messenger of Allâh ﷺ woke up when the sun had already started to rise, and he said: 'O Bilâl, what about what you told us?' He said: 'I have never slept like that before.' The Messenger of Allâh ﷺ said: 'Allâh, the Mighty and Sublime, takes your souls when He wills and sends them back when He wills.' Stand up O Bilâl and call the people to prayer.' Then Bilâl stood up and called the *Adhân*, and they performed *Wudhû*'" – that is, when the sun had risen (fully) – "then he stood and lead them in prayer." (*Ṣaḥîḥ*)

قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ إِذْ قَالَ بَعْضُ الْقَوْمِ: لَوْ عَرَّسْتَ بِنَا يَا رَسُولَ اللهِ قَالَ: «إِنِّي أَخَافُ أَنْ تَنَامُوا عَنِ الصَّلَاةِ». قَالَ بِلَالٌ: أَنَا أَحْفَظُكُمْ، فَاضْطَجَعُوا فَنَامُوا وَأَسْنَدَ بِلَالٌ ظَهْرَهُ إِلَى رَاحِلَتِهِ، فَاسْتَيْقَظَ رَسُولُ اللهِ ﷺ وَقَدْ طَلَعَ حَاجِبُ الشَّمْسِ فَقَالَ: «يَا بِلَالُ! أَيْنَ مَا قُلْتَ؟» قَالَ: مَا أُلْقِيَتْ عَلَيَّ نَوْمَةٌ مِثْلُهَا قَطُّ، قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ عَزَّ وَجَلَّ قَبَضَ أَرْوَاحَكُمْ حِينَ شَاءَ فَرَدَّهَا حِينَ شَاءَ، قُمْ يَا بِلَالُ! فَآذِنِ النَّاسَ بِالصَّلَاةِ» فَقَامَ بِلَالٌ فَأَذَّنَ فَتَوَضَّؤُوا - يَعْنِي حِينَ ارْتَفَعَتِ الشَّمْسُ - ثُمَّ قَامَ فَصَلَّى بِهِمْ.

تخريج: أخرجه البخاري، مواقيت الصلوٰة، باب الأذان بعد ذهاب الوقت، ح:٥٩٥ من حديث حصين به نحو المعنىٰ، وهو في الكبرىٰ، ح:٩١٩، وأخرجه أبوداود، ح:٤٤٠ عن هناد به مختصرًا.

Comments:

See *Ḥadîth* 622.

Chapter 48. A Stern Warning Against Failing To Pray In Congregation

(المعجم ٤٨) - التَّشْدِيدُ فِي تَرْكِ الْجَمَاعَةِ (التحفة ٢٤٠)

848. It was narrated that Ma'dân bin Abî Ṭalḥah Al-Ya'murî said: "Abû Ad-Dardâ' said to me: 'Where do you live?' I said: 'In a town near Ḥimṣ.' Abû Ad-Dardâ' said: 'I heard the Messenger of Allâh ﷺ say: "There are no three people in a town or encampment among whom prayer is not established, but the *Shaiṭân* takes

٨٤٨ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ زَائِدَةَ بْنِ قُدَامَةَ قَالَ: حَدَّثَنَا السَّائِبُ بْنُ حُبَيْشٍ الْكَلَاعِيُّ عَنْ مَعْدَانَ ابْنِ أَبِي طَلْحَةَ الْيَعْمُرِيِّ قَالَ: قَالَ لِي أَبُو الدَّرْدَاءِ: أَيْنَ مَسْكَنُكَ؟ قُلْتُ: فِي قَرْيَةٍ دُوَيْنَ حِمْصَ، فَقَالَ أَبُو الدَّرْدَاءِ: سَمِعْتُ رَسُولَ

control of them. Therefore, stick to the congregation, for the wolf eats the sheep that strays off on its own." (One of the narrators (As-Sâ'ib) said: "The congregation means the congregational prayer." (*Sahîh*)

اللهِ ﷺ يَقُولُ: «مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ لَا تُقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدِ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَعَلَيْكُمْ بِالْجَمَاعَةِ، فَإِنَّمَا يَأْكُلُ الذِّئْبُ الْقَاصِيَةَ». قَالَ السَّائِبُ: يَعْنِي بِالْجَمَاعَةِ: الْجَمَاعَةَ فِي الصَّلَاةِ.

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوة، باب التشديد في ترك الجماعة، ح:٥٤٧ من حديث زائدة به، وهو في الكبرٰى، ح:٩٢٠، وصححه ابن خزيمة، ح:١٤٨٦، وابن حبان، ح:٤٢٥، والحاكم:١/٢٤٦، والذهبي وغيرهم.

Chapter 49. A Stern Warning Against Staying Behind From Prayer In Congregation

(المعجم ٤٩) - التَّشْدِيدُ فِي التَّخَلُّفِ عَنِ الجَمَاعَةِ (التحفة ٢٤١)

849. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "By the One in Whose Hand is my soul! I nearly ordered that firewood be gathered to be lit, then I would have ordered that the *Adhân* be called for prayer, and ordered a man to lead the people in prayer, then I would have gone from behind to those men and burned their houses down over them. By the One in Whose Hand is my soul! If any one of them knew that he would get a meaty bone or some meat in between two ribs, he would attend *'Ishâ'*." (*Sahîh*)

٨٤٩ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَقَدْ هَمَمْتُ أَنْ آمُرَ بِحَطَبٍ فَيُحْطَبَ، ثُمَّ آمُرَ بِالصَّلَاةِ فَيُؤَذَّنَ لَهَا، ثُمَّ آمُرَ رَجُلًا فَيَؤُمَّ النَّاسَ، ثُمَّ أُخَالِفَ إِلَى رِجَالٍ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ، وَالَّذِي نَفْسِي بِيَدِهِ! لَوْ يَعْلَمُ أَحَدُهُمْ أَنَّهُ يَجِدُ عَظْمًا سَمِينًا أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ لَشَهِدَ الْعِشَاءَ».

تخريج: أخرجه البخاري، الأذان، باب وجوب صلوة الجماعة، ح:٦٤٤ من حديث مالك به، وهو في الموطأ (يحيٰى):١/١٢٩، والكبرٰى، ح:٩٢١ .

Chapter 50. Regularly Attending The Prayers When The Call Is Given

(المعجم ٥٠) - الْمُحَافَظَةُ عَلَى الصَّلَوَاتِ حَيْثُ يُنَادَي بِهِنَّ (التحفة ٢٤٢)

850. It was narrated that 'Abdullâh said: "Whoever would like to meet

٨٥٠ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ:

Allâh tomorrow as a Muslim, let him regularly attend these five (daily) prayers whenever the call for them is given (that in the mosques), for Allâh prescribed for His Prophet ﷺ the ways of guidance, and they (the prayers) are part of those ways of guidance. I do not think that there is anyone among you who does not have a place where he prays in his house. But if you were to pray in your houses and forsake the *Masjids*, you would be forsaking the *Sunnah* of your Prophet, and if you were to forsake the *Sunnah* of your Prophet you would go astray. There is no Muslim slave who performs *Wudû'* and does it well, then walks to the prayer, but Allâh will record one *Hasanah* (good deed) for each step he takes, or raise him one level by it or erase one sin from him. I remember how we used to take short steps, and I remember (a time) when no one stayed behind from the prayer except a hypocrite whose hypocrisy was well known. And I have seen a man coming supported by two others until he would be made to stand in the row." (*Sahîh*)

أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنِ الْمَسْعُودِيِّ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ: أَنَّهُ كَانَ يَقُولُ: مَنْ سَرَّهُ أَنْ يَلْقَى اللهَ عَزَّ وَجَلَّ غَدًا مُسْلِمًا فَلْيُحَافِظْ عَلَى هٰؤُلَاءِ الصَّلَوَاتِ الْخَمْسِ حَيْثُ يُنَادَى بِهِنَّ، فَإِنَّ اللهَ عَزَّ وَجَلَّ شَرَعَ لِنَبِيِّهِ ﷺ سُنَنَ الْهُدَى فَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى، وَإِنِّي لَا أَحْسَبُ مِنْكُمْ أَحَدًا إِلَّا لَهُ مَسْجِدٌ يُصَلِّي فِيهِ فِي بَيْتِهِ، فَلَوْ صَلَّيْتُمْ فِي بُيُوتِكُمْ وَتَرَكْتُمْ مَسَاجِدَكُمْ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ، وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ، وَمَا مِنْ عَبْدٍ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ الْوُضُوءَ ثُمَّ يَمْشِي إِلَى صَلَاةٍ إِلَّا كَتَبَ اللهُ عَزَّ وَجَلَّ لَهُ بِكُلِّ خُطْوَةٍ يَخْطُوهَا حَسَنَةً أَوْ يَرْفَعُ لَهُ بِهَا دَرَجَةً أَوْ يُكَفِّرُ عَنْهُ بِهَا خَطِيئَةً، وَلَقَدْ رَأَيْتُنَا نُقَارِبُ بَيْنَ الْخُطَا، وَلَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُنَافِقٌ مَعْلُومٌ نِفَاقُهُ، وَلَقَدْ رَأَيْتُ الرَّجُلَ يُهَادَى بَيْنَ الرَّجُلَيْنِ حَتَّى يُقَامَ فِي الصَّفِّ.

تخريج: أخرجه مسلم، المساجد، باب صلوة الجماعة من سنن الهدى، ح:٦٥٤/٢٥٧ من حديث علي بن الأقمر به، وهو في الكبرٰى، ح:٩٢٢ * عبدالله هو ابن مسعود رضي الله عنه.

851. *It was narrated that Abû* Hurairah said: "A blind man came to the Messenger of Allâh ﷺ and said: 'I do not have a guide to bring me to the prayer.' And he asked him to grant him a dispensation allowing him to pray in his house, and he gave

٨٥١ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ الأَصَمِّ عَنْ عَمِّهِ يَزِيدَ بْنِ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ أَعْمَى إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: إِنَّهُ لَيْسَ لِي قَائِدٌ يَقُودُنِي إِلَى

him permission. Then when he turned away he said to him: 'Can you hear the call to prayer?' He said: 'Yes.' He said: 'Then respond to it.'" (*Sahîh*)

الصَّلَاةِ، فَسَأَلَهُ أَنْ يُرَخِّصَ لَهُ أَنْ يُصَلِّيَ فِي بَيْتِهِ فَأَذِنَ لَهُ، فَلَمَّا وَلَّى قَالَ لَهُ: «أَتَسْمَعُ النِّدَاءَ بِالصَّلَاةِ؟» قَالَ: نَعَمْ، قَالَ: «فَأَجِبْ».

تخريج: أخرجه مسلم، المساجد، باب يجب إتيان المسجد على من سمع النداء، ح:٦٥٣ عن إسحاق بن إبراهيم، يعني ابن راهويه به، وهو في الكبرى، ح:٩٢٣.

Comments:

This narration also forms an argument for those who consider prayer in congregation obligatory; otherwise Allâh's Messenger ﷺ would have given the helpless and blind Companion a general pardon from having to come to congregational prayer. Initially, the Prophet ﷺ had granted him pardon, but on inquiry, it was realized that he did not stay far from the mosque. The sound of the *Adhân* was audible from his home, and it was possible for him to come to the mosque from such a close distance all by himself.

852. It was narrated from Ibn Umm Maktûm that he said: "O Messenger of Allâh, there are many (dangerous) pests and wild animals in Al-Madînah." He said: "Can you hear (the words) 'Come to prayer, come to prosperity'?" He said: "Yes." He said: "Then be quick to respond," and he did not grant him a dispensation. (*Sahîh*)

٨٥٢ - أَخْبَرَنَا هَارُونُ بْنُ زَيْدِ بْنِ أَبِي الزَّرْقَاءِ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ ح وَأَخْبَرَنِي عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنَا قَاسِمُ بْنُ يَزِيدَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَابِسٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنِ ابنِ أُمِّ مَكْتُومٍ، أَنَّهُ قَالَ: يَا رَسُولَ اللهِ! إِنَّ الْمَدِينَةَ كَثِيرَةُ الْهَوَامِّ وَالسِّبَاعِ، قَالَ: «هَلْ تَسْمَعُ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ؟» قَالَ: نَعَمْ، قَالَ: «فَحَيَّ هَلًا». وَلَمْ يُرَخِّصْ لَهُ.

تخريج: [صحيح] أخرجه أبوداود، الصلوة، باب التشديد في ترك الجماعة، ح:٥٥٣ عن هارون بن زيد به، وهو في الكبرى، ح:٩٢٤، وصححه ابن خزيمة، ح:١٤٧٨، وله شواهد عند مسلم، ح:٦٥٣، وأحمد:٣/٤٢٣، وابن خزيمة، ح:١٤٧٩، والحاكم:١/٢٤٧ وغيرهم.

Chapter 51. Excuse For Not Praying In Congregation

(المعجم ٥١) - العُذْرُ فِي تَرْكِ الجَمَاعَةِ (التحفة ٢٤٣)

853. It was narrated from Hishâm bin 'Urwah from his father that

٨٥٣ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ

'Abdullâh bin Arqam used to lead his companions in prayer. The time for prayer came one day and he went to relieve himself then he came back and said: "I heard the Messenger of Allâh ﷺ say: 'If any one of you feels the need to defecate, let him do that first, before he prays.'" (*Sahîh*)

هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ: أَنَّ عَبْدَ اللهِ بْنَ أَرْقَمَ كَانَ يَؤُمُّ أَصْحَابَهُ، فَحَضَرَتِ الصَّلَاةُ يَوْمًا فَذَهَبَ لِحَاجَتِهِ ثُمَّ رَجَعَ، فَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا وَجَدَ أَحَدُكُمُ الْغَائِطَ فَلْيَبْدَأْ بِهِ قَبْلَ الصَّلَاةِ».

تخريج: [**صحيح**] أخرجه أبوداود، الطهارة، باب أيصلي الرجل وهو حاقن؟، ح:٨٨، والترمذي، ح:١٤٢، وابن ماجه، ح:٦١٦ من حديث هشام به، وهو في الموطأ (يحيىٰ):١/ ١٥٩، والكبرٰى، ح:٩٢٥، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي وغيرهم ❊ هشام صرح بالسماع عند أحمد.

Comments:

1. He himself had not come that day. Instead, he had sent someone else who led people in prayer. When he reached there after the prayer, he excused himself.
2. If someone *feels the need to relieve himself*, he should free himself from it before praying, even though he misses the congregation. This is because without easing himself, he will not be able to properly concentrate on his prayer.

854. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'If dinner is ready and the *Iqâmah* for prayer is said, then start with dinner first.'" (*Sahîh*)

٨٥٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا حَضَرَ الْعَشَاءُ وَأُقِيمَتِ الصَّلَاةُ فَابْدَأُوا بِالْعَشَاءِ».

تخريج: أخرجه مسلم، المساجد، باب كراهة الصلوٰة بحضرة الطعام، الذي يريد أكله في الحال . . . الخ، ح:٥٥٧ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٩٢٦ .

Comments:

This is when one is in dire need of taking food, or one feels that if he offers prayer without eating food, he will not be able to concentrate and he will remain disturbed. Or this is when there is fear of food getting spoilt. This is because Allâh's Messenger ﷺ has forbidden ruining wealth.

855. It was narrated from Abû Al-Malîh that his father said: "We were with the Messenger of Allâh ﷺ in Hunain and it rained. The caller of the Messenger of Allâh ﷺ

٨٥٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ بِحُنَيْنٍ فَأَصَابَنَا مَطَرٌ،

called out, telling us: 'Pray where you are.'" (*Ṣaḥîḥ*)

فَنَادَى مُنَادِي رَسُولِ اللهِ ﷺ أَنْ صَلُّوا فِي رِحَالِكُمْ.

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوة، باب الجمعة في اليوم المطير، ح:١٠٥٧ من حديث قتادة به، وتابعه خالد الحذاء، وهو في الكبرى، ح:٩٢٧، وأخرجه ابن ماجه، ح:٩٣٦، وصححه ابن خزيمة، وابن حبان، والحاكم:١/ ٢٩٣، والذهبي وغيرهم.

Comments:

See no. 654.

Chapter 52. Regulating "Catching the Congregation" (When Is One Regarded As Having Caught Up With The Congregation)

(المعجم ٥٢) - حَدُّ إِدْرَاكِ الْجَمَاعَةِ

(التحفة ٢٤٤)

856. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever performs *Wuḍû'* and does it well, then sets out for the *Masjid* and finds that the people have already prayed, Allâh will decree for him a reward like that of those who attended (the prayer), without reducing the slightest from their reward." (*Ḥasan*)

٨٥٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ ابْنِ طَحْلَاءَ، عَنْ مُحْصِنِ بْنِ عَلِيٍّ الْفِهْرِيِّ، عَنْ عَوْفِ بْنِ الْحَارِثِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ خَرَجَ عَامِدًا إِلَى الْمَسْجِدِ فَوَجَدَ النَّاسَ قَدْ صَلَّوْا، كَتَبَ اللهُ لَهُ مِثْلَ أَجْرِ مَنْ حَضَرَهَا وَلَا يَنْقُصُ ذٰلِكَ مِنْ أُجُورِهِمْ شَيْئًا».

تخريج: [حسن] أخرجه أبوداود، الصلوة، باب فيمن خرج يريد الصلوة فسبق بها، ح:٥٦٤ من حديث عبدالعزيز الدراوردي به، وهو في الكبرى، ح:٩٢٨، وصححه الحاكم:١/٢٠٨، ٢٠٩، والذهبي، وله شواهد.

Comments:

The intention of this person was obviously to catch the congregation. Moreover, he did not do anything wrong. Instead, he strove hard but was still not able to catch the congregation, and so afterward he felt regret. Hence, he will be rewarded the merit of praying in congregation in proportion to his intention, provided he is accustomed to praying in congregation. And that is from the bounty of Allâh.

857. It was narrated that 'Uthmân bin 'Affân said: "I heard the Messenger of Allâh ﷺ say: 'Whoever

٨٥٧ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ: أَنَّ

الْحُكَيْمَ بْنَ عَبْدِ اللهِ الْقُرَشِيَّ حَدَّثَهُ أَنَّ نَافِعَ بْنَ جُبَيْرٍ وعَبْدَ اللهِ بْنِ أَبِي سَلَمَةَ حَدَّثَاهُ: أَنَّ مُعَاذَ ابْنَ عَبْدِ الرَّحْمٰنِ حَدَّثَهُمَا عَنْ حُمْرَانَ - مَوْلَى عُثْمَانَ بْنِ عَفَّانَ - عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ لِلصَّلَاةِ فَأَسْبَغَ الْوُضُوءَ، ثُمَّ مَشَىٰ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ فَصَلَّاهَا مَعَ النَّاسِ أَوْ مَعَ الْجَمَاعَةِ أَوْ فِي الْمَسْجِدِ غَفَرَ اللهُ لَهُ ذُنُوبَهُ».

performs *Wudhû'* for prayer and does *Wudhû'* properly,[1] then walks to (attend) the prescribed prayer, and prays with the people or with the congregation or in the *Masjid*, Allâh will forgive him his sins." (***Ṣaḥîḥ***)

تخريج: أخرجه مسلم، الطهارة، باب فضل الوضوء والصلوٰة عقبه، ح: ٢٣٢/١٣ من حديث عبدالله بن وهب به، وهو في الكبرٰى، ح: ٩٢٩، وأخرجه البخاري، ح: ٦٤٣٣ من حديث معاذ بن عبدالرحمن به.

(المعجم ٥٣) - إِعَادَةُ الصَّلَاةِ مَعَ الجَمَاعَةِ بَعْدَ صَلَاةِ الرَّجُلِ لِنَفْسِهِ (التحفة ٢٤٥)

Chapter 53. Repeating A Prayer With The Congregation When A Man Has Already Prayed By Himself

٨٥٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ رَجُلٍ مِنْ بَنِي الدِّيلِ يُقَالُ لَهُ بُسْرُ بْنُ مِحْجَنٍ، عَنْ مِحْجَنٍ: أَنَّهُ كَانَ فِي مَجْلِسٍ مَعَ رَسُولِ اللهِ ﷺ فَأُذِّنَ بِالصَّلَاةِ، فَقَامَ رَسُولُ اللهِ ﷺ ثُمَّ رَجَعَ وَمِحْجَنٌ فِي مَجْلِسِهِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «مَا مَنَعَكَ أَنْ تُصَلِّيَ؟ أَلَسْتَ بِرَجُلٍ مُسْلِمٍ؟» قَالَ: بَلَىٰ، وَلَكِنِّي كُنْتُ قَدْ صَلَّيْتُ فِي أَهْلِي، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «إِذَا جِئْتَ فَصَلِّ مَعَ النَّاسِ وَإِنْ كُنْتَ قَدْ صَلَّيْتَ».

858. It was narrated from Miḥjan that he was in a gathering with the Messenger of Allâh ﷺ when the *Adhân* was called for prayer. The Messenger of Allâh ﷺ got up, then he came back and Miḥjan was still sitting there. The Messenger of Allâh ﷺ said to him: "What kept you from praying? Are you not a Muslim man?" He said: "Yes, but I had already prayed with my family." The Messenger of Allâh ﷺ said to him: "When you come you should pray with the people even if you have already prayed." (***Ḥasan***)

تخريج: [إسناده حسن] أخرجه أحمد: ٤/ ٣٤ من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ١٣٢، والكبرٰى، ح: ٩٣٠، وصححه ابن خزيمة، وابن حبان، والحاكم: ١/ ٢٤٤.

[1] *Asbaghal-Wuḍû'*; see No. 111, and no. 141 and what follows it.

Comments:

If someone performs prayer solitarily thinking that he would perhaps not be able to catch the congregation, or that perhaps the congregation is over, or that he will not be able to go the mosque, etc., but if he thereafter comes to the mosque and finds the congregational prayer to still be in progress, he should repeat his prayer in congregation, so that he could gain the reward of praying in congregation.

Chapter 54. Repeating *Fajr* With The Congregation For One Who Has Already Prayed On His Own

(المعجم ٥٤) - إِعَادَةُ الفَجْرِ مَعَ الجَمَاعَةِ لِمَنْ صَلَّى وَحْدَهُ (التحفة ٢٤٦)

859. Jâbir bin Yazîd bin Al-Aswad Al-'Âmirî told us that his father said: "I attended *Fajr* prayer with the Messenger of Allâh ﷺ in Masjid Al-Khaif.[1] When he finished praying, he saw two men at the back of the people who had not prayed with him. He said: 'Bring them here.' So they were brought to him, trembling. He said: 'What kept you from praying with us?' They said: 'O Messenger of Allâh, we had already prayed in our lodgings.' He said: 'Do not do that. If you have already prayed in your lodgings, then you come to a *Masjid* in which there is a congregation, then pray with them, and it will be a voluntary prayer for you.'" (*Sahîh*)

٨٥٩ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا يَعْلَى بْنُ عَطَاءٍ: أَخْبَرَنَا جَابِرُ ابْنُ يَزِيدَ بْنِ الْأَسْوَدِ الْعَامِرِيُّ عَنْ أَبِيهِ قَالَ: شَهِدْتُ مَعَ رَسُولِ اللهِ ﷺ صَلَاةَ الْفَجْرِ فِي مَسْجِدِ الْخَيْفِ، فَلَمَّا قَضَى صَلَاتَهُ إِذَا هُوَ بِرَجُلَيْنِ فِي آخِرِ الْقَوْمِ لَمْ يُصَلِّيَا مَعَهُ، قَالَ: «عَلَيَّ بِهِمَا»، فَأُتِيَ بِهِمَا تَرْعَدُ فَرَائِصُهُمَا فَقَالَ: «مَا مَنَعَكُمَا أَنْ تُصَلِّيَا مَعَنَا؟» قَالَا: يَا رَسُولَ اللهِ! إِنَّا قَدْ صَلَّيْنَا فِي رِحَالِنَا قَالَ: «فَلَا تَفْعَلَا إِذَا صَلَّيْتُمَا فِي رِحَالِكُمَا ثُمَّ أَتَيْتُمَا مَسْجِدَ جَمَاعَةٍ فَصَلِّيَا مَعَهُمْ، فَإِنَّهَا لَكُمَا نَافِلَةٌ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلوة، باب ماجاء في الرجل يصلي وحده ثم يدرك الجماعة، ح:٢١٩ من حديث هشيم به، وقال: "حسن صحيح"، وهو في الكبرى، ح:٩٣١، وصححه ابن خزيمة، ح:١٢٧٩، وابن حبان، ح:٤٣٤، ٤٣٥، وله شواهد، انظر الحديث السابق، وأخرجه أبوداود، ح:٥٧٥، ٥٧٦ من حديث يعلى نحوه.

Comments:

The Al-Khaif Mosque is in Mina, and this incident is related to the Farewell Pilgrimage. There is no possibility of its being abrogated.

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[1] The main *Masjid* in Mina, one of stations of pilgrimage in Makkah.

Chapter 55. Repeating A Prayer With A Congregation After The Time For It Is Over

(المعجم ٥٥) - إِعَادَةُ الصَّلَاةِ بَعْدَ ذَهَابِ وَقْتِهَا مَعَ الجَمَاعَةِ (التحفة ٢٤٧)

860. It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said to me, and struck my thigh: 'What will you do if you stay among people who delay the prayer until its time is over?' He said: 'What do you command me to do?' He said: 'Offer the prayer on time, then go about your business, Then if the *Iqâmah* for that prayer is said and you are in the *Masjid*, then pray.'" (*Ṣaḥîḥ*)

٨٦٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى وَمُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ صُدْرَانَ - وَاللَّفْظُ لَهُ - عَنْ خَالِدِ بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ بُدَيْلٍ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ يُحَدِّثُ عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ، وَضَرَبَ فَخِذِي: «كَيْفَ أَنْتَ إِذَا بَقِيتَ فِي قَوْمٍ يُؤَخِّرُونَ الصَّلَاةَ عَنْ وَقْتِهَا؟» قَالَ: مَا تَأْمُرُ؟ قَالَ: «صَلِّ الصَّلَاةَ لِوَقْتِهَا ثُمَّ اذْهَبْ لِحَاجَتِكَ، فَإِنْ أُقِيمَتِ الصَّلَاةُ وَأَنْتَ فِي الْمَسْجِدِ فَصَلِّ».

تخريج: [صحيح] تقدم، ح:٧٧٩، وهو في الكبرى، ح:٩٣٢.

Chapter 56. The Obligation Of Prayer Is Removed From One Who Offered It In The *Masjid* With The *Imâm* In Congregation

(المعجم ٥٦) - سُقُوطُ الصَّلَاةِ عَمَّنْ صَلَّى مَعَ الإِمَامِ فِي المَسْجِدِ جَمَاعَةً (التحفة ٢٤٨)

861. It was narrated that Sulaimân – the freed slave of Maimûnah – said: "I saw Ibn 'Umar sitting in Al-Balâṭ[1] when the people were praying. I said: 'O Abû 'Abdur-Raḥmân, why are you not praying?' He said: 'I have already prayed, and I heard the Messenger of Allâh ﷺ say: "Do not repeat a prayer twice in one day." (*Ṣaḥîḥ*)

٨٦١ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ التَّيْمِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ سُلَيْمَانَ - مَوْلَى مَيْمُونَةَ - قَالَ: رَأَيْتُ ابْنَ عُمَرَ جَالِسًا عَلَى الْبَلَاطِ وَالنَّاسُ يُصَلُّونَ، قُلْتُ: يَا أَبَا عَبْدِ الرَّحْمٰنِ! مَا لَكَ لَا تُصَلِّي؟ قَالَ: إِنِّي قَدْ صَلَّيْتُ، إِنِّي سَمِعْتُ

[1] A place in Al-Madînah.

رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تُعَادُ الصَّلَاةُ فِي يَوْمٍ مَرَّتَيْنِ».

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوة، باب إذا صلى في جماعة ثم أدرك جماعةً يعيد، ح:٥٧٩ من حديث حسين المعلم به، وهو في الكبرٰى، ح:٩٣٣، وصححه ابن خزيمة، ح:١٦٤١، وابن حبان، ح:٤٣٢ وغيرهما.

Comments:

Performing the same prayer again is forbidden only when it was earlier performed in congregation, in the *Masjid.*

Chapter 57. Rushing To Pray

(المعجم ٥٧) - السَّعْيُ إِلَى الصَّلَاةِ (التحفة ٢٤٩)

862. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When you come to pray, do not come rushing; come walking in a dignified manner, and whatever you catch up with, pray, and whatever you miss, make it up.'" (*Sahîh*)

٨٦٢ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ الزُّهْرِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَتَيْتُمُ الصَّلَاةَ فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ وَأْتُوهَا تَمْشُونَ وَعَلَيْكُمُ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَاقْضُوا».

تخريج: أخرجه مسلم، المساجد، باب استحباب إتيان الصلوة بوقار وسكينة ... الخ، ح:٦٠٢ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٩٣٤.

Comments:

To come to the prayer running is against one's dignity. It is disrespectful. It violates the sanctity of the mosque. To present oneself before the Lord of the worlds is not a trivial matter. It requires perfect tranquillity and calmness. Even in ordinary matters, hastiness is not appropriate.

Chapter 58. Hastening To Pray Without Rushing Unduly

(المعجم ٥٨) - الْإِسْرَاعُ إِلَى الصَّلَاةِ مِنْ غَيْرِ سَعْيٍ (التحفة ٢٥٠)

863. It was narrated that Abû Râfi' said: "After the Messenger of Allâh ﷺ had prayed *'Asr*, he would go to Banu 'Abdul-Ashhal to speak to them, until the time for *Maghrib* came." Abû Râfi' said: "While the

٨٦٣ - أَخْبَرَنَا عَمْرُو بْنُ سَوَّادِ بْنِ الْأَسْوَدِ ابْنِ عَمْرٍو: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ مَنْبُوذٍ، عَنِ الْفَضْلِ بْنِ عُبَيْدِ اللهِ،

عَنْ أَبِي رَافِعٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا صَلَّى الْعَصْرَ ذَهَبَ إِلَى بَنِي عَبْدِ الْأَشْهَلِ فَيَتَحَدَّثُ عِنْدَهُمْ حَتَّى يَنْحَدِرَ لِلْمَغْرِبِ، قَالَ أَبُو رَافِعٍ: فَبَيْنَمَا النَّبِيُّ ﷺ يُسْرِعُ إِلَى الْمَغْرِبِ مَرَرْنَا بِالْبَقِيعِ فَقَالَ: «أُفٍّ لَكَ أُفٍّ لَكَ». قَالَ: فَكَبُرَ ذٰلِكَ فِي ذَرْعِي فَاسْتَأْخَرْتُ وَظَنَنْتُ أَنَّهُ يُرِيدُنِي فَقَالَ: «مَا لَكَ؟ امْشِ». فَقُلْتُ: أَحَدَثَ حَدَثٌ، قَالَ: «مَا ذَاكَ؟» قُلْتُ: أَفَّفْتَ بِي، قَالَ: «لَا، وَلٰكِنْ هٰذَا فُلَانٌ بَعَثْتُهُ سَاعِيًا عَلَى بَنِي فُلَانٍ فَغَلَّ نَمِرَةً فَدُرِّعَ الْآنَ مِثْلَهَا مِنْ نَارٍ».

Prophet ﷺ was hastening to pray *Maghrib*, we passed by Al-Baqî'[1] and he said: 'Fie on you, fie on you!' That upset me so I slowed down, because I thought that he meant me. He said: 'What is the matter with you? Keep up!' I said: 'Is there something wrong?' He said: 'Why are you asking that?' I said: 'Because you said: "Fie on you" to me.' He said: 'No, that was so-and-so whom I had sent to collect *Zakâh* from the tribe of so-and-so, and he stole a *Namirah*[2] and now he is clothed with something similar made of Fire.'" (*Hasan*)

تخريج: [حسن] أخرجه أحمد: ٦/ ٣٩٢ من حديث عبدالله بن وهب به، وهو في الكبرٰى، ح: ٩٣٥، وصححه ابن خزيمة، ح: ٢٣٣٧، وللحديث طرق أخرى عند الطبراني (الكبير: ١/ ٩٦١، ٩٦٨، ٩٧٤، ٩٨٨) وغيره * منبوذ هو رجل من آل بني رافع وثقه ابن خزيمة، وشيخه ابن أبي رافع حسن الحديث .

Comments:

If the time is short and the congregation has already been set up, one may walk in a manner and with a pace that is not disrespectful to the mosque or the prayer and that does not lessen one's sense of dignity.

864. (Another chain) with similar from from Abû Râfi'. (*Hasan*)

٨٦٤ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي مَنْبُوذٌ رَجُلٌ مِنْ آلِ أَبِي رَافِعٍ عَنِ الْفَضْلِ بْنِ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِي رَافِعٍ نَحْوَهُ.

تخريج: [حسن] انظر الحديث السابق

[1] The graveyard of Al-Madînah.

[2] "Every garment including stripes which the 'Arabs wrap around the waist is called a *Namirah*, its plural is *Namâr*. It is as if it refers to the colors of a *Namir* (leopard or tiger); because it contains white and black." (*An-Nihâyah*)

Chapter 59. Coming To Prayer Early (before others)

(المعجم ٥٩) - التَّهْجِيرُ إِلَى الصَّلَاةِ (التحفة ٢٥١)

865. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "The likeness of one who comes early to prayer is that of one who sacrificed a camel, then the one who comes after him is like one who sacrificed a cow, then the one who comes after him is like one who sacrificed a ram, then the one who comes after him is like one who sacrificed a chicken, then the one who comes after him is like one who sacrificed an egg." (***Sahîh***)

٨٦٥ - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْمُغِيرَةِ: حَدَّثَنَا عُثْمَانُ عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَأَبُو عَبْدِ اللهِ الْأَغَرُّ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّمَا مَثَلُ الْمُهَجِّرِ إِلَى الصَّلَاةِ كَمَثَلِ الَّذِي يُهْدِي الْبَدَنَةَ، ثُمَّ الَّذِي عَلَى إِثْرِهِ كَالَّذِي يُهْدِي الْبَقَرَةَ، ثُمَّ الَّذِي عَلَى إِثْرِهِ كَالَّذِي يُهْدِي الْكَبْشَ، ثُمَّ الَّذِي عَلَى إِثْرِهِ كَالَّذِي يُهْدِي الدَّجَاجَةَ، ثُمَّ الَّذِي عَلَى إِثْرِهِ كَالَّذِي يُهْدِي الْبَيْضَةَ».

تخريج: أخرجه البخاري، بدء الخلق، باب ذكر الملائكة صلوات الله عليهم، ح:٣٢١١، ومسلم، الجمعة، باب فضل التهجير يوم الجمعة، ح:٨٥٠ بعد، ح:٨٥٦ من حديث الزهري به، وهو في الكبرٰى، ح:٩٣٦، والمراد بالصلوة: صلوة الجمعة.

Comments:

Here, sacrifice means offering. Some people maintaining it to mean sacrificial offerings have tried to prove the permissibility of sacrificing a hen. But how could an egg be slaughtered? Resorting to these types of ridiculous issues is to rebel against the majority of scholars and to present oneself in bad taste and turn oneself into a laughing stock! Basing one's argument merely on words often degenerates into misguidance. One should follow the action adopted by the dominant majority of the Prophet's ﷺ Companions and their successors.

Chapter 60. The Disapproval Of Praying When The *Iqâmah* Is Said

(المعجم ٦٠) - مَا يُكْرَهُ مِنَ الصَّلَاةِ عِنْدَ الْإِقَامَةِ (التحفة ٢٥٢)

866. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When the *Iqâmah* for prayer is said, there is no prayer except the prescribed prayer.'" (***Sahîh***)

٨٦٦ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ زَكَرِيَّا قَالَ: حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ عَطَاءَ بْنَ يَسَارٍ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ

ﷺ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةُ».

تخريج: أخرجه مسلم، صلوة المسافرين، باب كراهة الشروع في نافلة بعد شروع المؤذن ... الخ، ح: ٧١٠/ ٦٤ من حديث زكريا بن إسحاق به، وهو في الكبرى، ح: ٩٣٧.

Comments:

When the commencement of an obligatory prayer is announced, no other optional or obligatory prayer may be begun. This is because doing so is against the principles of congregational prayer and ruins the significance of being a part of the congregation.

867. It was narrated from Abû Hurairah that the Prophet ﷺ said: "When the *Iqâmah* for prayer is said, there is no prayer except the prescribed prayer." (*Ṣaḥîḥ*)

٨٦٧ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ الْحَكَمِ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حدَّثَنَا مُحَمَّدٌ عن شُعْبَةَ عَنْ وَرْقَاءَ بنِ عُمَرَ، عَنْ عَمرِو بْنِ دِينَارٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةُ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٩٣٨.

868. It was narrated that Ibn Buḥainah said: "The *Iqâmah* for *Ṣubḥ* prayer was said, and the Messenger of Allâh ﷺ saw a man praying while the *Mu'adhdhin* was saying the *Iqâmah*. He said: 'Are you praying *Ṣubḥ* with four *Rak'ahs*?'" (*Ṣaḥîḥ*)

٨٦٨ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنِ ابْنِ بُحَيْنَةَ قَالَ: أُقِيمَتْ صَلَاةُ الصُّبْحِ، فَرَأَى رَسُولُ اللهِ ﷺ رَجُلًا يُصَلِّي وَالْمُؤَذِّنُ يُقِيمُ، فَقَالَ: «أَتُصَلِّي الصُّبْحَ أَرْبَعًا».

تخريج: أخرجه مسلم، صلوة المسافرين، باب كراهة الشروع في نافلة بعد شروع المؤذن في إقامة الصلوة ... الخ، ح: ٧١١/ ٦٦ عن قتيبة، والبخاري، الأذان، باب إذا أقيمت الصلوة فلا صلوة إلا المكتوبة، ح: ٦٦٣ من حديث سعد بن إبراهيم به، وهو في الكبرى، ح: ٩٣٩.

Comments:

This narration is explicit that once the commencement of the prayer is being announced, one may not begin praying the two-unit *Sunnah* prayer of the *Fajr*. The preceding narrations also demand the same. The making up of the missed *Fajr Sunnah* may be done after the obligatory prayer, as is recorded by Abû Dâwûd and At-Tirmidhî concerning a Companion of the Prophet ﷺ who performed the *Sunnah* prayer after having prayed the dawn prayer, and the

Messenger of Allâh ﷺ in a way showed his approval of what he did (i.e., the Messenger ﷺ did not stop him from doing so). (*Sunan Abî Dâwûd*: 1267; At-Tirmidhî: 422).

Chapter 61. Concerning One Who Prays The Two (*Sunnah*) *Rak'ahs* Of *Fajr* While The *Imâm* Is Leading The Prayer

(المعجم ٦١) - فِيمَنْ يُصَلِّي رَكْعَتَي الْفَجْرِ وَالْإِمَامُ فِي الصَّلَاةِ (التحفة ٢٥٣)

869. It was narrated that 'Abdullâh bin Sarjis said: "A man came while the Messenger of Allâh ﷺ was praying *Subh*, and he prayed two *Rak'ahs* then joined the prayer. When the Messenger of Allâh ﷺ had finished praying he said: 'O so-and-so, which of them is your prayer – the one you prayed with us or the one you prayed on your own?'" (*Sahîh*)

٨٦٩ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا عَاصِمٌ عَنْ عَبْدِ اللهِ بْنِ سَرْجِسَ قَالَ: جَاءَ رَجُلٌ وَرَسُولُ اللهِ ﷺ فِي صَلَاةِ الصُّبْحِ فَرَكَعَ الرَّكْعَتَيْنِ ثُمَّ دَخَلَ، فَلَمَّا قَضَى رَسُولُ اللهِ ﷺ صَلَاتَهُ قَالَ: «يَا فُلَانُ! أَيُّهُمَا صَلَاتُكَ، الَّتِي صَلَّيْتَ مَعَنَا أَوِ الَّتِي صَلَّيْتَ لِنَفْسِكَ؟».

تخريج: أخرجه مسلم، ح:٧١٢ (وانظر الحديث السابق) من حديث حماد بن زيد به، وهو في الكبرٰى، ح:٩٤٠ * عاصم هو الأحول.

Comments:

The gist of the *Hadîth* is also the same that the *Sunnah* prayer should not be performed during the dawn prayer. Although according to the Hanafis it may be offered outside of the mosque. This was the way of action of the predecessors. Those who came afterward permitted its performance even inside of the mosque in the rear rows where the congregation is held; but there is clarification in a narration of *Sahîh Muslim* to the effect that the person alluded to in *Hadîth* 868 had performed the prayer on one side of the mosque. (*Sahîh Muslim*: 712), and Allâh's Messenger ﷺ stopped him thereupon. In the presence of such an explicit narration, to permit performance of the *Sunnah* prayer when the congregation is being conducted is surely a bold step.

Chapter 62. A Person Praying Alone Behind The Row

(المعجم ٦٢) - الْمُنْفَرِدُ خَلْفَ الصَّفِّ (التحفة ٢٥٤)

870. Anas said: "The Messenger of Allâh ﷺ came to our house and I prayed with an orphan of ours behind him, and Umm Sulaim prayed behind us." (*Sahîh*)

٨٧٠ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللهِ قَالَ: سَمِعْتُ أَنَسًا قَالَ: أَتَانَا رَسُولُ اللهِ ﷺ فِي بَيْتِنَا فَصَلَّيْتُ أَنَا وَيَتِيمٌ لَنَا خَلْفَهُ، وَصَلَّتْ أُمُّ سُلَيْمٍ خَلْفَنَا.

تخريج: أخرجه البخاري، الأذان، باب: المرأة وحدها تكون صفًا، ح:٧٢٧ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٩٤١ * شيخ البخاري: عبدالله بن محمد هو المسندي غير الزهري شيخ النسائي فليتنبه.

Comments:

Imâm Nasâî's placing of this narration under the chapter heading is to cite proof for the view ot those who claim that the orphan did not count as a man so it was as if Anas was alone.

871. It was narrated that Ibn 'Abbâs said: "There was a woman who used to pray behind the Messenger of Allâh ﷺ who was beautiful, one of the most beautiful of people. Some of the people used to go to the front row to avoid seeing her, and some used to go to the back row so that when they bowed they could see her from beneath their armpits. Then Allâh revealed the words: 'To Us are known those of you who hasten forward and those who lag behind.[1] (*Ḍa'îf*)

٨٧١ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا نُوحٌ - يَعْنِي ابْنَ قَيْسٍ - عَنِ ابْنِ مَالِكٍ - وَهُوَ عَمْرٌو - عَنْ أَبِي الْجَوْزَاءِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتِ امْرَأَةٌ تُصَلِّي خَلْفَ رَسُولِ اللهِ ﷺ حَسْنَاءُ مِنْ أَحْسَنِ النَّاسِ قَالَ: وَكَانَ بَعْضُ الْقَوْمِ يَتَقَدَّمُ فِي الصَّفِّ الْأَوَّلِ لِئَلَّا يَرَاهَا وَيَسْتَأْخِرُ بَعْضُهُمْ حَتَّى يَكُونَ فِي الصَّفِّ الْمُؤَخَّرِ فَإِذَا رَكَعَ يعنى نَظَرَ مِنْ تَحْتِ إِبْطِهِ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا ٱلْمُسْتَـْٔخِرِينَ﴾. [الحجر: ٢٤]

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، تفسير القرآن، باب ومن سورة الحجر، ح:٣١٢٢ عن قتيبة به، وهو في الكبرى، ح:٩٤٢ * عمرو بن مالك النكري ضعيف كما حققته في تسهيل الحاجة في تخريج سنن ابن ماجه، ح:١٠٤٦.

Comments:

Worshippers consist of various kinds of people - pious as well as evil, true believers as well as hypocrites. In this *Hadîth*, therefore, there is nothing far from probable.

Chapter 63. Bowing Outside The Row

(المعجم ٦٣) - الرُّكُوعُ دُونَ الصَّفِّ

(التحفة ٢٥٥)

872. Abû Bakrah narrated that he entered the *Masjid* when the

٨٧٢ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ

[1] *Al-Hijr* 15:24.

Prophet ﷺ was bowing, so he bowed outside the row. The Prophet ﷺ said: "May Allâh increase you in keenness, but do not do this again." (*Ṣaḥîḥ*)

ابْنِ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ عَنْ زِيَادٍ الْأَعْلَمِ قَالَ: حَدَّثَنَا الْحَسَنُ أَنَّ أَبَا بَكْرَةَ حَدَّثَهُ: أَنَّهُ دَخَلَ الْمَسْجِدَ وَالنَّبِيُّ ﷺ رَاكِعٌ فَرَكَعَ دُونَ الصَّفِّ، فَقَالَ النَّبِيُّ ﷺ: «زَادَكَ اللهُ حِرْصًا وَلَا تَعُدْ».

تخريج: أخرجه البخاري، الأذان، باب: إذا ركع دون الصف، ح:٧٨٣ من حديث زياد الأعلم به، وهو في الكبرٰى، ح:٩٤٣، وأخرجه أبوداود، ح:٦٨٣ عن حميد بن مسعدة به.

Comments:

On the basis of this *Ḥadîth* it has been argued that a latecomer is considered to have performed a *Rak'ah* (a unit of prayer) if he manages to catch the bowing posture of the prayer-leader. Abû Bakrah feared that if he missed the bowing he would not be able to catch the *Rak'ah*, which is why he adopted such a course of action. And Allâh knows best.

873. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ prayed one day then left and said: 'O so-and-so, why don't you improve your prayer? Shouldn't the one who is praying reflection how he prays it for himself? I can see behind me just as I can see in front of me.'" (*Ṣaḥîḥ*)

٨٧٣ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنِي أَبُو أُسَامَةَ قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ كَثِيرٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ يَوْمًا ثُمَّ انْصَرَفَ فَقَالَ: «يَا فُلَانُ! أَلَا تُحَسِّنُ صَلَاتَكَ؟ أَلَا يَنْظُرُ الْمُصَلِّي كَيْفَ يُصَلِّي لِنَفْسِهِ؟ إِنِّي أُبْصِرُ مِنْ وَرَائِي كَمَا أُبْصِرُ بَيْنَ يَدَيَّ».

تخريج: أخرجه مسلم، الصلٰوة، باب الأمر بتحسين الصلٰوة وإتمامها والخشوع فيها، ح:٤٢٣ من حديث أبي أسامة به، وهو في الكبرٰى، ح:٩٤٤ .

Comments:

Bowing down ahead of the prayer-leader is contrary to the wholesomeness of prayer. And the Prophet ﷺ commanded in this narration to strive to perfect one's prayer. (For further elucidation, see *Ḥadîth* 814).

Chapter 64. Praying After *Ẓuhr*

(المعجم ٦٤) - الصَّلَاةُ بَعْدَ الظُّهْرِ

(التحفة ٢٥٦)

874. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ used to pray two *Rak'ahs* before *Ẓuhr* and two afterward, and he used

٨٧٤ - **أَخْبَرَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي قَبْلَ الظُّهْرِ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ، وَكَانَ

to pray two *Rak'ahs* after *Maghrib* in his house, and two *Rak'ahs* after *'Ishâ'*, and he did not pray after *Jumu'ah* until he departed (from the *Masjid*), then he would pray two *Rak'ahs* at home."

يُصَلِّي بَعْدَ الْمَغْرِبِ رَكْعَتَيْنِ فِي بَيْتِهِ، وَبَعْدَ الْعِشَاءِ رَكْعَتَيْنِ، وَكَانَ لَا يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ فَيُصَلِّي رَكْعَتَيْنِ.

تخريج: أخرجه البخاري، الجمعة، باب الصلوة بعد الجمعة وقبلها، ح:٩٣٧، ومسلم، الجمعة، باب الصلوة بعد الجمعة، ح:٨٨٢/ ٧٠ من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ١٦٦، والكبرىٰ، ح: ٣٤٤.

Chapter 65. Prayer Before *'Asr*, And Different Narrations From Abû Ishâq Concerning That

(المعجم ٦٥) - الصَّلَاةُ قَبْلَ الْعَصْرِ وَذِكْرِ اخْتِلَافِ النَّاقِلِينَ عَنْ أَبِي إِسْحَاقَ فِي ذَلِكَ (التحفة ٢٥٧)

875. It was narrated from Abû Isḥâq, that 'Âṣim bin Ḍamrah said: "We asked 'Alî about the prayer of the Messenger of Allâh ﷺ. He said: 'Who among you could manage to do that?' We said: 'Even if we cannot do it, we still want to hear about it.' He said: 'When the sun reached the same height (in the east) as it reaches (in the west) at the time of *'Asr*, he would pray two *Rak'ahs*,[1] and when the sun reached the same height (in the east) as it reaches (in the west) at the time for *Ẓuhr* he would pray four *Rak'ahs*. He would pray four *Rak'ahs* before *Ẓuhr* and two after, and he would pray four *Rak'ahs* before *'Asr*, separating each two *Rak'ahs* with *Taslîm* upon the angels who are close to Allâh, and the prophets, and those who follow them of the believers and Muslims.'" (*Ṣaḥîḥ*)

٨٧٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بنِ ضَمْرَةَ قَالَ: سَأَلْنَا عَلِيًّا عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ قَالَ: أَيُّكُمْ يُطِيقُ ذٰلِكَ؟ قُلْنَا: إِنْ لَمْ نُطِقْهُ سَمِعْنَا، قَالَ: كَانَ إِذَا كَانَتِ الشَّمْسُ مِنْ هٰهُنَا كَهَيْأَتِهَا مِنْ هٰهُنَا عِنْدَ الْعَصْرِ صَلَّىٰ رَكْعَتَيْنِ، فَإِذَا كَانَتْ مِنْ هٰهُنَا كَهَيْأَتِهَا مِنْ هٰهُنَا عِنْدَ الظُّهْرِ صَلَّىٰ أَرْبَعًا، وَيُصَلِّي قَبْلَ الظُّهْرِ أَرْبَعًا وَبَعْدَهَا ثِنْتَيْنِ، وَيُصَلِّي قَبْلَ الْعَصْرِ أَرْبَعًا يَفْصِلُ بَيْنَ كُلِّ رَكْعَتَيْنِ بِتَسْلِيمٍ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ وَالنَّبِيِّينَ وَمَنْ تَبِعَهُمْ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ.

[1] That is, the *Ḍuḥa* prayer.

تخريج: [إسناده حسن] أخرجه الترمذي، الصلوة، باب كيف كان يتطوع النبي ﷺ بالنهار، ح:٥٩٨، ٥٩٩ من حديث شعبة به، وقال: "حسن"، وهو في الكبرى، ح:٣٣٩، وللحديث شواهد.

Comments:

The earlier prayer is the midmorning prayer - *Salâtud Dhuha* - and by the latter one is the *Sunnah* of the meridian, which is also called *Salâtul Awwabîn* by some. Here, there is no mention of the *Salâtul Ishrâq*, which is generally performed fifteen or twenty minutes after sunrise: It consists at the very least of two units or *Rak'ahs*.

876. It was narrated from Abû Isḥâq, that 'Âṣim bin Ḍamrah said: "I asked 'Alî bin Abî Ṭâlib about the prayer of the Messenger of Allâh ﷺ during the day before the prescribed prayers. He said: 'Who is able to do that?' Then he told us: 'The Messenger of Allâh ﷺ used to pray two *Rak'ahs* when the sun had passed its zenith, and four *Rak'ahs* before the middle of the day, with the *Taslîm* at the end.'" **(*Ḥasan*)**

٨٧٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحمٰنِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ قَالَ: سَأَلْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ فِي النَّهَارِ قَبْلَ الْمَكْتُوبَةِ، قَالَ: مَنْ يُطِيقُ ذٰلِكَ؟ ثُمَّ أَخْبَرَنَا قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي حِينَ تَزِيغُ الشَّمْسُ رَكْعَتَيْنِ، وَقَبْلَ نِصْفِ النَّهَارِ أَرْبَعَ رَكَعَاتٍ يَجْعَلُ التَّسْلِيمَ فِي آخِرِهِ.

تخريج: [إسناده حسن] انظر الحديث السابق، وهو في الكبرى، ح:٣٣٨.

the hands three times, (sniff water into the nose) and rinse the mouth, and wash the face and forearms, three times each until when reaching the head, he does not wipe the head, rather he pours water over it. This is how the Messenger of Allâh ﷺ performed *Ghusl* according to what was mentioned. (*Ṣaḥîḥ*)

حَتَّى يُنَقِّيَهُ ثُمَّ يَضَعُ يَدَهُ الْيُسْرَى عَلَى التُّرَابِ إِنْ شَاءَ ثُمَّ يَصُبُّ عَلَى يَدِهِ الْيُسْرَى حَتَّى يُنَقِّيَهَا، ثُمَّ يَغْسِلُ يَدَيْهِ ثَلَاثًا وَ[يَسْتَنْشِقُ] وَيُمَضْمِضُ وَيَغْسِلُ وَجْهَهُ وَذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا حَتَّى إِذَا بَلَغَ رَأْسَهُ لَمْ يَمْسَحْ وَأَفْرَغَ عَلَيْهِ الْمَاءَ. فَهٰكَذَا كَانَ غُسْلُ رَسُولِ اللهِ ﷺ فِيمَا ذُكِرَ.

تخريج: [إسناده صحيح]

Comments:

1. Washing the right hand first of all is in the position when impurity is found, or one has doubts concerning the presence of an impurity.
2. "If one wants to", means that rubbing the hand with earth is governed by necessity. If the defilement is sticky one may rub it on earth to eradicate the stickiness; otherwise, there is no need to do that.
3. May not wipe the head: This is because the head is to be washed; hence, wiping it would be of no avail.

Chapter 19. Making Sure The Water Reaches The Scalp

(المعجم ١٩) - **بَابُ** اسْتِبْرَاءِ الْبَشَرَةِ فِي الْغُسْلِ مِنَ الْجَنَابَةِ

(التحفة ٢٦٤)

423. It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ performed *Ghusl* from *Janâbah*, he would wash his hands, then performe *Wuḍû'* as for prayer, then run his fingers through his hair until he was sure the water had reached the scalp, then he would pour water over his head three times, then wash the rest of his body." (*Ṣaḥîḥ*)

٤٢٣ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ غَسَلَ يَدَيْهِ ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ، ثُمَّ يُخَلِّلُ رَأْسَهُ بِأَصَابِعِهِ حَتَّى إِذَا خُيِّلَ إِلَيْهِ أَنَّهُ قَدِ اسْتَبْرَأَ الْبَشَرَةَ غَرَفَ عَلَى رَأْسِهِ ثَلَاثًا ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ.

تخريج: [صحيح] تقدم، ح:٢٤٨، ٤٢٠ أخرجه مسلم، ح:٣١٦ عن علي بن حجر به.

424. It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ performed *Ghusl* from *Janâbah*, he would call for something like a vessel used for milking a she-camel, then he would take (some water) in his hand and start with the right side of his head, then the left, then take (some water) in his hands and start pouring it on his head." (*Ṣaḥîḥ*)

٤٢٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ دَعَا بِشَيْءٍ نَحْوِ الْحِلَابِ فَأَخَذَ بِكَفِّهِ بَدَأَ بِشِقِّ رَأْسِهِ الْأَيْمَنِ ثُمَّ الْأَيْسَرِ ثُمَّ أَخَذَ بِكَفَّيْهِ فَقَالَ بِهِمَا عَلَى رَأْسِهِ.

تخريج: أخرجه البخاري، الغسل، باب من بدأ بالحلاب أو الطيب عند الغسل، ح:٢٥٨، ومسلم، الحيض، باب صفة غسل الجنابة، ح:٣١٨ عن محمد بن المثنى به.

Chapter 20. How Much Water Is Sufficient For The *Junub* Person To Pour On His Head

(المعجم ٢٠) - **بَابُ** مَا يَكْفِي الْجُنُبَ مِنْ إِفَاضَةِ الْمَاءِ عَلَى رَأْسِهِ (التحفة ٢٦٥)

425. It was narrated from Jubair bin Muṭ'im that mention of *Ghusl* was made in the presence of the Prophet ﷺ and he said: "As for me, I pour water on my head three times." (*Ṣaḥîḥ*)

٤٢٥ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ عَنْ يَحْيَى عَنْ شُعْبَةَ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ ح وَأَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ صُرَدٍ يُحَدِّثُ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ: أَنَّ النَّبِيَّ ﷺ ذُكِرَ عِنْدَهُ الْغُسْلُ فَقَالَ: «أَمَّا أَنَا فَأُفْرِغُ عَلَى رَأْسِي ثَلَاثًا» لَفْظُ سُوَيْدٍ.

تخريج: [صحيح] تقدم، ح:٢٥١.

Comments:

The Chapter is meant to show that in the process of taking the bath, rubbing the body with hands is not essential, provided that water reaches all the parts of the body.

426. It was narrated that Jâbir said: "When the Messenger of Allâh ﷺ performed *Ghusl*, he

٤٢٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنْ مُخَوَّلٍ،

would pour water on his head three times." (*Ṣaḥîḥ*)

عَنْ أَبِي جَعْفَرٍ، عَنْ جَابِرٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا اغْتَسَلَ أَفْرَغَ عَلَى رَأْسِهِ ثَلَاثًا.

تخريج: أخرجه البخاري، الغسل، باب من أفاض على رأسه ثلاثًا، ح:٢٥٥ من حديث شعبة، ومسلم، الحيض، باب استحباب إفاضة الماء على الرأس وغيره ثلاثًا، ح:٣٢٩ من حديث أبي جعفر محمد بن علي به.

Chapter 21. How To Perform *Ghusl* Following Menstruation

(المعجم ٢١) - **بَابُ** الْعَمَلِ فِي الْغُسْلِ مِنَ الْحَيْضِ (التحفة ٢٦٦)

427. It was narrated from 'Âishah: "A woman asked the Prophet ﷺ: 'O Messenger of Allâh, how should I perform *Ghusl* when I become pure?' He said: 'Take a piece of cotton wool scented with musk and clean yourself with it.' She said: 'How should I clean myself with it?' He said: 'Clean yourself with it.' She said: 'How should I clean myself with it?' The Messenger of Allâh ﷺ said: '*Subḥân Allâh!*' and turned away from her." 'Âishah understood what the Messenger of Allâh ﷺ meant, and said: "So I pulled her toward me and told her what the Messenger of Allâh ﷺ meant." (*Ṣaḥîḥ*)

٤٢٧ - أَخْبَرَنَا [الْحَسَنُ] بْنُ مُحَمَّدٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مَنْصُورُ ابْنُ عَبْدِ الرَّحْمٰنِ عَنْ أُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ: أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ قَالَتْ: يَا رَسُولَ اللَّهِ! كَيْفَ أَغْتَسِلُ عِنْدَ الطُّهُورِ؟ قَالَ: «خُذِي فِرْصَةً مُمَسَّكَةً فَتَوَضَّئِي بِهَا». قَالَتْ: كَيْفَ أَتَوَضَّأُ بِهَا؟ قَالَ: «تَوَضَّئِي بِهَا» قَالَتْ: كَيْفَ أَتَوَضَّأُ بِهَا؟ قَالَتْ: ثُمَّ إِنَّ رَسُولَ اللهِ ﷺ سَبَّحَ وَأَعْرَضَ عَنْهَا فَفَطِنَتْ عَائِشَةُ لِمَا يُرِيدُ رَسُولُ اللهِ ﷺ قَالَتْ: فَأَخَذْتُهَا وَجَبَذْتُهَا إِلَيَّ فَأَخْبَرْتُهَا بِمَا يُرِيدُ رَسُولُ اللهِ ﷺ.

تخريج: [صحيح] تقدم، ح:٢٥٢.

Comments:

Allâh's Messenger ﷺ had shown her how to perform the bath, as it is elucidated in some other narrations [*Ṣaḥîḥ Al-Bukhârî - Al-Hayd* (the Menstruation), [*Ṣaḥîḥ Al-Bukhârî - Al-Hayd* (the Menstruation), *Ḥadîth* 314; *Ṣaḥîḥ Muslim - Al-Hayd, Ḥadîth* 332]. Here the narration described one characteristic of taking the bath at the end of one's menstruation. It is that a woman should use fragrance to eliminate the odor of blood.

Chapter 22. Performing *Ghusl* Once

(المعجم ٢٢) - **بَابُ** الْغُسْلِ مَرَّةً وَاحِدَةً (التحفة ٢٦٧)

428. It was narrated that Maimûnah,

٤٢٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ:

حَدَّثَنَا جَرِيرٌ عَنِ الأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: اغْتَسَلَ النَّبِيُّ ﷺ مِنَ الْجَنَابَةِ فَغَسَلَ فَرْجَهُ وَدَلَكَ يَدَهُ بِالأَرْضِ أَوِ الْحَائِطِ ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ ثُمَّ أَفَاضَ عَلَى رَأْسِهِ وَسَائِرِ جَسَدِهِ.

تخريج: [**صحيح**] تقدم، ح: ٢٥٤.

the wife of the Prophet ﷺ, said: "The Prophet ﷺ performed *Ghusl* from *Janâbah*; he washed his private part then rubbed his hand on the ground or the wall, then he performed *Wuḍû'* as for prayer, then he poured water over his head and the rest of his body." (*Ṣaḥîḥ*)

Comments:

It is one of the conditions of the purificatory bath that no part of the body should remain dry, whether water is poured on the body once or more than once.

(المعجم ٢٣) - بَابُ اغْتِسَالِ النُّفَسَاءِ عِنْدَ الإِحْرَامِ (التحفة ٢٦٨)

Chapter 23. Women In *Nifâs* Performing *Ghusl* When Entering *Iḥrâm*

٤٢٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُ - [قَالَ]: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: أَتَيْنَا جَابِرَ بْنَ عَبْدِ اللهِ فَسَأَلْنَاهُ عَنْ حَجَّةِ الْوَدَاعِ، فَحَدَّثَنَا أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ لِخَمْسٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ وَخَرَجْنَا مَعَهُ حَتَّى أَتَى ذَا الْحُلَيْفَةِ وَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ، فَأَرْسَلَتْ إِلَى رَسُولِ اللهِ ﷺ كَيْفَ أَصْنَعُ؟ فَقَالَ: «اغْتَسِلِي ثُمَّ اسْتَثْفِرِي ثُمَّ أَهِلِّي».

تخريج: [**إسناده صحيح**] تقدم، ح: ٢٩٢ .

429. Ja'far bin Muḥammad said: "My father told me: 'We came to Jâbir bin 'Abdullâh and asked him about the *Ḥajj* of the Prophet ﷺ. He narrated; "The Messenger of Allâh ﷺ set out when there were five (days) remaining in Dhûl-Qa'dah, and we set out with him. When he came to Dhûl-Ḥulaifah, Asmâ' bint 'Umais gave birth to Muḥammad bin Abî Bakr. She sent word to the Messenger of Allâh ﷺ asking what she should do. He said: 'Perform *Ghusl*, bind yourself with a cloth then begin (the *Talbiyah* for *Iḥrâm*).'" (*Ṣaḥîḥ*)

Comments:

A woman's bathing herself in the state of postnatal bleeding is merely for the bodily cleanliness or for the weightiness of the sanctity of the pilgrim (the

Ihrâm) and not for purification, because the purificatory bath would be performed only when the postnatal bleeding ends. Tying the waist-wrapper is to ensure that the blood does not smear the body and the garment.

Chapter 24: Not Performing *Wuḍû'* After *Ghusl*

(المعجم ٢٤) - **بَابُ** تَرْكِ الْوُضُوءِ بَعْدَ الْغُسْلِ (التحفة ٢٦٩)

430. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ would not perform *Wuḍû'* after *Ghusl*." (***Ḥasan***)

٤٣٠ - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ: حَدَّثَنَا أَبِي [قَالَ]: حَدَّثَنَا حَسَنٌ عَنْ أَبِي إِسْحَاقَ ح وَأَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُالرَّحْمٰنِ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ لَا يَتَوَضَّأُ بَعْدَ الْغُسْلِ.

تخريج: [حسن] تقدم، ح:٢٥٣.

Comments:

Since the beginning of the bath, according to the practice of the Prophet ﷺ, is made with the ablution, there is no need to redo the ablution, provided one has not touched one's private parts at the end of the bath.

Chapter 25. Going Around To All One's Wives With One *Ghusl*

(المعجم ٢٥) - **بَابُ** الطَّوَافِ عَلَى النِّسَاءِ فِي غُسْلٍ وَاحِدٍ (التحفة ٢٧٠)

431. 'Âishah said: "I used to put perfume on the Messenger of Allâh ﷺ and he would go round to all his wives, then enter *Iḥrâm* in the morning with the smell of perfume coming from him." (***Ṣaḥîḥ***)

٤٣١ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ بِشْرٍ - وَهُوَ ابْنُ الْمُفَضَّلِ -: حَدَّثَنَا شُعْبَةُ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ قَالَ: قَالَتْ عَائِشَةُ: كُنْتُ أُطَيِّبُ رَسُولَ اللهِ ﷺ فَيَطُوفُ عَلَى نِسَائِهِ ثُمَّ يُصْبِحُ مُحْرِمًا يَنْضَخُ طِيبًا.

تخريج: [صحيح] تقدم، ح:٤١٧.

Comments:

Some other narrations have the clarification that Allâh's Messenger ﷺ performed the bath only once at the end. Had he taken a bath after each act of sexual intercourse, the after-effect of the fragrance would have been completely eradicated. Its fragrance most likely would not have lingered on.

Chapter 26. *Tayammum* With Clean Earth

(المعجم ٢٦) - بَابُ التَّيَمُّمِ بِالصَّعِيدِ (التحفة ٢٧١)

432. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'I have been given five things that were not given to anyone before me: I have been supported with fear being struck into the hearts of my enemy for a distance of one month's travel; the earth has been made a place of prostration and a means of purification for me, so wherever a man of my *Ummah* is when the time for prayer comes, let him pray; I have been given the intercession which was not given to any Prophet before me; and I have been sent to all of mankind whereas the Prophets before me were sent only to their own people." (*Ṣaḥîḥ*)

٤٣٢ - أَخْبَرَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ بْنِ سُلَيْمَانَ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا سَيَّارٌ عَنْ يَزِيدَ الْفَقِيرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا فَأَيْنَمَا أَدْرَكَ الرَّجُلَ مِنْ أُمَّتِي الصَّلَاةُ يُصَلِّي، وَأُعْطِيتُ الشَّفَاعَةَ وَلَمْ يُعْطَ نَبِيٌّ قَبْلِي، وَبُعِثْتُ إِلَى النَّاسِ كَافَّةً وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً».

تخريج: أخرجه البخاري، التيمم، باب(١)، ح:٣٣٥، ومسلم، المساجد، باب المساجد ومواضع الصلوة، ح:٥٢١/٣ من حديث هشيم به.

Comments:

1. Dry ablution with earth: for its full discussion, see *Ḥadîth* 322.
2. The whole earth has been made a place of worship except those places which have been excluded, based on clear narrations from the Messenger ﷺ.
3. *Shafa'ah* (Intercession) signifies the Grand Intercession of the Prophet ﷺ, which has been described as the Glorious Station. Otherwise, others will also plead intercession.

Chapter 27. *Tayammum* For One Who Finds Water After Praying

(المعجم ٢٧) - بَابُ التَّيَمُّمِ لِمَنْ يَجِدُ الْمَاءَ بَعْدَ الصَّلَاةِ (التحفة ٢٧٢)

433. It was narrated from Abû Sa'eed that two men performed *Tayammum* and prayed, then they found water when there was still

٤٣٣ - أَخْبَرَنَا مُسْلِمُ بْنُ عَمْرِو بْنِ مُسْلِمٍ قَالَ: حَدَّثَنِي ابْنُ نَافِعٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ

أَبِي سَعِيدٍ: أَنَّ رَجُلَيْنِ تَيَمَّمَا وَصَلَّيَا ثُمَّ وَجَدَا مَاءً فِي الْوَقْتِ فَتَوَضَّأَ أَحَدُهُمَا وَعَادَ لِصَلَاتِهِ مَا كَانَ فِي الْوَقْتِ وَلَمْ يُعِدِ الْآخَرُ فَسَأَلَا النَّبِيَّ ﷺ فَقَالَ لِلَّذِي لَمْ يُعِدْ: «أَصَبْتَ السُّنَّةَ وَأَجْزَأَتْكَ صَلَاتُكَ». وَقَالَ لِلْآخَرِ: «أَمَّا أَنْتَ فَلَكَ مِثْلُ سَهْمِ جَمْعٍ».

time left for that prayer. One of them performed *Wuḍû'* and repeated the prayer, and the other did not. They asked the Prophet ﷺ about that and he said to the one who did not repeat the prayer: "You followed the *Sunnah* and your prayer is acceptable." And he said to the other: "And you will have something like the reward of two prayers." (***Ḥasan***)

تخريج: [إسناده حسن] أخرجه أبوداود، الطهارة، باب المتيمم يجد الماء بعد ما يصلي في الوقت، ح:٣٣٨ من حديث عبدالله بن نافع به، وصححه الحاكم على شرط الشيخين:١/١٧٨، ووافقه الذهبي.

Comments:

In actuality, the criterion is that the dry ablution takes the place of ablution in the state of unavailability of water. Hence, there is no need at all to redo the Prayer. Therefore, this man's legal reasoning was thereupon adequate.

434. It was narrated from 'Aṭâ' bin Yasâr that two men – and he quoted the *Ḥadîth*. (***Ḥasan***)

٤٣٤ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ عَنْ لَيْثِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي عَمِيرَةُ وَغَيْرُهُ عَنْ بَكْرِ بْنِ سَوَادَةَ عَنْ عَطَاءِ بْنِ يَسَارٍ: أَنَّ رَجُلَيْنِ، وَسَاقَ الْحَدِيثَ.

تخريج: [إسناده حسن] انظر الحديث السابق.

435. It was narrated from Ṭâriq bin Shihâb that a man became *Junub* and did not pray. He came to the Prophet ﷺ and told him about that, and he said: "You did the right thing." Then another man became *Junub* so he performed *Tayammum* and prayed. He came (to the Prophet ﷺ) who said to him what he had said to the other man – meaning, "You did the right thing." (***Ṣaḥîḥ***)

٤٣٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: أَخْبَرَنَا خَالِدٌ: حَدَّثَنَا شُعْبَةُ أَنَّ مُخَارِقًا أَخْبَرَهُمْ عَنْ طَارِقِ بنِ شِهَابٍ أَنَّ رَجُلًا أَجْنَبَ فَلَمْ يُصَلِّ فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ: «أَصَبْتَ». فَأَجْنَبَ رَجُلٌ آخَرُ فَتَيَمَّمَ وَصَلَّى فَأَتَاهُ فَقَالَ نَحْوًا مِمَّا قَالَ لِلْآخَرِ - يَعْنِي «أَصَبْتَ».

تخريج: [إسناده صحيح] تقدم، ح:٣٢٥.

Comments:

See *Hadîth* 325.

Chapter 28. *Wuḍû'* From *Madhî*

(المعجم ٢٨) - **بَابُ** الْوُضُوءِ مِنَ الْمَذِيِّ

(التحفة ٢٧٣)

436. It was narrated that Ibn 'Abbâs said: "Alî, Al-Miqdâd and 'Ammâr were talking. 'Alî said: 'I am a man who emits a lot of *Madhî* but I am too shy to ask the Messenger of Allâh ﷺ about that because if his daughter's position with me, so let one of you ask him.' He told me that one of them – but I forgot who – asked him, and the Prophet ﷺ said: 'That is Madhî. If any one of you notices that, let him wash it off himself and perform *Wuḍû'* as for prayer or similar to the *Wuḍû'* of prayer.'" (*Ṣaḥîḥ*)

٤٣٦ - أَخْبَرَنَا عَلِيُّ بْنُ مَيْمُونٍ قَالَ: حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَذَاكَرَ عَلِيٌّ وَالْمِقْدَادُ وَعَمَّارٌ فَقَالَ عَلِيٌّ: إِنِّي امْرُؤٌ مَذَّاءٌ وَإِنِّي أَسْتَحْيِي أَنْ أَسْأَلَ رَسُولَ اللهِ ﷺ لِمَكَانِ ابْنَتِهِ مِنِّي فَيَسْأَلُهُ أَحَدُكُمَا، فَذَكَرَ لِي: أَنَّ أَحَدَهُمَا - وَنَسِيتُهُ - سَأَلَهُ، فَقَالَ النَّبِيُّ ﷺ: «ذَاكَ الْمَذْيُ إِذَا وَجَدَ أَحَدُكُمْ فَلْيَغْسِلْ ذٰلِكَ مِنْهُ وَلْيَتَوَضَّأْ وُضُوءَهُ لِلصَّلَاةِ أَوْ كَوُضُوئِهِ لِلصَّلَاةِ».

تخريج: [صحيح] انظر، ح:٤٣٨.

Comments:

See *Aḥâdîth* 152, 153, 157.

Variance Over (The Narration From) Sulaimân

الاِخْتِلَافُ عَلَى سُلَيْمَانَ

437. It was narrated that 'Alî, may Allâh be pleased with him, said: "I was a man who emitted a great deal of *Madhî*. I told a man to ask the Prophet ﷺ (about that) and he said: '*Wuḍû'* (is required) for that." (*Ṣaḥîḥ*)

٤٣٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبِيدَةُ قَالَ: حَدَّثَنَا سُلَيْمَانُ الْأَعْمَشُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ [رَضِيَ اللهُ عَنْهُ] قَالَ: كُنْتُ رَجُلًا مَذَّاءً فَأَمَرْتُ رَجُلًا فَسَأَلَ النَّبِيَّ ﷺ فَقَالَ: «فِيهِ الْوُضُوءُ».

تخريج: [صحيح] انظر الحديث الآتي.

Comments:

In the upcoming two *Aḥâdîth*, the disciple of Sulayman Al-A'amash narrates the chain that precedes Sulayman differently. But this does not mean that this narration is *Mudtarab* or one of the chains is wrong. On the contrary, both are sound.

438. It was narrated that 'Alî said: "I felt too shy to ask the Messenger of Allâh ﷺ about *Madhî* because of Fâtimah, so I told Al-Miqdâd to ask him, and he said: '*Wuḍû'* (is required) for that.'" (*Ṣaḥîḥ*)

٤٣٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي سُلَيْمَانُ الْأَعْمَشُ قَالَ: سَمِعْتُ مُنْذِرًا عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيٍّ قَالَ: اسْتَحْيَيْتُ أَنْ أَسْأَلَ رَسُولَ اللهِ ﷺ عَنِ الْمَذْيِ مِنْ أَجْلِ فَاطِمَةَ فَأَمَرْتُ الْمِقْدَادَ فَسَأَلَهُ فَقَالَ: «فِيهِ الْوُضُوءُ».

تخريج: أخرجه مسلم، الحيض، باب المذي، ح:٣٠٣/١٨ من حديث خالد بن الحارث به.

Variance Over (The Narration From) Bukair

الاخْتِلَافُ عَلَى بُكَيْرٍ

439. 'Alî said: "I sent Al-Miqdâd to the Messenger of Allâh ﷺ to ask him about *Madhî*, and he said: 'Perform *Wuḍû'* and sprinkle water over your private part.'" (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân said: Makhramah (one of the narrators) did not hear anything from his father.

٤٣٩ - أَخْبَرَنَا أَحْمَدُ بْنُ عِيسَى عَنِ ابْنِ وَهْبٍ وَذَكَرَ كَلِمَةً مَعْنَاهَا: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ بنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ عَلِيٌّ: أَرْسَلْتُ الْمِقْدَادَ إِلَى رَسُولِ اللهِ ﷺ يَسْأَلُهُ عَنِ الْمَذْيِ فَقَالَ: «تَوَضَّأْ وَانْضَحْ فَرْجَكَ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: مَخْرَمَةُ لَمْ يَسْمَعْ مِنْ أَبِيهِ شَيْئًا.

تخريج: أخرجه مسلم، ح:٣٠٣/١٩ عن أحمد بن عيسى به، انظر الحديث السابق * مخرمة روى من كتاب أبيه إما اجازةً أو وجادةً أو غيرهما فيحتج به.

440. It was narrated that Sulaimân bin Yasâr said: "Alî bin Abî Ṭâlib sent Al-Miqdâd to the Messenger of Allâh ﷺ to ask him about a man who notices *Madhî*. The Messenger of Allâh ﷺ said: 'Let him wash his penis then perform *Wuḍû'*.'" (*Ṣaḥîḥ*)

٤٤٠ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ عَنْ لَيْثِ بْنِ سَعْدٍ، عَنْ بُكَيْرِ بْنِ الْأَشَجِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: أَرْسَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ الْمِقْدَادَ إِلَى رَسُولِ اللهِ ﷺ يَسْأَلُهُ عَنِ الرَّجُلِ يَجِدُ الْمَذْيَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «يَغْسِلُ ذَكَرَهُ ثُمَّ لْيَتَوَضَّأْ».

تخريج: [صحيح] انظر الحديث السابق.

Comments:

These three *Aḥâdîth* are different chains of merely one *Ḥadîth*.

441. It was narrated from Al-Miqdâd bin Al-Aswad that 'Alî bin Abî Ṭâlib, peace be upon him, told him to ask the Messenger of Allâh ﷺ about a man who gets close to a woman and *Madhî* comes out of him. (He said:) "For his daughter is (married) to me and I feel too shy to ask him." So he asked the Messenger of Allâh ﷺ about that and he said: "If any one of you notices that let him sprinkle water on his private parts and perform *Wuḍû'* as for prayer." (*Ṣaḥîḥ*)

٤٤١ - أَخْبَرَنَا عُتْبَةُ بْنُ عَبْدِ اللهِ قَالَ: قُرِئَ عَلَى مَالِكٍ وَأَنَا أَسْمَعُ عَنْ أَبِي النَّضْرِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ الْمِقْدَادِ بْنِ الْأَسْوَدِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ: أَمَرَهُ أَنْ يَسْأَلَ رَسُولَ اللهِ ﷺ عَنِ الرَّجُلِ إِذَا دَنَا مِنَ الْمَرْأَةِ فَخَرَجَ مِنْهُ الْمَذْيُ فَإِنَّ عِنْدِي ابْنَتَهُ وَأَنَا أَسْتَحْيِي أَنْ أَسْأَلَهُ فَسَأَلَ رَسُولَ اللهِ ﷺ عَنْ ذٰلِكَ فَقَالَ: «إِذَا وَجَدَ أَحَدُكُمْ ذٰلِكَ فَلْيَنْضَحْ فَرْجَهُ [وَلْيَتَوَضَّأْ] وُضُوءَهُ لِلصَّلَاةِ».

تخريج: [صحيح] تقدم، ح:١٥٦.

Comments:

For an understanding of the above-mentioned *Aḥâdîth*, see the commentary to *Aḥâdîth* 152, 153, 157.

Chapter 29. The Command To Perform *Wuḍû'* After Sleeping

(المعجم ٢٩) - **بَابُ الْأَمْرِ بِالْوُضُوءِ مِنَ النَّوْمِ** (التحفة ٢٧٤)

442. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When any one of you gets up after (sleeping) at night, let him not put his hand into the vessel until he has poured water on it two or three times, for none of you knows where his hand spent the night.'" (*Ṣaḥîḥ*)

٤٤٢ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ الزُّهْرِيُّ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلَا يُدْخِلْ يَدَهُ فِي الْإِنَاءِ حَتَّى يُفْرِغَ عَلَيْهَا مَرَّتَيْنِ أَوْ ثَلَاثًا، فَإِنَّ أَحَدَكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ».

تخريج: [**إسناده صحيح**] أخرجه الترمذي، الطهارة، باب ماجاء: إذا استيقظ أحدكم من منامه ... الخ، ح:٢٤، وابن ماجه، الطهارة، باب الرجل يستيقظ من منامه ... الخ، ح:٣٩٣ من حديث الأوزاعي به، وقال الترمذي: "حسن صحيح"، وأخرجه مسلم، ح:٢٧٨ من حديث الزهري به.

Comments:

See *Hadîth* 161, 162.

443. It was narrated that Ibn 'Abbâs said: "I prayed with the Prophet ﷺ one night, and I stood on his left, but he made me stand on his right, and he prayed. Then he reclined on his side and took a nap, then the *Mu'adhdhin* came to him and he prayed, and did not perform *Wudû'*." (*Sahîh*)

٤٤٣ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا دَاوُدُ عَنْ عَمْرٍو، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ فَقُمْتُ عَنْ يَسَارِهِ، فَجَعَلَنِي عَنْ يَمِينِهِ، فَصَلَّى ثُمَّ اضْطَجَعَ وَرَقَدَ فَجَاءَهُ الْمُؤَذِّنُ فَصَلَّى وَلَمْ يَتَوَضَّأْ. مُخْتَصَرٌ.

تخريج: أخرجه البخاري، الأذان، باب: إذا قام الرجل عن يسار الإمام ... الخ، ح:٧٢٦ عن قتيبة، ومسلم، صلوة المسافرين، باب صلوة النبي ﷺ ودعائه بالليل، ح:٧٦٣/١٨٦ من حديث عمرو بن دينار به.

Comments:

1. If there were a single male follower with the *Imâm* (the prayer-leader), both would stand side by side, instead of one standing ahead and one behind. The *Imâm* would stand on the left and the single follower would stand on the *Imâm's* right.
2. The Prophet's ﷺ sleeping while lying down, and then not performing the ablution is specific to him.

444. It was narrated from Anas that the Messenger of Allâh ﷺ said: "If any one of you feels drowsy during his *Salâh*, let him go and take a nap." (*Sahîh*)

٤٤٤ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ الطُّفَاوِيُّ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا نَعَسَ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَنْصَرِفْ وَلْيَرْقُدْ».

تخريج: أخرجه البخاري، الوضوء، باب الوضوء من النوم ومن لم ير من النعسة ... الخ، ح:٢١٣ من حديث أيوب به.

Comments:

If one is not overwhelmed by sleep and is conscious, and is under a slight state of drowsiness, he should shorten (the duration of) his prayer and must not abandon it. This is because the Praying person's state of ability to use his senses and mental power to understand what is happening is strong enough for him to complete his prayer. In this situation, the duration of the prayer may be shortened.

Chapter 30. *Wuḍû'* After Touching One's Penis

(المعجم ٣٠) - **بَابُ** الْوُضُوءِ مِنْ مَسِّ الذَّكَرِ (التحفة ٢٧٥)

445. It was narrated that Busrah said: "The Messenger of Allâh ﷺ said: 'Whoever touches his private part, let him perform *Wuḍû'*.'" (*Ṣaḥîḥ*)

٤٤٥ - أَخْبَرَنَا قُتَيْبَةُ عَنْ سُفْيَانَ عَنْ عَبْدِ اللهِ - يَعْنِي ابْنَ أَبِي بَكْرٍ - قَالَ: عَلَى أَثَرِهِ. قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَلَمْ أُتْقِنْهُ، عَنْ عُرْوَةَ عَنْ بُسْرَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ مَسَّ فَرْجَهُ فَلْيَتَوَضَّأْ».

تخريج: [صحيح] تقدم، ح:١٦٣.

446. It was narrated from Busrah bint Ṣafwân that the Prophet ﷺ said: "If any one of you touches his private part with his hand, let him perform *Wuḍû'*." (*Ṣaḥîḥ*)

٤٤٦ - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى: حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ، عَنْ شُعْبَةَ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ بُسْرَةَ بِنْتِ صَفْوَانَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَفْضَى أَحَدُكُمْ بِيَدِهِ إِلَى فَرْجِهِ فَلْيَتَوَضَّأْ».

تخريج: [صحيح] تقدم، ح:١٦٣.

447. It was narrated that Marwân bin Al-Ḥakam said that one should perform *Wuḍû'* after touching one's penis. Marwân said: "Busrah bint Ṣafwân told me that." 'Urwah sent someone to check that, and she said: "The Messenger of Allâh ﷺ mentioned what *Wuḍû'* is done for, and said: 'Touching the penis.'" (*Ṣaḥîḥ*)

٤٤٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ مَرْوَانَ بْنِ الْحَكَمِ أَنَّهُ قَالَ: الْوُضُوءُ مِنْ مَسِّ الذَّكَرِ، فَقَالَ مَرْوَانُ: أَخْبَرَتْنِيهِ بُسْرَةُ بِنْتُ صَفْوَانَ فَأَرْسَلَ عُرْوَةُ قَالَتْ: ذَكَرَ رَسُولُ اللهِ ﷺ مَا يُتَوَضَّأُ مِنْهُ؟ فَقَالَ: «مِنْ مَسِّ الذَّكَرِ».

تخريج: [صحيح] تقدم، ح:١٦٣.

448. It was narrated from Busrah bint Ṣafwân that the Prophet ﷺ said: "Whoever touches his penis, he should not perform *Ṣalâh* until he performs *Wuḍû'*." (***Ṣaḥîḥ***)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: His̲hâm bin 'Urwah did not hear this *Ḥadît̲h̲* from his father.

٤٤٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي عَنْ بُسْرَةَ بِنْتِ صَفْوَانَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ مَسَّ ذَكَرَهُ فَلَا يُصَلِّي حَتَّى يَتَوَضَّأَ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هِشَامُ بْنُ عُرْوَةَ لَمْ يَسْمَعْ مِنْ أَبِيهِ هٰذَا الْحَدِيثَ.

تخريج: [صحيح] تقدم، ح: ١٦٣.

5. The Book Of *Ṣalâh*

(المعجم ٥) - كِتَابُ الصَّلَاةِ (التحفة ٢)

Chapter 1. Enjoining *Aṣ-Ṣalâh* And Mentioning The Differences Reported By The Narrators In The Chain Of The *Hadîth* Of Anas Bin Mâlik (May Allâh Be Pleased With Him), And The Different Wordings In It

(المعجم ١) - فَرْضُ الصَّلَاةِ وَذِكْرُ اخْتِلَافِ النَّاقِلِينَ فِي إِسْنَادِ حَدِيثِ أَنَسِ بْنِ مَالِكٍ [رَضي اللهُ عَنْهُ] وَاخْتِلَافِ أَلْفَاظِهِمْ فِيهِ (التحفة ١)

449. It was narrated from Anas bin Mâlik, from Mâlik bin Ṣa'ṣa'ah, that the Prophet ﷺ said: "While I was at the Ka'bah, in a state between sleep and wakefulness, three men came, and one of them who was in the middle came toward me. I was brought a basin of gold, filled with wisdom and faith, and he slit open from the throat to the lower abdomen, and washed the heart with Zamzam water, then – "it was filled with wisdom and faith. Then I was brought a riding-beast, smaller than a mule and bigger than a donkey. I set off with Jibrîl, peace be upon him, and we came to the lowest heaven. It was said: 'Who is this?' He said: 'Jibrîl.' It was said: 'Who is with you?' He said: 'Muḥammad.' It was said: 'Has (revelation) been sent to him? Welcome to him, what an excellent visit his is.' I came to Âdam, peace be upon him, and greeted him, and he said: 'Welcome to you! What an excellent son and Prophet.' Then we came to the second heaven and it was said: 'Who

٤٤٩ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ مَالِكِ ابْنِ صَعْصَعَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «بَيْنَا أَنَا عِنْدَ الْبَيْتِ بَيْنَ النَّائِمِ وَالْيَقْظَانِ إِذْ أَقْبَلَ أَحَدُ الثَّلَاثَةِ بَيْنَ الرَّجُلَيْنِ، فَأُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ مَلْأَىٰ حِكْمَةً وَإِيمَانًا، فَشَقَّ مِنَ النَّحْرِ إِلَى مَرَاقِّ الْبَطْنِ فَغَسَلَ الْقَلْبَ بِمَاءِ زَمْزَمَ ثُمَّ - يَعْنِي - مُلِيءَ حِكْمَةً وَإِيمَانًا، ثُمَّ أُتِيتُ بِدَابَّةٍ دُونَ الْبَغْلِ وَفَوْقَ الْحِمَارِ، ثُمَّ انْطَلَقْتُ مَعَ جِبْرِيلَ عَلَيْهِ السَّلَامُ فَأَتَيْنَا السَّمَاءَ الدُّنْيَا فَقِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ مَرْحَبًا بِهِ وَنِعْمَ الْمَجِيءُ جَاءَ، فَأَتَيْتُ عَلَى آدَمَ عَلَيْهِ السَّلَامُ فَسَلَّمْتُ عَلَيْهِ قَالَ: مَرْحَبًا بِكَ مِنِ ابْنٍ وَنَبِيٍّ، ثُمَّ أَتَيْنَا السَّمَاءَ الثَّانِيَةَ: قِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرَئِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ فَمِثْلُ ذٰلِكَ، فَأَتَيْتُ عَلَى يَحْيَى

is this?' He said: 'Jibra'îl.'[1] It was said: 'Who is with you?' he said: 'Muḥammad.' And the same exchange took place. I came to Yaḥya and 'Eisâ, peace be upon them both, and greeted them, and they said: 'Welcome to you! What an excellent brother and Prophet.' Then we came to the third heaven and it was said: 'Who is this?' He said: 'Jibra'îl.' It was said: 'Who is with you?' He said: 'Muḥammad.' And the same exchange took place. I came to Yûsuf, peace be upon him, and greeted him, and he said: 'Welcome to you! What an excellent brother and Prophet.' Then we came to the fourth heaven and the same exchange took place. I came to Idrîs, peace be upon him, and greeted him, and he said: 'Welcome to you! What an excellent brother and Prophet.' Then we came to the fifth heaven and the same exchange took place. I came to Hârûn, peace be upon him, and greeted him, and he said: 'Welcome to you! What an excellent brother and Prophet.' Then we came to the sixth heaven and the same exchange took place. I came to Mûsâ, peace be upon him, and greeted him, and he said: 'Welcome to you! What an excellent brother and Prophet.' When I passed him, he wept, and it was said: 'Why are you weeping?' He said: 'O Lord, this young man whom You have sent after me, more of his *Ummah* will enter Paradise than from my nation, and they will be

وَعِيسَى فَسَلَّمْتُ عَلَيْهِمَا فَقَالَا: مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيٍّ، ثُمَّ أَتَيْنَا السَّمَاءَ الثَّالِثَةَ قِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرَئِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، فَمِثْلُ ذٰلِكَ، فَأَتَيْتُ عَلَى يُوسُفَ عَلَيْهِ السَّلَامُ فَسَلَّمْتُ عَلَيْهِ قَالَ: مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيٍّ ثُمَّ أَتَيْنَا السَّمَاءَ الرَّابِعَةَ فَمِثْلُ ذٰلِكَ، فَأَتَيْتُ عَلَى إِدْرِيسَ عَلَيْهِ السَّلَامُ فَسَلَّمْتُ عَلَيْهِ فَقَال: مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيٍّ، ثُمَّ أَتَيْنَا السَّمَاءَ الْخَامِسَةَ فَمِثْلُ ذٰلِكَ، فَأَتَيْتُ عَلَى هَارُونَ عَلَيْهِ السَّلَامُ فَسَلَّمْتُ عَلَيْهِ قَالَ: مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيٍّ، ثُمَّ أَتَيْنَا السَّمَاءَ السَّادِسَةَ فَمِثْلُ ذٰلِكَ، ثُمَّ أَتَيْتُ عَلَى مُوسَى عَلَيْهِ السَّلَامُ فَسَلَّمْتُ عَلَيْهِ قَالَ: مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيٍّ فَلَمَّا جَاوَزْتُهُ بَكَى قِيلَ: مَا يُبْكِيكَ؟ قَالَ: يَا رَبِّ! هٰذَا الْغُلَامُ الَّذِي بَعَثْتَهُ بَعْدِي يَدْخُلُ مِنْ أُمَّتِهِ الْجَنَّةَ أَكْثَرُ وَأَفْضَلُ مِمَّا يَدْخُلُ مِنْ أُمَّتِي، ثُمَّ أَتَيْنَا السَّمَاءَ السَّابِعَةَ فَمِثْلُ ذٰلِكَ، فَأَتَيْتُ عَلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَسَلَّمْتُ عَلَيْهِ قَالَ: مَرْحَبًا بِكَ مِنِ ابْنٍ وَنَبِيٍّ ثُمَّ رُفِعَ إِلَى الْبَيْتِ الْمَعْمُورِ فَسَأَلْتُ جِبْرَئِيلَ، فَقَالَ: هٰذَا الْبَيْتُ الْمَعْمُورُ يُصَلِّي فِيهِ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ فَإِذَا خَرَجُوا مِنْهُ لَمْ يَعُودُوا فِيهِ آخِرَ مَا عَلَيْهِمْ ثُمَّ رُفِعْتُ إِلَى سِدْرَةِ الْمُنْتَهَى فَإِذَا نَبْقُهَا مِثْلُ قِلَالِ هَجَرَ وَإِذَا وَرَقُهَا مِثْلُ آذَانِ الْفِيلَةِ وَإِذَا

[1] It is like this here, while it is Jibra'îl the first time it appears in this narration, and Jibra'îl is often used in the *Ḥadîth* literature.

more virtuous than them.' Then we came to the seventh heaven and a similar exchange took place. I came to Ibrâhîm, peace be upon him, and greeted him, and he said: 'Welcome to you! What an excellent son and Prophet.' Then I was taken up to the Oft-Frequented House (Al-Bait al-Ma'mûr) and I asked Jibra'îl about it, and he said: 'This is Al-Bait al-Ma'mûr in which seventy thousand angels pray every day, and when they leave it they never come back.' Then I was taken up to Sidrah Al-Muntaha (the Lote-Tree of the Utmost Boundary). Its fruits were like the *Qilâl*[1] of Hajar and its leaves were like the ears of elephants. At its base were four rivers: Two hidden rivers and two manifest rivers. I asked Jibrîl (about them) and he said: 'The two hidden ones are in Paradise, and the two manifest ones are the Euphrates and the Nile.' Then fifty prayers were enjoined upon me. I came to Mûsâ and he said: 'What happened?' I said: 'Fifty prayers have been enjoined upon me.' He said: 'I know more about the people than you. I tried hard with the Children of Israel. Your *Ummah* will never be able to bear that. Go back to your Lord and ask Him to reduce it for you.' So I went back to my Lord and asked Him to reduce it, and He made it forty. Then I went back to Mûsâ, peace be upon him, and he said: 'What happened?' I said: 'He made it forty.' He said to me something similar to what he said

فِي أَصْلِهَا أَرْبَعَةُ أَنْهَارٍ: نَهْرَانِ بَاطِنَانِ، وَنَهْرَانِ ظَاهِرَانِ، فَسَأَلْتُ جِبْرِيلَ فَقَالَ: أَمَّا الْبَاطِنَانِ فَفِي الْجَنَّةِ وَأَمَّا الظَّاهِرَانِ فَالْفُرَاتُ وَالنِّيلُ، ثُمَّ فُرِضَتْ عَلَيَّ خَمْسُونَ صَلَاةً فَأَتَيْتُ عَلَى مُوسَى فَقَالَ: مَا صَنَعْتَ؟ قُلْتُ: فُرِضَتْ عَلَيَّ خَمْسُونَ صَلَاةً قَالَ: إِنِّي أَعْلَمُ بِالنَّاسِ مِنْكَ إِنِّي عَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ وَإِنَّ أُمَّتَكَ لَنْ يُطِيقُوا ذٰلِكَ، فَارْجِعْ إِلَى رَبِّكَ فَسْأَلْهُ أَنْ يُخَفِّفَ عَنْكَ فَرَجَعْتُ إِلَى رَبِّي فَسَأَلْتُهُ أَنْ يُخَفِّفَ عَنِّي، فَجَعَلَهَا أَرْبَعِينَ، ثُمَّ رَجَعْتُ إِلَى مُوسَى عَلَيْهِ السَّلَامُ فَقَالَ: مَا صَنَعْتَ؟ قُلْتُ: جَعَلَهَا أَرْبَعِينَ فَقَالَ لِي مِثْلَ مَقَالَتِهِ الْأُولَى فَرَجَعْتُ إِلَى رَبِّي عَزَّ وَجَلَّ فَجَعَلَهَا ثَلَاثِينَ، فَأَتَيْتُ عَلَى مُوسَى عَلَيْهِ السَّلَامُ فَأَخْبَرْتُهُ فَقَالَ لِي مِثْلَ مَقَالَتِهِ الْأُولَى فَرَجَعْتُ إِلَى رَبِّي فَجَعَلَهَا عِشْرِينَ، ثُمَّ عَشْرَةً، ثُمَّ خَمْسَةً، فَأَتَيْتُ عَلَى مُوسَى عَلَيْهِ السَّلَامُ فَقَالَ لِي مِثْلَ مَقَالَتِهِ الْأُولَى، فَقُلْتُ إِنِّي أَسْتَحْيِي مِنْ رَبِّي عَزَّ وَجَلَّ أَنْ أَرْجِعَ إِلَيْهِ فَنُودِيَ أَنْ قَدْ أَمْضَيْتُ فَرِيضَتِي وَخَفَّفْتُ عَنْ عِبَادِي وَأَجْزِي بِالْحَسَنَةِ عَشْرَ أَمْثَالِهَا».

[1] Plural of *Qullah*, see No. 52.

the first time, so I went back to my Lord and He made it thirty. I came to Mûsâ, peace be upon him, and told him, and he said to me something similar to what he said the first time, so I went back to my Lord and he made it twenty, then ten, then five. I came to Mûsâ, peace be upon him, and he said to me something like he had said the first time, but I said: 'I feel too shy before my Lord to go back to Him.' Then it was called out: 'I have decreed (the reward for) My obligation, and I have reduced the burden for My slaves, and I will give a ten-fold reward for each good deed.'"

تخريج: أخرجه البخاري، بدء الخلق، باب ذكر الملائكة صلوات الله عليهم، ح:٣٢٠٧، ومسلم، الإيمان، باب الإسراء برسول الله ﷺ إلى السموات وفرض الصلوات، ح:١٦٤/ ٢٦٥ من حديث هشام الدستوائي به، ورواه أحمد: ٤/ ٢٠٧ عن يحيىٰ القطان به.

Comments:

1. Three men came: In view of the apparent situation they are called men, but in fact they were angels. The names of two of them are reported in some narrations: Jibreel ﷺ and Mikâil.
2. The splitting opening of the Prophet's ﷺ breast and washing it with Zamzam, and filling it with Faith and wisdom - is Allâh's mystery between Him and His most beloved Messenger ﷺ, whose final meaning or inner meaning or real meaning cannot be explained by us humans. It might probably be in initial preparation of his meeting with the Lord Most Exalted and Honored.
3. The name of the beast in some narrations is mentioned as being *Burâq*.
4. "We reached the heaven of this world" - the narration is brief. In some other narrations passing through Madinah, the Mount *Toor*, Bethlehem and Bait Al-Maqdis is also mentioned (see *Ḥadîth* 451). *Sidrah* is the Arabic term for the lote-tree. *Al-Muntahâ* denotes the utmost or the farthest limit. Here the world of creation ends, which means it is the limit of created beings.
5. *Amdaytu Faridhati* (I have decreed My obligation): the expression signifies that the actual obligation was only five ritual prayers. Establishment of fifty prayers was, so to say, in order to demonstrate their merits. His coming back and going forth solved this enigma.

450. Anas bin Mâlik and Ibn Ḥazm said: "The Messenger of Allâh ﷺ said: 'Allâh, the Mighty and Sublime, enjoined fifty prayers upon my *Ummah*, and I came back with that until I passed by Mûsâ, peace be upon him, who said: 'What has your Lord enjoined upon your *Ummah*?' I said: 'He has enjoined fifty prayers on them.' Mûsâ said to me: 'Go back to your Lord, , the Mighty and Sublime, for your *Ummah* will not be able to do that.' So I went back to my Lord, the Mighty and Sublime, and He reduced a portion of it. Then I came back to Mûsâ and told him, and he said: 'Go back to your Lord, for your *Ummah* will not be able to do that.' So I went back to my Lord, the Mighty and Sublime, and He said: 'They are five (prayers) but they are fifty (in reward), and the Word that comes from Me cannot be changed.'[1] I came back to Mûsâ and he said: 'Go back to your Lord.' I said: 'I feel too shy before my Lord, the Mighty and Sublime."' (***Saḥîḥ***)

٤٥٠ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَنَسُ بْنُ مَالِكٍ وَابْنُ حَزْمٍ قَالَا: قَالَ رَسُولُ اللهِ ﷺ: «فَرَضَ اللهُ عَزَّ وَجَلَّ عَلَى أُمَّتِي خَمْسِينَ صَلَاةً فَرَجَعْتُ بِذٰلِكَ حَتَّى أَمُرَّ بِمُوسَى عَلَيْهِ السَّلَامُ فَقَالَ: مَا فَرَضَ رَبُّكَ عَلَى أُمَّتِكَ؟ قُلْتُ: فَرَضَ عَلَيْهِمْ خَمْسِينَ صَلَاةً. قَالَ لِي مُوسَى: فَرَاجِعْ رَبَّكَ عَزَّ وَجَلَّ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذٰلِكَ فَرَاجَعْتُ رَبِّي عَزَّ وَجَلَّ فَوَضَعَ شَطْرَهَا فَرَجَعْتُ إِلَى مُوسَى فَأَخْبَرْتُهُ فَقَالَ: رَاجِعْ رَبَّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذٰلِكَ فَرَاجَعْتُ رَبِّي عَزَّ وَجَلَّ فَقَالَ: هِيَ خَمْسٌ وَهِيَ خَمْسُونَ لَا يُبَدَّلُ الْقَوْلُ لَدَيَّ فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: رَاجِعْ رَبَّكَ فَقُلْتُ: إِنِّي اسْتَحْيَيْتُ مِنْ رَبِّي عَزَّ وَجَلَّ».

تخريج: أخرجه البخاري، الصلٰوة، باب: كيف فرضت الصلوات في الإسراء، ح:٣٤٩، وانظر، ح:٣٣٤٢، ومسلم، ح:١٦٣، انظر الحديث السابق من حديث ابن وهب، وهو في الكبرٰى، ح:٣١٤.

Comments:

1. "He reduced a portion of it" - the Arabic expression employed is *Shatr*, which denotes either half of a thing or a portion of a thing. That it why the latter meaning has been adopted. There is brevity in this narration also; otherwise the prayers were lightened fives by fives each time.

[1] See *Sûrah Qâf* 50:29.

2. "The Word that comes from Me cannot be changed" - the expression "word" in this phrase denotes the thing uttered. So despite the reduction in the number of fifty prayers, their merits or rewards remained the same.

451. Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: "I was brought an animal that was larger than a donkey and smaller than a mule, whose stride could reach as far as it could see. I mounted it, and Jibrîl was with me, and I set off. Then he said: 'Dismount and pray,' so I did that. He said: 'Do you know where you have prayed? You have prayed in Ṭaibah, which will be the place of the emigration.' Then he said: 'Dismount and pray,' so I prayed. He said: 'Do you know where you have prayed? You have prayed in Mount Sinai, where Allâh, the Mighty and Sublime, spoke to Mûsâ, peace be upon him.' Then he said: 'Dismount and pray.' So I dismounted and prayed, and he said: 'Do you know where you have prayed? You have prayed in Bethlehem, where 'Eisâ, peace be upon him, was born.' Then I entered Bait Al-Maqdis (Jerusalem) where the Prophets, peace be upon them, were assembled for me, and Jiba'îl brought me forward to lead them in prayer. Then I was taken up to the first heaven, where I saw Âdam, peace be upon him. Then I was taken up to the second heaven where I saw the maternal cousins 'Eisâ and Yaḥya, peace be upon them. Then I was taken up to the third heaven where I saw Yûsuf, peace be upon him. Then I was taken up to the fourth heaven where I saw

٤٥١ - أَخْبَرَنَا عَمْرُو بْنُ هِشَامٍ قَالَ: حَدَّثَنَا مَخْلَدٌ عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي مَالِكٍ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أُتِيتُ بِدَابَّةٍ فَوْقَ الْحِمَارِ وَدُونَ الْبَغْلِ خَطْوُهَا عِنْدَ مُنْتَهَى طَرْفِهَا، فَرَكِبْتُ وَمَعِي جِبْرِيلُ عَلَيْهِ السَّلَامُ فَسِرْتُ فَقَالَ: انْزِلْ فَصَلِّ فَفَعَلْتُ فَقَالَ: أَتَدْرِي أَيْنَ صَلَّيْتَ؟ صَلَّيْتَ بِطَيْبَةَ وَإِلَيْهَا الْمُهَاجَرُ، ثُمَّ قَالَ: انْزِلْ فَصَلِّ فَصَلَّيْتُ، فَقَالَ: أَتَدْرِي أَيْنَ صَلَّيْتَ؟ صَلَّيْتَ بِطُورِ سَيْنَاءَ حَيْثُ كَلَّمَ اللهُ [عَزَّ وَجَلَّ] مُوسَى عَلَيْهِ السَّلَامُ، ثُمَّ قَالَ: انْزِلْ فَصَلِّ فَنَزَلْتُ فَصَلَّيْتُ، فَقَالَ: أَتَدْرِي أَيْنَ صَلَّيْتَ؟ صَلَّيْتَ بِبَيْتِ لَحْمٍ حَيْثُ وُلِدَ عِيسَى عَلَيْهِ السَّلَامُ، ثُمَّ دَخَلْتُ إِلَى بَيْتِ الْمَقْدِسِ فَجُمِعَ لِيَ الْأَنْبِيَاءُ عَلَيْهِمُ السَّلَامُ فَقَدَّمَنِي جِبْرَئِيلُ حَتَّى أَمَمْتُهُمْ ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ الدُّنْيَا فَإِذَا فِيهَا آدَمُ عَلَيْهِ السَّلَامُ، ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ فَإِذَا فِيهَا ابْنَا الْخَالَةِ عِيسَى وَيَحْيَى عَلَيْهِمَا السَّلَامُ، ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ الثَّالِثَةِ فَإِذَا فِيهَا يُوسُفُ عَلَيْهِ السَّلَامُ، ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ الرَّابِعَةِ فَإِذَا فِيهَا هَارُونُ عَلَيْهِ السَّلَامُ، ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ الْخَامِسَةِ فَإِذَا فِيهَا إِدْرِيسُ عَلَيْهِ السَّلَامُ، ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ السَّادِسَةِ فَإِذَا فِيهَا مُوسَى عَلَيْهِ السَّلَامُ، ثُمَّ

Hârûn, peace be upon him. Then I was taken up to the fifth heaven where I saw Idrîs, peace be upon him. Then I was taken up to the sixth heaven where I saw Mûsâ, peace be upon him. Then I was taken up to the seventh heaven where I saw Ibrâhîm, peace be upon him. Then I was taken up above seven heavens and we came to Sidrah Al-Muntaha and I was covered with fog. I fell down prostrate and it was said to me: '(Indeed) The day I created the heavens and the Earth, I enjoined upon you and your *Ummah* fifty prayers, so establish them, you and your *Ummah*.' I came back to Ibrâhîm and he did not ask me about anything, then I came to Mûsâ and he said: 'How much did your Lord enjoin upon you and your *Ummah*?' I said: 'Fifty prayers.' He said: 'You will not be able to establish them, neither you nor your *Ummah*. Go back to your Lord and ask Him to reduce it.' So I went back to my Lord and He reduced it by ten. Then I came to Mûsâ and he told me to go back, so I went back and He reduced it by ten. Then I came to Mûsâ and he told me to go back, so I went back and He reduced it by ten. Then it was reduced to five prayers. He (Mûsâ) said: 'Go back to your Lord and ask Him to reduce it, for two prayers were enjoined upon the Children of Israel but they did not establish them.' So I went back to my Lord and asked Him to reduce it, but He said: 'The day I created the heavens and

صُعِدَ بِي إِلَى السَّمَاءِ السَّابِعَةِ فَإِذَا فِيهَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ، ثُمَّ صُعِدَ بِي فَوْقَ سَبْعِ سَمٰوَاتٍ فَأَتَيْنَا سِدْرَةَ الْمُنْتَهَى فَغَشِيَتْنِي ضَبَابَةٌ فَخَرَرْتُ سَاجِدًا فَقِيلَ لِي: [إِنِّي] يَوْمَ خَلَقْتُ السَّمَوَاتِ وَالْأَرْضَ فَرَضْتُ عَلَيْكَ وَعَلَى أُمَّتِكَ خَمْسِينَ صَلَاةً فَقُمْ بِهَا أَنْتَ وَأُمَّتُكَ، فَرَجَعْتُ إِلَى إِبْرَاهِيمَ فَلَمْ يَسْأَلْنِي عَنْ شَيْءٍ ثُمَّ أَتَيْتُ عَلَى مُوسَى، فَقَالَ: كَمْ فَرَضَ اللهُ عَلَيْكَ وَعَلَى أُمَّتِكَ؟ قُلْتُ: خَمْسِينَ صَلَاةً. قَالَ: فَإِنَّكَ لَا تَسْتَطِيعُ أَنْ تَقُومَ بِهَا أَنْتَ وَلَا أُمَّتُكَ فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ فَرَجَعْتُ إِلَى رَبِّي فَخَفَّفَ عَنِّي عَشْرًا ثُمَّ أَتَيْتُ إِلَى مُوسٰى فَأَمَرَنِي بِالرُّجُوعِ فَرَجَعْتُ فَخَفَّفَ عَنِّي عَشْرًا ثُمَّ أَتَيْتُ مُوسىٰ فَأَمَرَنِي بِالرُّجُوعِ فَرَجَعْتُ فَخَفَّفَ عَنِّي عَشْرًا، ثُمَّ رُدَّتْ إِلَى خَمْسِ صَلَوَاتٍ قَالَ: فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ فَإِنَّهُ فَرَضَ عَلَى بَنِي إِسْرَائِيلَ صَلَاتَيْنِ فَمَا قَامُوا بِهِمَا، فَرَجَعْتُ إِلَى رَبِّي عَزَّ وَجَلَّ فَسَأَلْتُهُ التَّخْفِيفَ فَقَالَ: إِنِّي يَوْمَ خَلَقْتُ السَّمَوَاتِ وَالْأَرْضَ فَرَضْتُ عَلَيْكَ وَعَلَى أُمَّتِكَ خَمْسِينَ صَلَاةً فَخَمْسٌ بِخَمْسِينَ فَقُمْ بِهَا أَنْتَ وَأُمَّتُكَ، فَعَرَفْتُ أَنَّهَا مِنَ اللهِ عَزَّ وَجَلَّ صِرَّى فَرَجَعْتُ إِلَى مُوسَى عَلَيْهِ السَّلَامُ فَقَالَ: ارْجِعْ فَعَرَفْتُ أَنَّهَا مِنَ اللهِ صِرَّى يَقُولُ: حَتْمٌ فَلَمْ أَرْجِعْ».

the Earth, I enjoined fifty prayers upon you and your *Ummah*. Five is for fifty, so establish them, you and your *Ummah*.' I knew that this was what Allâh, the Mighty and Sublime, had determined so I went back to Mûsâ, peace be upon him, and he said: 'Go back.' But I knew that it was what Allâh had determined, so I did not go back." (***Ḥasan***)

تخريج: [**إسناده حسن**] وله شواهد كثيرة منها ما أخرجه الطبري في تفسيره:١٥/٤ بإسناد صحيح عن شريك بن أبي نمر عن أنس به.

452. It was narrated that 'Abdullâh said: "When the Messenger of Allâh ﷺ was taken on the Night Journey, he came to Sidrah Al-Muntaha, which is in the sixth heaven. That is where everything that comes up from below ends, and where everything that comes down from above, until it is taken from it. Allâh says: When what covered the lote-tree did cover it!.[1] He said: "It was moths of gold. And I was given three things: The five daily prayers, the last verses of *Sûrah Al-Baqarah*, and whoever of my *Ummah* dies without associating anything with Allâh will be forgiven for *Al-Muqḥimât*."[2] (***Ṣaḥîḥ***)

٤٥٢ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ [قَالَ]: حَدَّثَنَا مَالِكُ ابْنُ مِغْوَلٍ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ عَنْ طَلْحَةَ ابْنِ مُصَرِّفٍ عَنْ مُرَّةَ عَنْ عَبْدِ اللهِ قَالَ: لَمَّا أُسْرِيَ بِرَسُولِ اللهِ ﷺ انْتُهِيَ بِهِ إِلَى سِدْرَةِ الْمُنْتَهَى، وَهِيَ فِي السَّمَاءِ السَّادِسَةِ وَإِلَيْهَا يَنْتَهِي مَاعُرِجَ بِهِ مِنْ تَحْتِهَا، وَإِلَيْهَا يَنْتَهِي مَا هُبِطَ بِهِ مِنْ فَوْقِهَا حَتَّى يُقْبَضَ مِنْهَا، قَالَ: ﴿إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ﴾ [النجم:١٦] قَالَ: فَرَاشٌ مِنْ ذَهَبٍ فَأُعْطِيَ ثَلَاثًا الصَّلَوَاتُ الْخَمْسُ وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ وَيُغْفَرُ لِمَنْ مَاتَ مِنْ أُمَّتِهِ لَا يُشْرِكُ بِاللَّهِ شَيْئًا الْمُقْحِمَاتُ.

تخريج: أخرجه مسلم، الإيمان، باب في ذكر سدرة المنتهى، ح:١٧٣ من حديث مالك بن مغول به، وهو في الكبرٰى، ح:٣١٥.

Comments:

The Revelation of the concluding Verses of *Suratul Baqarah* is Madinan, and

[1] *An-Najm* 53:16.

[2] "The sins of the worst magnitude that drag one into the Fire." (*An-Nihâyah*)

the event of the Ascension is Makkan. The conferment of the concluding Verses of *Suratul Baqarah* (to the Prophet ﷺ) during the Ascension would mean that a promise to bestow these Verses was made, while their Revelation took place in Madinah. And Allâh knows best!

Chapter 2. Where Was The *Ṣalâh* Made Obligatory?

(المعجم ٢) - **بَابٌ:** أَيْنَ فُرِضَتِ الصَّلَاةُ (التحفة ٢)

453. It was narrated from Anas bin Mâlik that the prayers were enjoined in Makkah, and that two angels came to the Messenger of Allâh ﷺ and took him to Zamzam, where they split open his stomach and took out his innards in a basin of gold, and washed them with Zamzam water, then they filled his heart with wisdom and knowledge. (*Ṣaḥîḥ*)

٤٥٣ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ عَبْدَ رَبِّهِ بْنَ سَعِيدٍ أَخْبَرَهُ أَنَّ الْبُنَانِيَّ حَدَّثَهُ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ الصَّلَوَاتِ فُرِضَتْ بِمَكَّةَ، وَأَنَّ مَلَكَيْنِ أَتَيَا رَسُولَ اللهِ ﷺ فَذَهَبَا بِهِ إِلَى زَمْزَمَ، فَشَقَّا بَطْنَهُ وَأَخْرَجَا حَشْوَهُ فِي طَسْتٍ مِنْ ذَهَبٍ، فَغَسَلَاهُ بِمَاءِ زَمْزَمَ ثُمَّ كَبَسَا جَوْفَهُ حِكْمَةً وَعِلْمًا.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٣١٦.

Comments:

1. In the lengthy *Ḥadîth* of the Ascension, only the washing of the heart is mentioned. In this narration, mention is made of things besides the heart. So the aim had been to cleanse the heart, but along with the heart, by way of natural order, veins etc. were also washed.
2. The Ascension, by consensus, took place in Makkah (although there is a difference of opinion concerning its date). The five daily prayers were made obligatory during the Ascension; therefore, the compulsoriness of the prayer is, by consensus, of the Makkan period.

Chapter 3. How The *Ṣalâh* Was Made Obligatory

(المعجم ٣) - **بَابٌ:** كَيْفَ فُرِضَتِ الصَّلَاةُ (التحفة ٣)

454. It was narrated that 'Âishah said: "The first time the *Ṣalâh* was enjoined it was two *Rak'ahs*, and it remained as such when traveling, but the *Ṣalâh* while resident was made complete." (*Ṣaḥîḥ*)

٤٥٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: أَوَّلَ مَا فُرِضَتِ الصَّلَاةُ رَكْعَتَيْنِ فَأُقِرَّتْ صَلَاةُ السَّفَرِ وَأُتِمَّتْ صَلَاةُ الْحَضَرِ.

تخريج: أخرجه البخاري، التقصير، باب: يقصر إذا خرج من موضعه، ح:١٠٩٠، ومسلم، صلٰوة المسافرين، باب صلٰوة المسافرين وقصرها، ح:٦٨٥/٣ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٣١٧.

Comments:

The ritual prayer in this *Ḥadîth* connotes obligatory prayers other than the *Maghrib* and the *Fajr* prayers, because these prayers do not alter while traveling or non-traveling. *Maghrib* (the sunset prayer) in every condition consists of three *Rak'ahs*, while *Fajr* (the dawn prayer) always consists of two *Rak'ahs*.

٤٥٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ هَاشِمٍ الْبَعْلَبَكِّيُّ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: أَخْبَرَنِي أَبُو عَمْرٍو - يَعْنِي الْأَوْزَاعِيَّ - أَنَّهُ سَأَلَ الزُّهْرِيَّ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ بِمَكَّةَ قَبْلَ الْهِجْرَةِ إِلَى الْمَدِينَةِ قَالَ: أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ قَالَتْ: فَرَضَ اللهُ الصَّلَاةَ عَلَى رَسُولِهِ ﷺ أَوَّلَ مَا فَرَضَهَا رَكْعَتَيْنِ رَكْعَتَيْنِ، ثُمَّ أُتِمَّتْ فِي الْحَضَرِ أَرْبَعًا وَأُقِرَّتْ صَلَاةُ السَّفَرِ عَلَى الْفَرِيضَةِ الْأُولَى.

455. Abû 'Amr – meaning, Al-Awzâ'î – said that he asked Az-Zuhrî about the prayer of the Messenger of Allâh ﷺ in Makkah before the *Hijrah* to Al-Madînah. He said: "Urwah told me that 'Âishah said: 'Allâh enjoined the *ṣalâh* upon the Messenger of Allâh ﷺ, and the first thing that He enjoined was two *Rak'ahs* at a time, then it was made complete four *Rak'ahs* while in the state of residence resident but the prayer when traveling remained two *Rak'ahs*, as it was first enjoined.'" **(*Ṣaḥîḥ*)**

تخريج: [إسناده صحيح] أخرجه البخاري ومسلم، وغيرهما من حديث الزهري به، انظر الحديث السابق.

Comments:

In this *Ḥadîth*, some detail of the same preceding *Ḥadîth* has occurred. That means the question was concerning the prayer of the Makkan life (before the Ascension). Because according to the authenticated statement, the Ascension took place only six months before the emigration or the *Hijrah*. Due to their proximity in terms of time, the Ascension and the emigration to Madinah were thought one. Now the meaning is clear as has been shown in the commentary to *Ḥadîth* No. 454 above.

٤٥٦ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ

456. It was narrated that 'Âishah said: "The *Ṣalâh* was enjoined two *Rak'ahs* at a time, then the *Ṣalâh* when traveling remained like that,

but the *Ṣalâh* while resident was increased." (*Ṣaḥîḥ*)

قَالَتْ: فُرِضَتِ الصَّلَاةُ رَكْعَتَيْنِ رَكْعَتَيْنِ، فَأُقِرَّتْ صَلَاةُ السَّفَرِ وَزِيدَ فِي صَلَاةِ الْحَضَرِ.

تخريج: أخرجه البخاري، الصلوة، باب: كيف فرضت الصلوة في الإسراء، ح:٣٥٠، ومسلم، صلوة المسافرين، باب صلوة المسافرين وقصرها، ح:٦٨٥/١ من حديث مالك به، وهو في الموطأ(يحيىٰ): ١/١٤٦.

457. It was narrated that Ibn 'Abbâs said: "The *Ṣalâh* was enjoined on the lips of the Prophet ﷺ, four *Rak'ahs* while resident, and two while traveling, and one *Rak'ah* during times of fear." (*Ṣaḥîḥ*)

٤٥٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى وعَبْدُ الرَّحْمٰنِ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فُرِضَتِ الصَّلَاةُ عَلَى لِسَانِ النَّبِيِّ ﷺ فِي الْحَضَرِ أَرْبَعًا وَفِي السَّفَرِ رَكْعَتَيْنِ وَفِي الْخَوْفِ رَكْعَةً.

تخريج: أخرجه مسلم، ح:٦٨٧/ ٥، انظر الحديث السابق، من حديث أبي عوانة به، وهو في الكبرىٰ، ح:٣١٨ .

Comments:

1. Every prayer does not consist of four *Rak'ahs*. Since the *Maghrib* or the sunset Prayer is the daytime odd-numbered prayer, it has three *Rak'ahs* and shall always remain three only. In the dawn prayer or the *Fajr*, the recitation of the Qur'ân happens to be lengthy to the extent that its two *Rak'ahs* tend to exceed the four *Rak'ahs* of other prayers. Therefore, the *Fajr* prayer consists of two *Rak'ahs* regardless of whether one is traveling or residing at home.
2. "The prayer of Fear is one *Rak'ah*" - that means one *Rak'ah* with the *Imâm*. The second *Rak'ah* will have to be offered individually.

458. It was narrated that Umayyah bin 'Abdullâh bin Khâlid bin Asîd said to Ibn 'Umar: "How can the *Ṣalâh* be shortened as Allâh says: There is no sin on you if you shorten *Aṣ-Ṣalâh* (the prayer) if you are in

٤٥٨ - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الشُّعَيْثِيُّ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرِ ابْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أُمَيَّةَ بْنِ عَبْدِ

fear.?"[1] Ibn 'Umar said: "O son of my brother! The Messenger of Allâh ﷺ came to us when we had gone astray and he taught us. One of the things that he taught us was that Allâh, the Mighty and Sublime, has commanded us to pray two *Rak'ahs* when traveling." (***Hasan***)

اللهِ بْنِ خَالِدِ بْنِ أَسِيدٍ: أَنَّهُ قَالَ لابْنِ عُمَرَ: كَيْفَ تَقْصُرُ الصَّلَاةَ؟ وَإِنَّمَا قَالَ اللهُ عَزَّ وَجَلَ: ﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ الصَّلَوٰةِ إِنْ خِفْتُمْ﴾ [النساء:١٠١] فَقَالَ ابْنُ عُمَرَ: يَا ابْنَ أَخِي! إِنَّ رَسُولَ اللهِ ﷺ أَتَانَا وَنَحْنُ ضُلَّالٌ فَعَلَّمَنَا فَكَانَ فِيمَا عَلَّمَنَا أَنَّ اللهَ عَزَّ وَجَلَّ أَمَرَنَا أَنْ نُصَلِّيَ رَكْعَتَيْنِ فِي السَّفَرِ.

قَالَ الشَّعْيْثِيُّ: وَكَانَ الزُّهْرِيُّ يُحَدِّثُ بِهٰذَا الْحَدِيثِ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ.

تخريج: [**إسناده حسن**] أخرجه ابن ماجه، إقامة الصلوات، باب تقصير الصلوة في السفر، ح:١٠٦٦ من حديث عبدالله بن أبي بكر به، وتابعه الزهري، وصححه ابن خزيمة، ح:٩٤٦، وابن حبان، ح:١٠١، والحاكم:١/٢٥٨، ووافقه الذهبي.

Comments:

The objection was that, in the Qur'ân, shortening of the prayer has been stated to be contingent upon one's being in the state of fear, while the people had been shortening the prayer even without having been in the state of fear. 'Abdullâh bin 'Umar ﷺ gave a doctrinal answer that our Prophet's ﷺ teaching for us is ultimate and fundamental. The true interpretation of the Glorious Qur'ân is the one the Prophet ﷺ made, because the Qur'ân was brought by him. He knew its true meaning. And the fact is that the Prophet ﷺ shortened his prayers on several occasions while traveling.

Chapter 4. How Many (Prayers) Are Enjoined Each Day And Night?

(المعجم ٤) - **بَابٌ:** كَمْ فُرِضَتْ فِي الْيَوْمِ وَاللَّيْلَةِ (التحفة ٤)

459. It was narrated from Abû Suhail, from his father, that he heard Ṭalḥah bin 'Ubaidullâh say: "A man from the people of Najd came to the Messenger of Allâh ﷺ with unkempt hair. We could hear him talking loudly but we could not understand what he was saying

٤٥٩ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللهِ يَقُولُ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ مِنْ أَهْلِ نَجْدٍ ثَائِرَ الرَّأْسِ [نَسْمَعُ] دَوِيَّ صَوْتِهِ وَلَا نَفْهَمُ مَا يَقُولُ حَتَّى دَنَا، فَإِذَا هُوَ يَسْأَلُ

[1] *An-Nisâ'* 4:101.

until he came closer. He was asking about Islam. The Messenger of Allâh ﷺ said to him: 'Five prayers each day and night.' He said: 'Do I have to do anything else?' He said: 'No, unless you do it voluntarily.' He said: 'And fasting the month of Ramaḍân.' He said: 'Do I have to do anything else?' He said: 'No, unless you do it voluntarily.' And the Messenger of Allâh ﷺ mentioned *Zakâh* to him, and he said: 'Do I have to do anything else?' He said: 'No, unless you do it voluntarily.' The man left saying: 'By Allâh, I will not do any more than this or any less.' The Messenger of Allâh ﷺ said: 'He will achieve salvation, if he is speaking the truth.'" (*Ṣaḥîḥ*)

عَنِ الْإِسْلَامِ فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ» قَالَ: هَلْ عَلَيَّ غَيْرُهُنَّ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ» قَالَ: «وَصِيَامُ شَهْرِ رَمَضَانَ» قَالَ هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ» وَذَكَرَ لَهُ رَسُولُ اللهِ ﷺ الزَّكَاةَ قَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ» فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللهِ لَا أَزِيدُ عَلَى هٰذَا وَلَا أَنْقُصُ مِنْهُ. قَالَ رَسُولُ اللهِ ﷺ: «أَفْلَحَ إِنْ صَدَقَ».

تخريج: أخرجه البخاري، الإيمان، باب: الزكاة من الإسلام، ح:٤٦، ومسلم، الإيمان، باب بيان الصلوات التي هي أحد أركان الإسلام، ح:١١/٨،٩ عن قتيبة من حديث مالك به، وهو في الموطأ(يحيىٰ): ١/١٧٥، والكبرىٰ، ح:٣١٩.

Comments:

1. "We heard the humming or rumbling sound": It appears he had been murmuring his questions, walking from a distance, which could make it easy for him to ask!
2. Since the asker had already been a Muslim, and had pronounced the testimony, the Prophet ﷺ stated to him other pillars of Islam. He did not mention the Pilgrimage because it had not been made obligatory yet.

460. It was narrated that Anas said: "A man asked the Messenger of Allâh ﷺ: 'O Messenger of Allâh, how many prayers has Allâh enjoined upon His slaves?' He said: 'Allâh has enjoined upon His slaves (five) prayers.' He said: 'O Messenger of Allâh, is there anything before them or after them?' He said: 'Allâh has enjoined upon His slaves (five)

٤٦٠ - **أَخْبَرَنَا قُتَيْبَةُ**: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ [عَنْ خَالِدِ بْنِ قَيْسٍ]، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! كَمِ افْتَرَضَ اللهُ عَزَّ وَجَلَّ عَلَى عِبَادِهِ مِنَ الصَّلَوَاتِ؟ قَالَ: «افْتَرَضَ اللهُ عَلَى عِبَادِهِ صَلَوَاتٍ [خَمْسًا]». قَالَ: يَا رَسُولَ

prayers.' The man swore that he would not do anything more or less than that. The Messenger of Allâh ﷺ said: 'If he is speaking the truth he will most certainly enter Paradise.''' (*Ṣaḥîḥ*)

اللهِ! هَلْ قَبْلَهُنَّ أَوْ بَعْدَهُنَّ شَيْئًا؟ قَالَ: «افْتَرَضَ اللهُ عَلَى عِبَادِهِ صَلَوَاتٍ [خَمْسًا]» فَحَلَفَ الرَّجُلُ لَا يَزِيدُ عَلَيْهِ شَيْئًا وَلَا يَنْقُصُ مِنْهُ شَيْئًا قَالَ رَسُولُ اللهِ ﷺ: «إِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ».

تخريج: [صحيح] أخرجه أحمد: ٣/٢٦٧ من حديث نوح به، وللحديث شواهد كثيرة منها الحديث السابق.

Comments:

The understanding of this *Ḥadîth* has been elucidated in the commentary of the previous *Ḥadîth*.

Chapter 5. Making A Pledge To Offer The Five Daily Prayers

(المعجم ٥) - **بَابُ** الْبَيْعَةِ عَلَى الصَّلَوَاتِ الْخَمْسِ (التحفة ٥)

461. 'Awf bin Mâlik Al-Ashja'î said: "We were with the Messenger of Allâh ﷺ and he said: 'Will you not pledge to the Messenger of Allâh ﷺ?' And he repeated it three times. So we stretched forth our hands to give our pledge. We said: 'O Messenger of Allâh, we are willing to give you our pledge, but on what?' He said: 'That you will worship Allâh and not associate anything with him, and (offer) the five daily prayers.' And he said, very quietly: 'And you will not ask the people for anything.''' (*Ṣaḥîḥ*)

٤٦١ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو مُسْهِرٍ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي مُسْلِمٍ الْخَوْلَانِيِّ قَالَ: أَخْبَرَنِي الْحَبِيبُ الْأَمِينُ عَوْفُ بْنُ مَالِكٍ الْأَشْجَعِيُّ قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ فَقَالَ: «أَلَا تُبَايِعُونَ رَسُولَ اللهِ ﷺ؟» فَرَدَّدَهَا ثَلَاثَ مَرَّاتٍ، فَقَدَّمْنَا أَيْدِيَنَا فَبَايَعْنَاهُ فَقُلْنَا: يَا رَسُولَ اللهِ! قَدْ بَايَعْنَاكَ فَعَلَامَ؟ قَالَ: «عَلَى أَنْ تَعْبُدُوا اللهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَالصَّلَوَاتِ الْخَمْسِ» وَأَسَرَّ كَلِمَةً خَفِيَّةً «أَنْ لَا تَسْأَلُوا النَّاسَ شَيْئًا».

تخريج: أخرجه مسلم، الزكوة، باب كراهة المسألة للناس، ح:١٠٤٣/١٠٨ من حديث سعيد ابن عبدالعزيز به، وهو في الكبرى، ح:٣٢٠.

Comments:

During the sacred lifetime of the Messenger of Allâh ﷺ, four kinds of pledges were prevalent:

1. The Pledge of Islam - which was made at the time of accepting Islam.
2. The Pledge for emigration or Hijrah.
3. The Pledge for Jihad: for any expedition - for instance, at the time of the Treaty of Hudaybiyah.
4. The Pledge of obedience, for obeying the commands and prohibitions of Allâh Most High, as has been narrated in the above-mentioned *Hadîth*.
5. He uttered the last thing quietly because it was additional.

Chapter 6. Observing The Five Daily Prayers

(المعجم ٦) - **بَابُ** الْمُحَافَظَةِ عَلَى الصَّلَوَاتِ الْخَمْسِ (التحفة ٦)

462. It was narrated from Ibn Muḥairîz that a man from Banu Kinânah who was called Al-Mukhdajî heard a man in Ash-Shâm, who was known as Abû Muḥammad, saying that *Witr* was obligatory. Al-Mukhdajî said: "In the morning I went to 'Ubâdah bin Aṣ-Ṣâmit, and I met him while he was on his way to the *Masjid*. I told him what Abû Muḥammad said, and 'Ubâdah said: 'Abû Muḥammad is wrong. I heard the Messenger of Allâh ﷺ say: 'Five prayers are those that Allâh has decreed for (His) slaves, whoever does them, and does not neglect any of them out of disregard toward them, will have a promise from Allâh that He will admit him to Paradise. And whoever does not do them will have no such promise from Allâh; if He wills he will punish him and if He wills He will admit him to Paradise.''' (*Ḥasan*)

٤٦٢ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ: أَنَّ رَجُلًا مِنْ بَنِي كِنَانَةَ يُدْعَى الْمُخْدَجِيَّ سَمِعَ رَجُلًا بِالشَّامِ يُكْنَى أَبَا مُحَمَّدٍ يَقُولُ: الْوِتْرُ وَاجِبٌ، قَالَ الْمُخْدَجِيُّ: فَرُحْتُ إِلَى عُبَادَةَ بْنِ الصَّامِتِ فَاعْتَرَضْتُ لَهُ وَهُوَ رَائِحٌ إِلَى الْمَسْجِدِ فَأَخْبَرْتُهُ بِالَّذِي قَالَ أَبُو مُحَمَّدٍ، فَقَالَ عُبَادَةُ: كَذَبَ أَبُو مُحَمَّدٍ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «خَمْسُ صَلَوَاتٍ كَتَبَهُنَّ اللهُ عَلَى الْعِبَادِ، مَنْ جَاءَ بِهِنَّ لَمْ يُضَيِّعْ مِنْهُنَّ شَيْئًا اسْتِخْفَافًا بِحَقِّهِنَّ، كَانَ لَهُ عِنْدَ اللَّهِ عَهْدٌ أَنْ يُدْخِلَهُ الْجَنَّةَ، وَمَنْ لَمْ يَأْتِ بِهِنَّ فَلَيْسَ لَهُ عِنْدَ اللهِ عَهْدٌ إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ أَدْخَلَهُ الْجَنَّةَ».

تخريج: [إسناده حسن] أخرجه أبوداود، الصلوة، باب فيمن لم يوتر، ح:١٤٢٠ من حديث مالك به، وهو في الموطأ(يحيى):١/١٢٣، والكبرٰى، ح:٣٢٢، وصححه ابن حبان، ح:٢٥٢،٢٥٣ وغيره، وحسنه المنذري.

Comments:

1. The Hanafites call the *Witr* - the odd-numbered prayer - compulsory. But

their argumentation is based on narrations that are either weak or bear the possibility of having more than one meaning. Compared to those narrations, the authentic and unequivocal reports, which have reached the level of being called *Tawâtur* (something narrated in such a way, such as by so many people in each generation, that there is no question about its correctness and authenticity), declare the obligatory nature of the five daily prayers, and negate the compulsoriness of additional prayers. Hence, their statement is not right. On the contrary, *Witr* ought to be deemed the insisted *Sunnah* of the Prophet ﷺ, which may not be abandoned without a reason.

Chapter 7. The Virtue Of The Five Daily Prayers

(المعجم ٧) - **بَابُ** فَضْلِ الصَّلَوَاتِ الْخَمْسِ (التحفة ٧)

463. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Do you think that if there was a river by the door of any one of you, and he bathed in it five times each day, would there be any trace of dirt left on him?" They said: "No trace of dirt would be left on him." He said: "That is the likeness of the five daily prayers. By means of them Allâh erases sins." (*Sahîh*)

٤٦٣ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَرَأَيْتُمْ لَوْ أَنَّ نَهَرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟» قَالُوا: لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ قَالَ: «فَكَذٰلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللهُ بِهِنَّ الْخَطَايَا».

تخريج: أخرجه مسلم، المساجد، باب المشي إلى الصلوٰة تمحى به الخطايا وترفع به الدرجات، ح:٦٦٧ عن قتيبة، والبخاري، مواقيت الصلوٰة، باب: الصلوات الخمس كفارة، ح:٥٢٨ من حديث يزيد بن عبدالله بن الهاد به، وهو في الكبرٰى، ح:٣٢٣ .

Comments:

The scholars have held the expression *Khatâyâ* occurring here to mean *As-Sagha'ir* - minor sins. The righteous deeds - for example, prayer, ablution, charity, etc. - wash their apparent effects as bathing does, unlike the major sins (*Al-Kabâir*), which necessitate the precise action of repentance and remorse! And Allâh knows best!

Chapter 8. The Ruling On One Who Does Not Perform *Salâh*

(المعجم ٨) - **بَابُ** الْحُكْمِ فِي تَارِكِ الصَّلَاةِ (التحفة ٨)

464. It was narrated from 'Abdullâh bin Buraidah that his father said: "The Messenger of Allâh ﷺ said: 'The covenant that stands between

٤٦٤ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ

us and them is the *Ṣalâh*; whoever abandons it, he was committed disbelief.'" (*Ṣaḥîḥ*)

عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْعَهْدَ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الإيمان، باب ماجاء في ترك الصلوة، ح:٢٦٢١ عن الحسين بن حريث به، وقال: "حسن صحيح غريب"، وهو في الكبرٰى، ح:٣٢٩، وسنن ابن ماجه، ح:١٠٧٩ من حديث ابن واقد.

465. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'There is nothing between a person and disbelief except abandoning *Ṣalâh*.'" (*Ṣaḥîḥ*)

٤٦٥ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ إِلَّا تَرْكُ الصَّلَاةِ».

تخريج: [صحيح] أخرجه مسلم، الإيمان، باب بيان إطلاق اسم الكفر على من ترك الصلوة، ح:٨٢ من حديث ابن جريج به، وهو في الكبرٰى، ح:٣٣٠.

Comments:

1. The distinction between a Muslim and a disbeliever is the prayer. Prayer is an integral pillar of Islam: through it, a Muslim's identity is established.
2. The person who abandons prayer indulges in disbelief - because the one who never performs the prayer, has abandoned *Salâh* altogether. Apparently there appears to be no distinction between him and a disbeliever.
3. Between a slave (Abd) of Allâh and between disbelief there is nothing but the abandonment of prayer, because through the abandonment of prayer the distinction of being a Muslim ends. Hence, his association with disbelief becomes pronounced.

Chapter 9. Being Brought To Account For The *Ṣalâh*

(المعجم ٩) - **بَابُ** الْمُحَاسَبَةِ عَلَى الصَّلَاةِ (التحفة ٩)

466. It was narrated that Ḥuraith bin Qabîṣah said: "I arrived in Al-Madînah and said: 'O Allâh, make it easy for me to find a righteous companion.' Then I sat with Abû Hurairah, may Allâh be pleased with him, and said: 'I prayed to Allâh to help me find a righteous

٤٦٦ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا هَارُونُ - هُوَ ابْنُ إِسْمَاعِيلَ الْخَزَّازُ - قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ حُرَيْثِ بْنِ قَبِيصَةَ قَالَ: قَدِمْتُ الْمَدِينَةَ قَالَ: قُلْتُ: اللَّهُمَّ! يَسِّرْ لِي جَلِيسًا صَالِحًا،